A

Practical Commentary,

OR AN

EXPOSITION

WITH

NOTES

Upon the Epiſtle of

JAMES.

Delivered in ſundry
Weekly Lectures at *Stoke-Newington*
in Middleſex, neer London.

By THOMAS MANTON, Miniſter of the Word.

The third Edition, much corrected, and enlarged with the Addition of two Tables.

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To the Honorable Colonel *Alexander Popham*, a Member of PARLIAMENT.

SIR,

DEdications, though often abused to a *vain flattery*, are of *ancient use*, and may be of *great profit*: The Custom is less to be disparaged, because we find it hallowed by the practice of one of the Penmen of the holy Scriptures, St. *Luke*, in his a *Gospel* and the *Acts*, both which he inscribeth to *Theophilus*, a person not only eminent in Religion, but b dignified with Birth and Place; which hath been imitated by the holy men of God in all Ages: their aym in such inscriptions being, partly to signifie their thankfulness for favors received in this publique and spiritual way of return; partly to oblige persons eminent by the respects of the Church, and by the Honor of their Name to commend their labors to publique acceptance: partly by an innocent guile to bring them under a greater obligation in the Profession and Practise of the Truths of Religion. 'Tis usual in Scripture to ascribe *a Testimony*, producible at the Day of Judgment, to the more notable

a Luke 1. 3. Acts 1. 3.

b So much I conceive is intimated in that form of adress, κράτιστε Θεόφιλε a term which is wont to be given to persons of honor, as Acts 24. 3 κράτιστε Φήλιξ, and *Acts* 26. 5. κράτιστε Φῆστε: In both places we render *Noble*: And so

by *Justin Martyr* to *Diognetus*, to whom he giveth an account of the Christian Religion, κράτιστε Διόγνητε. *Justin. Mart. Epist. ad Diog.*

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circumstances and accidents of humane Life; as, to *the rust* of hoarded Mony, *James* 5. 3. to the solemn Publications of the Gospel: *the dust of the Apostles feet, &c. Mat.* 10. And so (I remember) in the Primitive times, when grown persons were baptized, they were wont to leave a Stole and white garment in the Vestry of the Church for a testimony and witness: wherefore when one *Elpidophorus* had revolted from the Faith, the *Deacon* of the Church came and told him, *O Elpidophorus, I will keep this Stole as a Monument against thee to all Eternity.* And truly *Books*, being *publique Monuments* are much of this nature, a testimony likely to be produced in the day of Judgment, not only against the *Author*, but the *Persons to whom they are inscribed*, in case on either side there be any defection in Judgment, or Manners, from the Truths therein professed; For they being consigned to their respect and Patronage, they are drawn into a Fellowship of the Obligation.

[c] Stoke-Newington.

Sir, There are many Reasons why I should prefix your Name to this Work, besides the general relation you have to the [c] place, where, by the Blessing of God, I have enjoyed a quiet and successful Ministry and Service in the Word for these seven years, I have good cause to remember your frequent attendance upon these Lectures, and countenancing of Religion, whil'st the Lord continued your abode amongst us; your private respect to my person, your often repairing those breaches which at any time were made in my Estate by the hand of Violence: For all which, if the Lord would make me an Instrument, by the present Exercises, of promoting your spiritual welfare, or warming your heart into any raisedness of Zeal and Religious Eminency, that by your example others may be provoked to the emulation of the like Vertue, I shall have have my aym, and the fruit of my prayers. By this Inscription the Book is become not onely *mine*, bnt *yours*; you *own* the Truths to which I have *witnessed*: and it would be sad for our account in the Day of the Lord, if after such a solemn Profession, you or I should be found in a carnal and unregenerate condition.

Good Sir, make it your work to honor him that hath advanced you: those differences of *high* and *low*, *rich* and *poor*, are onely calculated for the present World, and cannot out-live Time: in the Grave, at the Day of Judgment, and in Heaven, there are no such distinctions: The *Grave* taketh away all *Civil Differences*; Skulls

wear

wear no wreaths and marks of honor: *Job* 3. 19. *The ſmall and the great are there, and the ſervant is free from his maſter.* So at the Day of Judgment, *I ſaw the dead both great and ſmall ſtand before the Lord, Rev.* 20. 12. None can be exempted from tryal at Chriſts Bar: When *Civil Differences* vaniſh, *Moral* take place. The diſtinction is *good* and *bad*, not *great* and *ſmall*. Oh Sir, then you will ſee, that there is *no birth* like that to be born again of the Spirit, *no Tenure* like an intereſt in the Covenant, *no Eſtate* like the inheritance of the Saints in light, *no Magiſtracy* like that whereby we ſit at Chriſts right hand, d *judging Angels and Men.* How will the Faces of *Great men* gather blackneſs, that now flouriſh in the pomp and ſplendor of an outward Eſtate, but then ſhall become the ſcorn of God, and Saints, and Angels? and thoſe holy ones of God ſhall come forth, and ſay, *Lo, this is the man that made not God his ſtrength; but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs! Pſa.* 52. 7. Ah Sir, Wealth and Power are of no uſe in that day, unleſs it be to aggravate and increaſe Judgment. Many that are now deſpicable, ſo obſcure that they are loſt in the tale and count of the World, ſhall then be taken into the arms of Chriſt; he will not be aſhamed e *to confeſs them* man by man *before his Father*; Father, this is one of mine. Oh 'tis ſweet to hear ſuch an acknowledgment out of Chriſts own mouth So alſo in Heaven there are none poor; All the *Veſſels of glory* are filled up: if there be any difference in *the degree*, the Foundation of it is layd in *Grace*, not *Greatneſs*.

d 1 Cor. 6. 2, 3.

e Luke 12. 8.

Sir, You will find in f this Epiſtle, that men of your rank and quality are liable to *great Corruptions*; they ſoon grow proud, ſenſual, oppreſſive, worldly, ſtubborn againſt the Word: *I went to the great men, but they had altogether broken the yoke, Jerem.* 5. 5. To a ſpiritual eye the condition is no way deſirable, but as it giveth fair advantages of *publique uſefulneſs*, and a more *diffuſive Charity*. g Greatneſs hath nothing greater, then an *Heart* to be *willing*, and a *Power* to be *able* to do good. Then it is a fair reſemblance of that Perfection which is in God, who h differeth from man in nothing ſo much, as the *Eternity of his Being*, the *Infiniteneſs of his Power*, and *the unweariedneſs of his Love and*

f See the Notes on *Jam.* 1. 9. 10, 11. & cap. 2, 1, 3, 4, 5, 6. 7. & cap. 5. the firſt 5 verſes.

g *Nihil habes fortuna magna majus quam ut poſſit, & natura bona melius quam ut velis benefacere quã plurimis.* Tullius Orat. pro Rege Deiotaro.

h Τοῦτο ἔστιν ὃ διαφέρων ἔστιν ὁ θεὸς, ἀϊδιότητι ζώης, καὶ δυνάμεως κ, μὴ δυναμένην ἐυποιεῖν τοὺς ἀνθρώπους. *Themiſtius*

Goodneſs. It is the fond ambition of man to ſever theſe things. We all affect to be *great*, but not *good*; and would be as gods, not in *Holineſs*, but *Power*: nothing hath coſt the Creature dearer ſince the Creation; it turned *Angels* into *Devils*, and *Adam* out of *Paradiſe*. In theſe Times we have ſeen ſtrange changes: God hath been *contending with the Oaks and Cedars*, *Amos* 2. 9. and ſtaining all worldly glory. Certainly there is no ſecurity in any thing on this ſide *Chriſt*; whatever ſtorm cometh, you will find his boſom the ſureſt place of retreat; the Lord give you to lay up your Soul there, by the ſure repoſal of a lively and active Faith.

Sir, You will bear with my plainneſs and freedom with you; Other addreſſes would neither be *comely* in me, nor *pleaſing* to you: Our work is not to flatter Greatneſs, but in the Scripture-
1 Luk. 3. 5. ſence (not in the humor of the Age) 1 *to level Mountains*. Now, Sir, the God and Father of our Lord Jeſus Chriſt bleſs you with all Spiritual Bleſſings in Chriſt; as alſo your *pious Conſort*, your *hopeful Buds*, with all the *worthy Relatives* and branches of your Family; that the Name of *POPHAM* may yield forth a ſweet and freſh perfume in the Churches of Chriſt; which I deſire to fix here, as the Prayer of him, who is,

SIR,

Yours in all Chriſtian Obſervance,

Tho. Manton.

An

An Advertiſement to the *Reader.*

Good Reader,



Tis uſual with thoſe that publiſh Books, to premiſe ſome what by way of excuſe and acknowledgement of the unworthineſs of what they publiſh; which ſetting aſide the modeſt ſenſe that every man ſhould have of his own Endeavors, ſeemeth not to be without crime; if it be unworthy, the excuſe will not make it better or more paſſable; for this is to adventure upon a crime againſt conviction, and (if we may allude to a matter ſo weighty) is ſomewhat like Pilates *caſe, who waſhed his hands, and yet condemned Chriſt; uſually ſuch profeſſions are but counterfeit, and that praiſe which men ſeem to neglect, or beat back at the firſt hop, they readily take at next rebound, which certainly is a vain and wicked artifice in divine matters; for beſides the hypocriſie there is a diſparagement done to the precious truths which they publiſh, whilſt they would ſeem to weaken the eſteem of them, that they may the more plauſibly promote their own honor: the beſt that can be ſaid, is, that every man in publick would appear in a better dreſs, then common infirmity will allow; and ſo this work we come not out of choiſe, but conſtraint: for my own part (though I know Apologies of this nature are little credited) I can freely profeſs, that I had no itch to appear in publick, as conceiving my gifts fitter for private edification: and being humbled with the conſtant burthen of four times a week preaching, what could I do? and if I had a mind to divulge my labors, ſome will wonder that I made choiſe of this ſubject, which was conceived in my very youth, and without the leaſt aym of any further publication, then to the Auditory that then attended upon it; but it being an entire piece, and being perſwaded by the renewed importunity of many gracious Miniſters and Chriſtians, that it might conduce ſomewhat to publick benefit, I was willing to be deaf to all conſiderations of my own credit and fame; wherein is that to be accounted of, ſo one poor ſoul receive comfort and profit? The Epiſtle of* Jude *was with this licenſed to the preſs;*

But

Mr. Jenkins.

*But being wearied with this and the conſtant returns of my other employment, and hearing that another * learned brother intendeth to publiſh his elaborate meditations on that Epiſtle, I ſhall confine my thoughts to that privacy to which I had intended theſe, had they not been thus publiquely drawn forth. The matter herein delivered, will, I conceive, be found holy and uſeful; if any expreſſion ſhould be found that ſavoureth not of true piety, or ſuiteth not with reverence to God, charity to men, or zeal of good works, I do from my ſoul wiſh it expunged, and ſhall upon conviction take the next occaſion to retract it; I know ſome are prejudiced againſt endeavours of this kind, as if nothing could be ſaid but what hath been ſaid already; for my part, I pretend to nothing novel, and though no other things can be ſaid, yet they may be more explained, and with more livelyneſs of phraſe and expreſſion, every truth receiving ſome ſavor from the veſſel through which it paſſeth; and yet I may ſpeak it without arrogancy, ſome arguments thou wilt find improved for thy further edification; and therefore I ſuppoſe (though there be now ſome glut) this Book may crowd forth in the throng of Comments; I confeſs I have made uſe of thoſe that have formerly written upon this Epiſtle, and upon others inſtigation, that the work might be more compleat, more then I at firſt intended, and yet (I hope) I cannot be ſaid* to boaſt in another mans line of things made ready to our hand. *For thy direction in this work I do entreat thee, to compare the Notes with the Exposition, eſpecially if thou doſt at any time ſtick at the genuineſs of any point.* Well then, *ſo often repeated, is the uſual note of the uſe or practical inference. If the ſtile ſeem too curt and abrupt, know that I ſometimes reſerved my ſelf for a ſuddain inculcation and enlargement; for the great Controverſie of* Juſtification *I have handled it as largely as the Epiſtle would give leave, and the ſtate of the Auditory would bear; had I been aware of ſome controverſies grown ſince amongſt us, I ſhould have ſaid more, yet take it altogether, enough is ſaid as to my ſenſe, and for vindicating this Epiſtle; if ſome paſſages be again repeated, which I ſuppoſe will ſeldom fall out, impute it to the multitude of my employment; I never ſaw the work altogether, and my thoughts being ſcattered to ſo many ſubjects throughout the week, I could not always ſo diſtinctly remember what I had written, in ſhort if thou receiveſt any benefit, return me but the relief of thy prayers for an increaſe of Abilities, and a faithful uſe of them to the Lords glory, and I ſhall be abundantly recompenſed.*

2 Cor. 10. 16.

ПРО-

ΠΡΟΛΕΓΟΜΕΝΑ, Or a PREFACE, wherein beſides an Explication of the Title, ſeverall neceſſary preliminary queſtions are handled and diſcuſſed.

I *Intend by the aſſiſtance of Gods holy Spirit in the weekly returns of this Lecture, to handle the Epiſtle of* James, *'tis full of uſeful and practical matter: I have the rather choſen this Scripture, that it may be an allay to thoſe comforts, which in another exerciſe I have endeavoured to draw out of the* 53. *of* Iſaiah: *I would at the ſame time carry on the Doctrine both of* Faith *and* Manners, *and ſhew you your* duties *together with your* incouragements, *leſt with* a Ephraim *you ſhould only love to* tread out the corn, *and refuſe to* break the clods: *we are all apt to divorce* comfort *from* duty, *and to content our ſelves with a* b barren and unfruitful knowledg of Jeſus Chriſt, *as if all that be required of the world, were onely a few naked, cold, and* unactive apprehenſions *of his merit, and all things were ſo done* for us, *that nothing remained to be done by us*; *this is the wretched conceit of many in the preſent age, and therefore either they abuſe the* ſweetneſs *of Grace to* looſeneſſe, *or the* power *of it to* lazineſs. Chriſts merit *and the* Spirits efficacy *are the common places from whence they draw all the defences and excuſes of their own* wantonneſs *and* idleneſs: *'Tis true, God hath opened an excellent treaſure in the Church, to defray the debts of* humble ſinners, *and to bear* the expences of the Saints *to Heaven*; *but there is nothing allowed to* wanton prodigals, *who ſpend freely and ſin laviſhly upon the meer account of the riches of Grace*; *as in your charitable bequeſts, when you leave monies in the way of a ſtock, 'tis to encourage men in an honeſt calling, not to feed riot and exceſs: who ever left a ſum for drunkards! or a ſtock to be employed in dicing and gaming! Again I confeſs what ever Grace doth, it doth freely.* c we have Grace for Grace, *John* 1. 16. *that is, Grace for Graces ſake. But there is a difference between* merit *and* means: *a School maſter may teach a childe* gratis, *freely, and yet he muſt take pains to get his learning*; *and there is a difference between* Cauſality *and* Order; *mercy is never obtained but in the uſe of means; Wiſdomes dole is diſpenſed at Wiſdomes gate.* Prov. 8. 34. *But the uſe of means doth not oblige God to give mercy*; *there are conditions which only ſhew the way of Graces working. Again, I grant that cloſing with Chriſt is an excellent duty, and of the high-*

a Hoſea 10. 11.

b 2 Pet. 1. 8.

c χάριν ἀντὶ χάριτος. id eſt non pro ullo merito, ſed ex mera bonitate, quod alibi diſtinctius enunciat Apoſtolus χαὶ ἐξ ἔργων, Rom. 11. 6. Grot. in locum.

est importance in Religion. But in Christ there are no dead and sapless branches; Faith is not an idle Grace, wherever it is, it fructifieth in good works. To evince all this to you, I have chosen to explain this Epistle: the Apostle wrote it upon the same reason, to wit, to prevent or check their misprisions who cryed up naked apprehensions *for faith, and a* barren profession *for* true Religion: *such unrelenting lumps of sin and lust, were there even in the Primitive times, gilded with the specious name of* Christians.

The Epistle in our Translation beareth Title thus, The Epistle General of James, *in the Greek* Ἰακώβου τῆς ἐπιστολὴ καθολική, *The* Catholick, *or* General Epistle of *James* the Apostle; *for the clearing of which, before I enter upon the body of the Epistle, give me leave to premise these questions.*

1. *Whether this Epistle be of divine Authority?*
2. *Concerning the subordinate Author or instrument*, James, *what* James *this was?*
3. *What was the* time *of writing it?*
4. *The* persons, *to whom it was written?*
5. *What is the* occasion, matter, *and* scope *of it?*
6. *The reason of that term in the Title* Catholick *or* General?

1. *Concerning the divine Authority of this Epistle, I desire to discuss it with reverence and trembling: 'tis dangerous to loosen foundation stones; I should wholly have omitted this part of my work, but that the difference is so famous, and so conceal known adversaries, is an argument of fear and distrust: The Lord grant that the* cure *be not turned into a* snare. *and that vain men may not unsettle themselves by what is intended for an establishment. That which gave occasion to doubt of this Epistle, was some passages in* Jerome *and* Eusebius, *in which they seem, at least by reporting the sense of others, to infringe the Authority of it: I shall give you the passages, and then shew you what little reason there is, why they should justle* James *out of the* Canon. *The passage of* Eusebius *runneth thus.* e Εἰρηται τὰ κατ' Ἰάκωβον. ὧν ἡ πρώτη φησὶ δίσταλων, ἣν ὀνομαζομένων καθολικῶν εἶναι λέγεται, ἴσμεν ὡς γοῦν τύτου μὲν ὁ πολλοὶ γῶν φησὶ πάλαι ἀυτῆς ἐμνημόνευσαν, ὡς ἀδὴ τῆς λεγομένης Ἰούδα, μίας καὶ αὐτῆς ὄσης φησὶ λεγομένων καθολικῶν· ὅμως δ' ἴσμεν καὶ ταύτας μὴ φησὶ λίστων ἐν πλείσταις ἐκκλησίαις &c. *i. e.* And these things concerning *James*, whose Epistle that is reported to be, which is the 1. among the Epistles called universall: f yet we are to understand that the same is not void of suspition; for many of the Ancients make no mention

e Euseb. *lib.* 2. *hist.* Eccles. *cap.* 23.

f So Dr. *Hammer* rendreth that clause ἴσμεν μὲν ὡς τοῦτον καθόλου τινα.

mention thereof; nor of *Jude* being also one of the seven, called Universal: yet notwithstanding we know them to be publickly read in most Churches: *So far* Eusebius. *The other passage of* Jerom *is this.* Iacobus unam tantum scripsit Epistolam, quæ & ipsa ab alio quodam sub ejus nomine edita esse asseritur, licet paulatim tempore procedente obtinuerit Authoritate: *i.e.* James wrote but oneEpistle wch is also said to be put forth by another in his name, though by litle & litle in proces of time it gained authority in the Church. *These are the clauses which first begat a doubt of this Epistle: But without reason, these two Authors reporting the sense of others rather then their own: & if any part of Scripture should be layd aside because some have questioned it, the Devil would soon obtain his purpose, one time or another the greatest part of it hath been impeached by men of a wicked and unsober Wit, who when they could not pervert the rule, to gratifie their purposes, reflected a scorn and contempt upon it: now it would exceedingly furnish the triumphs of hell, if we should think their private cavils to be warrant sufficient to weaken our Faith: and besides disadvantage the Church by the loss of a most considerable part of the Canon; for the case doth not only concern this Epistle, but divers others: as the second of* Peter, *the second and third Epistles of* John, *the Book of the* Revelation, h *the last Chapter of* Mark, i *Some passages in the* 22. *of* Luke. k *the beginning of the* 8. *of* Iohn, *Some passages in the* 5. *Chapter of the first Epistle of* Iohn: *where would profaneness stay? and if this Liberty should be allowed, the flood of Atheisme stop its course? But besides all this, why should a few private testimonies prejudice the general consent of the Church which hath transmitted this Epistle to us together with other parts of the New Testament? for if we go to* external testimony, *there is no reason but the greater number should carry it: 'twere easie to instance in* Councils & Fathers, *who by an unanimous suffrage have comended this Epistle to the Faith and reverence of the Church: Those Canons which commonly go under the name of the Apostles* l *(though I build not much upon that testimony) decreed it to be received for Scripture; so the Councel of* Laodicea, *Can.* 59. *so of* Milevis, *cap.* 7. *so the third Councel of* Carthage *cap.* 47. *of* Orange, *cap.* 25. Concilium Cabilonense, *cap.* 33. *of* Toledo *cap.* 3. *So for the consent of the most Ancient fathers, by whom 'tis quoted as Scripture, as by* Ignatius *Epist. ad Ephesios. &c. you may see* Brochmand. *in prolog. Epist.* Iacob. *and* Iodocus Coccius, *his* Thesarus Theologic.

g Hieron in Catal. Eccles. *script.*

h See Hieron. quæst. 3. ad Hedibium & Euthymium.

i *Sextus Senensis Bibl. sanct. lib.* 1 *cap.* 23, 24.

k Hieron. *adversus Pelag. lib.* 2.

l See Caranza his *summa conciliorum pag.* 7.

* *Eusebius* himself differenceth it from those that are plainly spurious. *lib.* 3. *Eccles. hist. cap.* 25.

Tom.1.lib.6. Art.23. read also Dr. Rainolds de libris Apocryphis. *Tom.1.prælect.4. &c. Out of all which you may see what Authority it had among the Ancients: of late I confess it hath found harder measure.* Cajetan *and* Erasmus *shew little respect to it;* Luther *plainly rejecteth it, and for the incivility and rudeness of his expression, in calling it* Stramineam Epistolam, *as it cannot be maidenyed, so 'tis not to be excused.* Luther *himself seemeth to retract it, speaking of it elsewhere with more reverence,* Epistolam hanc quamvis rejectam a veteribus, pro utili tamen & non contemnenda habeo, vel ob hanc causam quod nihil plane humanæ doctrinæ offerat, ut legem Dei fortiter urgeat: verum ut meam de illa sententiam candide promam extra præjudicium, existimo nullius esse Apostoli. *Luth.* præf Epist. *Iacob. that is,* this Epistle though not owned by many of the Ancients, I judg to be full of profitable and precious matter, it offering no doctrine of a humane invention, strongly urging the Law of God: yet in my opinion (which I would speak without prejudice) it seemeth not to be written by any Apostle: *which was the error and failing of this holy and eminent servant of God: and therein he is followed by others of his own profession,* Osiander, Camerarius, Bugenhag, &c. *and* Althamerus, *whose Blasphemies are recorded by* Grotius *in his* Rivetian *Apol discuss p g.170. and by him unworthily urged to reflect a scorn upon our Churches. Concerning this* Andreas Althamerus *see learned* Rivets *Reply, in his* Διάλυσις Grot. *discuss. pag.* 480. *However* Luther *is here undeserted by the modern* Lutherans, *who allow this Epistle in the Canon, as is plain by the writings of* Hunnius Montrer, Gerhard, Walther, *&c.* Brochmand *a learned Lutheran, and Bishop of* Seland *in* Denmark, *hath written a worthy Comment upon this Epistle, to whom (though I received him late, and when the work was in a good progress) I have been beholding for some help in this Exposition, especially in the critical explication of some* Greek *words, and most of the quotations out of the* Socinian *pamphlets, and for whom I acknowledge my self indebted to the courtesie of that learned and worthy Gentleman, Colonel* Edward Leigh, *to whose faithfulness and industry, the Church of God oweth so much.*

The reasons which moved Luther *to reject this Epistle, shall be answered in their proper places: by his own testimony cited before, it containeth nothing repugnant to other Scriptures: and it savoureth of the* Genius *of the Gospel, as well as other writings of the Apostles: and though he seemeth to make little mention of Christ and*

the

m Doctor *Whitaker* denyeth it as not finding it in his works; but 'tis generally granted that this was *Luthers* expression, it being found in his German Bibles Printed 1518, the words recorded by *Brochman*, are these. *Epistola* Iacobi *vere straminea Epistola est, collata cum Evangelio* Iohannis *& ejus Epistola prima, & cum Epistolis* Paulinis, *in primis quæ ad Romanos*, Galatas, Ephesios *scriptæ sunt; nec enim genium indolemque habet Evangelicam.* So in his Comment on *Genesis*, *in cap.* 22. He saith, *Facessant de medio adversarii, cum suo* Iacobo, *quem toties nobis objiciunt*

the Gospel, yet if you consider it more throughly, you will finde many passages looking that way: The Epistle of Paul *to* Philemon, *hath been hitherto reputed* Canonical, *yet it treateth not of the merits and death of Christ; I confess the stile which the Apostle useth is more ronzing, much of the Epistle concerning the* carnal Hebrews, *as well as those that had taken upon themselves the profession of Christ,: in short it hath a force upon the conscience, and is not only delivered by the Church, but sealed up to our use and comfort by the Holy Ghost, as other Scriptures are: 'twas written by an Apostle as other Epistles taken into the Canon, as the inscription sheweth: and there is no reason why we should doubt of this title, more then of* Pauls *name before his Epistles: 'tis true, there were some spurious writings that carried the names of the Apostles, as the* Acts of Andrew, *the* Liturgy of S. James, *the* Canons of the Apostles, *Lukes History of the Acts of* Paul & Tecla, Marks life of Barnabas, *the* Gospel of Paul. *But all these by the just hand of God had some mark of infamy impressed upon them, by the enforcement of matters false or ridiculous, or contrary to the truth of Doctrine, or History. But this Epistle hath nothing contrary to the truth of Religion, nor unbeseeming the gravity of it, and the majesty of other Scriptures: therefore upon the whole we may pronounce, that it being represented to us with these adantages, it hath a just title to our respect and belief, and should be received in the Church with the same esteem and reverence which we bear to other Scriptures.*

Secondly, Concerning the subordinate Author of Iames, *there is some controversie about stating the right person, who he was: in the generall 'tis certain he was an Apostle: no Epistles but theirs being received into the rule of Faith; and 'tis no prejudice that he stileth himself* the servant of the Lord; *for so doth* Paul *often, as we shal prove anon in the explication of the first verse. But now among the Apostles, there were two called by this name of* James, James *the son of* Zebedee, *and* James *the son of* Alpheus: *Many of the Ancients indeed thought there were three of this name;* Jacobus major *or of* Zebedee, *and* James *the son of* Alpheus: *and* James the brother of the Lord, *called also* n Chobliham, *or* Oblias, *or* James *the* just, *whom they thought not to be an* Apostle, *but* Bishop of Jerusalem, Jerom *calleth him* decimum tertium Apostolum, *the thirteenth Apostle in* Isai. *lib.* 5. *cap.* 7. Dorotheus *maketh him one of the* seventy, *the first in his Catalogue, but without reason.*

n Which is rendred by *Clemens*, δικαιον τῶν λαῶν By *Epiphanius* τῶν χριστιανῶν.

b And no more are reckoned by *Clemens* and *Eusebius*, yea by the Scripture, among the Apostles; see Mat. 10. 2. 3. and Mark 3. 17, 18.

For indeed there were but b *two* James's, *this latter* James *being the same with him of* Alpheus: *for plainly the brother of the Lord is reckoned among the Apostles*, Gal. 1. 19. *and called* a Pillar, Gal. 2. 9. *and he is called the* brother of the Lord, *because he was in that Family, to which Christ was numbered: some suppose his Mothers Sisters son, the son of* Mary *of* Cleophas, *who was Sister to the Virgin: now* Cleophas *and* Alpheus *is all one,* c *as a learned Author supposeth, though* Junius *contradicteth it in* Epist. Judæ sub initio: *And* Rabanus *saith, after the death of* Alpheus *she married* Cleophas, *But however it be, this* James *is the same, which is enough for our purpose. Well then, there being two, to which of these is the Epistle to be ascribed? The whole stream of Antiquity carrieth in for* the Brother of the Lord, *who (as I said) is the same with* Jacobus minor, *or the* son of Alpheus: *and with good reason, the son of* Zebedee *being long before beheaded by* Herod *from the very beginning of the preaching of the Gospel,* Acts 12. 2. *But this Epistle must needs be of a latter date, as alluding to some passages already written, and noting the degeneration of the Church, which was not so very presently. There are some few indeed of another Judgment, as* Flavius Dexter, Julius Toletanus, Didacus Dazor, *and others cited by* d Eusebius Neirembergus, *a Spanish Jesuite, who also bringeth the Authority of an ancient Gottish Missal to this purpose, together with Reasons to prove this to be the first New Testament Scripture that was written, and all to devolve the honour of the Epistle upon the Spanish Saint* Jacobus major; *which yet is contrary to the Decree of the* Trent Council, *which ascribeth it to* James *the Brother of the Lord. Well then,* James *the less is the person whom we have found to be the Instrument which the Spirit of God made use of to convey this treasure to the Church. Much may be said of him, but I shall contract all into a brief sum: He was by his private Calling an* Husbandman, *by publique Office in the Church* an Apostle, *and especially called to the inspection of the Church in and about* Jerusalem, *either because of his eminency and near relation to Christ, or for the great esteem he had gained among the Jews: and therefore when the other Apostles were going to and fro disseminating the Word of Life,* James *is often found at* Jerusalem; *see* Gal. 1. 18, 19. Act. 1. 14, 21. & 15 &c. *For his temper, he was of an exact strictness, exceeding just, and therefore called* Oblias, *and* James the Just; *yea so just, that* Josephus *maketh the violence offered to him to be one of the causes of*

d *Eusebius Neirembergius de origine Sacræ Scripturæ*, lib. 11. cap. 15. 16, 17, 18, 19.

c *Clemens*, lib. 2 *Constit. Apostol.* cap. 63.

c *Herbert Thorndike* of the Primitive Government of the Church', pag. 11, 12, 13. who discusseth this matter at large, & with satisfaction.

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the Jewish ruine. Joseph. Antiq. lib. 20. cap. 16. *Of so great* temperance, *that he drank neither Wine nor strong drink, and ate no flesh. So* pious, *that his knees were made like a Camels hoof by frequent prayer: His death happened six years before that of* Peter, *thirty eight years before that of* John, *in the sixty third year of Christ, if Chronology be true:. He dyed a Martyr; they would have him perswade the people to abandon the Doctrine of Christ, which when he refused, and pressed the quite contrary, he was thrown down from a pinnacle of the Temple, and his brains dashed out with a Fullers club, and so gave up the Ghost. See these things set forth at large by* Eusebius, *lib.* 2. *cap.* 23 & ibi citatos.

Thirdly, For the Time *when this Epistle was written, it cannot be exactly stated: 'Tis placed* first *among the Catholique Epistles, either as first written, or first received into the Canon, though in the ranking of it there be a variety: In the Greek Bibles it sustaineth the same place which we assign to it. Some think the Epistle of* Peter *was first written: But in so great an uncertainty who can determine any thing? Certain we are, that it was written after that Heresies were somewhat grown, and before* Jerusalem *drew to its end; for what St.* James *threateneth, St.* Paul *taketh notice of as accomplished,* 1 Thes. 2. 16 *speaking of the people of the Jews, he saith,* Wrath is come upon them, εἰς τὸ τέλος, to the uttermost, *which is denounced in Chap.* 5. *of our Apostle. The critical Reader, that would know more of the time and order of this Epistle, I refer to* Eusebius Neirembergius, *lib.* 11. de Origine Sacræ Scripturæ, *cap.* 15.

Fourthly, The Persons *to whom he wrote are specified in the first Verse,* To the twelve Tribes, &c. *which we shall explain anon; let it suffice for the present, that he writeth chiefly to those among them that were gained to the faith of Christ, though there be many passages interspersed which do concern the unbelieving Jews:* see Chap. 5. v. 1. *and the Reasons there alledged in the Exposition.*

Fifthly, For the occasion, matter & scope *you may take it thus: Certainly one great occasion was that which* † Austin *taketh notice of, to wit,* the growth of that Opinion in the Apostles days, That a bare naked faith was enough to Salvation, though good works were neglected. *'Tis clear that some such thing was cryed up by the School of* Simon: *Now* Samaria *being nigh to* Jerusalem, *our Apostle, whose inspection was mostly confined to those Churches*

† *Excitata fuit tempore Apostolorum opinio, sufficere solam fidem ad salutem obtinendam, si vel maxime bona opera negligerentur, contra quam opinionem Apostolica Epistola Petri, Johannis, Jacobi, Judæ, maxime dirigunt intentionem ut vehementer adstruant fidem sine operibus nihil prodesse.* Aug. lib. de Fide & Operibus.

might

might rather then others take notice of it. But this concerneth but a part of the Epistle; the more general occasion, was the great degeneration of faith and manners, and the growth of Libertine-Doctrines: as about Gods being the Author of sin, *the* sufficiency of empty faith *and* naked profession &c. *When the world was newly plowed and sowed with the Gospel, these tares came up together with the good Corn: As also to comfort Gods children against the violence of the persecutions then exercised upon them, and to awaken the men of his own Nation out of their stupid security, Judgments being even at the door, and they altogether sensless: Therefore the whole Epistle is fraught with excellent Instructions, how to* bear afflictions, *to* hear the Word, *to* mortifie vile affections, *to* bridle the tongue, *to* conceive rightly of the Nature of God, *to* adorn our profession with a good conversation, with meekness, & peace, and charity: *finally, how to* behave our selves in the time of approaching misery: *All these and many other Doctrines are scattered throughout the Epistle, so that you may see 'tis exceeding useful for these times.*

Sixthly, Concerning the Title, Catholick or General Epistle, *which is the Title given all the seven latter Epistles, I answer, In some Copies 'tis καθολικὴ,* Canonical; *but probably that's an Error: Why then* Catholick? *Many Reasons are given:* Oecumenius, *and out of him* Beza, *thinketh 'tis because they were not inscribed to any particular Nation or City, as* Pauls *are to* Rome, Corinth, &c. *But this holdeth not in all, some of* Johns *being dedicated to private persons, to* Gaius, *and the* Elect Lady, *and then there must be more then seven, that to the* Hebrews *being directed to the same persons to which* Peter *and* James *wrote theirs; some say, because they contain* Universal Doctrine, *or the publique Treasure of the* universal Church: *But that would seem to derogate from the other Epistles, and to prefer these before them.* Pareus *thinketh they were meerly called so by an inconsiderate custom: But most probably the reason is to vindicate their authentickness, and to distinguish them from the Epistles of* Barnabas, Ignatius Clemens, *and* Polycarp, *which though ancient, never made up any part of the Rule of Faith, and so not to derogate from the other Epistles, but to joyn these to them. These things premised, I come by Gods assistance to handle the Epistle it self.*

g Ecclesia vetus has Epistolas Canonicas & Catholicas appellavit, non ut aliis quidquam adimeret, sed ut has illis from the Epistles of Barnabas, Ignatius Clemens, and Polycarp, which though ancient, never made up any part of the Rule of Faith, and so not to derogate from the other Epistles, but to joyn these to them. These things premised, I come by Gods assistance to handle the Epistle it self.

AN

AN

EXPOSITION

WITH

NOTES,

Upon the EPISTLE of

JAMES.

CHAP. I.

JAMES I. Verſ. 1.

James, a Servant of God, and of the Lord Jeſus Chriſt, to the twelve Tribes which are ſcattered abroad, greeting.

JAMES,] There were two of this Name, the ſon of *Zebedee*, and the ſon of *Alpheus*; the latter is the Author of this Epiſtle, as in the Prefatory diſcourſe of the title, more fully appeareth; (*A ſervant of God*) the word δοῦλος is ſometimes put to imply an abject and vile condition, as that of a ſlave or Bond-man, ſo the Apoſtle *Paul* when he ſaith * *bond or free are all one in Chriſt*; for *bond* he uſeth the word δοῦλος; and this great Apoſtle thinketh it an honor to be δοῦλος, the ſervant of God; *The loweſt Miniſtry and Office about God is honourable.*

* Gal. 3. 28.

Grot. in locum. But why not *Apoſtle?* *Grotius* ſuppoſeth the reaſon to be becauſe neither *James* the ſon of *Zebedee*, nor *James* of *Alpheus*, was the Author of this Epiſtle, but ſome third *James*; not an Apoſtle, but Preſident of the Presbitery at *Jeruſalem*; but that we have diſproved in the Preface. I anſwer therefore, he mentioneth not his Apoſtleſhip; 1. Becauſe there was no need, he being eminent in the opinion and repute of the Churches; therefore *Paul* ſaith, he was accounted a *Pillar* and main Columne of the Chriſtian Faith, *Gal.* 2. 9. *Paul*, whoſe Apoſtleſhip was enviouſly queſtioned, avoucheth it often. 2. *Paul* himſelf doth not in every Epiſtle call himſelf an Apoſtle; ſometimes his ſtile is, *Paul a Priſoner of Jeſus Chriſt*, *Philem. v.* 1. ſometimes, *Paul a ſervant of Chriſt*, Phil. 1. 1. ſometimes nothing but his name *Paul* is prefixed, as 1 *Theſ.* 1. 1. and 2 *Theſ.* 1. 1. it followeth (*and of the Lord Jeſus Chriſt.*) Some take both theſe clauſes in a conjoined ſence, as applyed to the ſame perſon, and read it thus, *A ſervant of Jeſus Chriſt who is God and Lord*; as indeed this was one of the places urged by the Greek Fathers for the God-head of *Chriſt* againſt the *Arians*. But our reading, which diſ-joineth the clauſes, is to be preferred, as being leaſt ſtrained, and more ſutable to the Apoſtolical Inſcriptions; neither is the dignity of *Chriſt* hereby impaired, he being propoſed as an object of equal honour with the Father; and as the Father is *Lord* as well as Jeſus Chriſt, ſo Jeſus Chriſt is God as well as the Father. Well then, *James* is not only *Gods Servant* by the right of Creation and Providence, but *Chriſts Servant* by the right of Redemption; yea, eſpecially deputed by Chriſt as *Lord*, that is, as Mediator and Head of the Church, to do him ſervice in the way of an Apoſtle: And I iuppoſe there is ſome ſpecial Reaſon of this diſ-junction, *A ſervant of God and of Chriſt*, to ſhew his Country men, that in ſerving *Chriſt* he ſerved the God of his Fathers, as *Paul* pleaded, *Acts* 26. 6, 7. that in ſtanding for Chriſt, he did but ſtand *for the hope of the promiſe made unto the Fathers, unto which promiſe the twelve Tribes, ſerving God day and night, hope to come.* It followeth in the Text (*to the twelve Tribes*) that is, to the Jews and People of *Iſrael*, chiefly thoſe converted to the Faith of Chriſt; to theſe *James* writeth, as the *Miniſter of the Circumciſion*, Gal. 2. 9. And he writeth not in *Hebrew*, their own Tongue, but in *Greek*, as being the language then moſt in uſe, as the Apoſtle *Paul* writeth to the *Romans* in the ſame tongue, and not in the *Latine* (*which are*

ſcattered

scattered abroad,) in the original, ταῖς ἐν τῇ διασπορᾷ, to those which are in, or of the dispersion. But what scattering or dispersion is here intended? I answer, 1. Either that which was occasioned by their ancient Captivities, and the frequent changes of Nations, for so there were some Jews that still lived abroad, supposed to be intended in that expression, *John* 7. 35. *Will he go to the dispersed among the Gentiles?* Or 2. More lately by the persecution spoken of in the eighth of the *Acts*: Or 3. By the hatred of *Claudius*, who commanded all the Jews to depart from *Rome*, *Acts* 18. 2. And 'tis probable that the like was done in other great Cities; the Jews, and amongst them the Christians being every where cast out, as *John* out of *Ephesus*, and others out of *Alexandria*. Or 4. Some voluntary dispersion, the Hebrews living here and there among the Gentiles a little before the declension and ruin of their State, some in *Cicilia*, some in *Pontus*, &c. Thus the Apostle *Peter* writeth, 1 *Pet.* 1. 1. *To the strangers scattered throughout Pontus, Cappadocia, Asia, and Bithynia* [χαίρειν greeting] An usual salutation, but not so frequent in Scripture. *Cajetan* thinketh it prophane and Paganish, and therefore questioneth the Epistle, but unworthily; we find the same salutation sometimes used in holy Writ, as to the Virgin *Mary*, *Luke* 1. 28. χαῖρε (the same word that is used here) *Hail thou that art highly favored.* So *Acts* 15. 23. *The Apostles, and Elders, and Brethren send* (χαίρειν) *greeting to the Brethren which are of the Gentiles.* Usually 'tis *Grace, Mercy* and *Peace*, but sometimes *Greeting*. Acts 8. 14.

Observations out of this Verse are these:

1. From that, *James a Servant of God*, he was Christs near kinsman according to the flesh; and therefore by an Hebraism called *The Brother of the Lord*, Gal. 1. 19. not properly and strictly, as *Josephs* son (which yet was the opinion of some of the * Ancients) by a former Marriage, but his Couzin. Well then, *James* the *Lords Kinsman*, calleth himself the *Lords Servant*: The Note is, *That inward priviledges are the best and most honorable; and spiritual kin is to be preferred before carnal.* *Mary* was happier, *Gestando Christum corde quam utero*; in having Christ in *her heart*, rather then *her womb*; and *James* in being *Christs Servant*, then his *Brother*: Hear Christ himself speaking to this point, *Mat.* 12. 47, 48, 49. *When one told him, Behold thy mother, and thy brethren stand without desiring to speak with thee.* Christ answered, *Who is my Mother?* * *Eusebius Epiphanius, Gregory Nissen*, & others.

and who are my Brethren? And he stretched forth his hand to his Disciples and said, Behold, my Mother and my Brethren; For whosoever shall do the will of my Father which is in Heaven, the same is my Brother, Sister and Mother. The truest relation to Christ is founded in grace, and we are far happier in receiving him *by faith*, then in touching him *by blood*; and he that endeavors to do his Will, may be as sure of Christs love and esteem, as if he were linked to him by the nearest outward relations.

Observat. 2. 2. *'Tis no dishonour to the highest to be Christs Servant*: *James*, whom *Paul* calleth a *Pillar*, calleth himself *a Servant of Christ*; and *David* a King saith, *Psalm* 48. 10. *I had rather be a door-keeper in the house of my God, then dwell in the Tents of wickedness.* The office of the *Nethinims*, or door-keepers in the Temple, was the lowest; and therefore when the question was proposed what they should do with the Levites that had warped from God to Idols, God saith, *They shall bear their iniquity*, that is, they shall be degraded, and employed in the lowest Offices and Ministries of the Temple, which was to be *porters* and *door-keepers*, see *Ezek.* 44. 10, 11, 12, 13. Yet saith *David*, *I had rather be a door-keeper*; carnal honour and greatness is nothing to this. *Paul* was an *Hebrew of the Hebrews*, Phil. 3. 5. that is, of an ancient Hebrew Race and Extraction; there being, to the memory of man, no *Proselite* in his Family, or among his Ancestors; which was accounted a very great honour by that Nation: yet saith *Paul*, I count all σκύβαλα dung and dogs meat in comparison of an interest in Christ, *Phil* 3. 8.

Observat. 3. 3. The highest in repute and office in the Church yet, are still but servants. *James a servant.* 1 *Cor.* 4. 1. *Let a man account of us, as of Ministers of Christ.* The sin of *Corinth* was man-worship, in giving an excess of honor and respect to those Teachers whom they admired, setting them up as heads of Factions, and giving up their Faith to their dictates: The Apostle seeketh to reclaim them from that error, by shewing that they are not *Masters*, but *Ministers*; Give them the honour of a Minister and Steward: But not that dependance which is due to the Master onely. See 2 *Cor.* 1. 24. *We have not dominion over your faith, but are helpers of your joy*: We are not to *prescribe* articles of Faith, but *explain* them. So the Apostle *Peter* bids the Elders not to behave themselves *as Lords over Gods heritage*, 1 *Pet.* 5. 3. not to master it over their Consciences. Our work is meer service, and we can but perswade; Christ must

muſt *impoſe* upon the conſcience. 'Tis Chriſts own advice to his Diſciples in *Matth.* 23. 13. *Be not ye called Maſters, for one is your Maſter, even Chriſt.* All the authority and ſucceſs of our teaching is from our Lord. We can Preſcribe nothing as neceſſary to be beleeved, or done, which is not according to his Will, or Word. In ſhort, we come not in our own name, and muſt not act with reſpect to our own ends, we are ſervants.

Obſervat. 4. 4. *A ſervant of God, and of Jeſus Chriſt.*] *In all ſervices, we muſt honour the Father, and the Son alſo:* Joh. 5. 23. *God will have all to honour the Son, as they honour the Father:* that is, God will be honoured and worſhipped onely in Chriſt. *Joh.* 14 1. *Ye beleeve in God, beleeve alſo in me.* Beleeving is the higheſt Worſhip, and reſpect of the creature; you muſt give it to the Son, to the ſecond perſon as Mediator, as well as to the Father. Do duties ſo as you may honour Chriſt in them, and ſo.

Firſt, Look for their acceptance in Chriſt. Oh, it would be ſaid if we were only to look to God the Father in duties! *Adam* hid himſelf and durſt not come into the preſence of God, till the promiſe of Chriſt. The Hypocrites cryed, *Iſa.* 33. 14. *Who ſhall dwell with conſuming fire.* Guilt can form no other thought of God by looking upon him out of Chriſt, we can ſee nothing but Majeſty armed with wrath and power. But now 'tis ſaid, *Eph.* 3. 12. *That in Chriſt we have acceſs with boldneſs and confidence.* For in him thoſe attributes, which are in themſelves terrible, become ſweet and comfortable, as water, which is ſalt in the Ocean, being ſtrained through the earth, becometh ſweet in the Rivers: that in God, which out of Chriſt ſtriketh terror into the ſoul, in Chriſt begets a confidence.

Secondly, Look for your aſſiſtance from him. You ſerve God in Chriſt, when you ſerve God through Chriſt, *Phil.* 4. 13. *I can do all things, through Chriſt that ſtrengtheneth me.* When your own hands are in Gods work, your eyes muſt be to Chriſts hands for ſupport in it, *Pſa.* 123. 2. *As the eyes of ſervants look to the hands of their Maſters, &c.* you muſt go about Gods *work* with his own *tools.*

Thirdly, When ye have an eye to the concernments of Jeſus Chriſt in all your ſervice of God, 2 *Cor.* 5. 14. *We muſt live to him that dy'd for us*; not onely to *God* in the general, but to *him*, to *God that dy'd for us*: You muſt ſee how you advance his King-

dom, propagate his truth, further the glory of Chriſt as Mediator: Fourthly, When all is done for Chriſts ſake: In Chriſt God hath a new claim in you, and ye are bought with his blood, that ye may be his ſervants; under the Law the great argument to obedience was *Gods Soveraignty*, Thus and thus ye ſhall do, *I am the Lord*; as *Levit.* 19. 37. and in other places. Now the argument is *Gratitude*, Gods Love, Gods Love in Chriſt, the *Love of Chriſt conſtraineth us*, 2 *Cor.* 5. 14. The Apoſtle often perſwades by that motive, Be Gods ſervants for Chriſts ſake.

Obſervat. 5. 5. *To the twelve tribes which are ſcattered abroad.*] God looks after his afflicted ſervants, he moveth *James* to write to the *ſcattered tribes*: The care of Heaven *flouriſheth* towards you, when you *wither*. A man would have thought theſe had been driven away from Gods *care*, when they had been driven away from the *Sanctuary*. Ezek. 11. 16. *Thus ſaith the Lord, though I have caſt them far off among the Heathen, and have ſcattered them among the Countries; yet will I be to them as a little Sanctuary in the places where they come*: Though they wanted the *Temple*, yet God would be a little *Sanctuary*. He looks after them to watch their ſpirits, that he may apply ſeaſonable comforts, and to watch their adverſaries to prevent them with ſeaſonable providences. He looketh after them to watch the ſeaſons of deliverance, Mal. 3 17. *that he may gather her that was driven out*, *Mica.* 7. 6. And make *Obſervat.* 6. up *his jewels*, that ſeemed to be careſly ſcattered, and loſt.

6. *Gods own people may be diſperſed, and driven from their Countries and habitations*: God hath his out-caſts, he ſaith to *Moab*, *Pity my out-caſts*: And the Church complains, *Our inheritance is turned to ſtrangers, Lam.* 5 2. Chriſt himſelf had not where to lay his head, and the Apoſtle tells us of *ſome, of whom the* Chryſoſt. in Heb. 11. cap. *world was not worthy*, that *they wandred in deſarts, and mountains, and woods, and caves*. Mark, they *wandered* ith' woods, ('tis *Chryſoſtom's* note,) ἀλλὰ καὶ ἐκεῖ ὄντες ἔφευγον, the retirement and privacy of the wilderneſs did not yeeld them a quiet and ſafe abode. So in *Acts* 8. 4. We read of the Primitive Beleevers, that *they were ſcattered abroad every where*. Many of the children of God in theſe times have been driven from their dwellings; But you ſee we have no reaſon to think the caſe *ſtrange*.

Obſervat. 7. 7. *To the twelve tribes which are ſcattered abroad.*] There was ſomething more in their ſcattering then ordinary: They were

a people whom God for a long time had kept together, under the wings of providence. That which is notable in their ſcattering, is,

1. *The ſeverity of Gods Juſtice:* The twelve Tribes are ſcattered, his own people: 'tis ill reſting on any priviledges, when Gods *Iſrael* may be made ſtrangers. *Iſrael* was all for Liberty, therefore God ſaith, *I will feed them as a Lamb in a large place,* Hoſ. 4. 16. God would give them liberty and room enough; As a lamb out of the fold goeth up and down bleating in the forreſt, or wilderneſs, without comfort and companion, in the midſt of wolves and the beaſts of the deſart; liberty enough, but danger enough! So God wouldſt caſt them out of the fold, and they ſhould live a Jew here, and a Jew there, thinly ſcattered and diſperſed throughout the Countries among a people whoſe Language they underſtood not, and as a lamb in the midſt of the beaſts of prey. Oh conſider the ſeverity of Gods juſtice; certainly 'tis a great ſin that maketh a loving Father caſt a Child out of doors: Sin is always driving a way and caſting out; it drove the Angels out of Heaven, *Adam* out of Paradiſe, and *Cain* out of the Church, *Gen.* 4. *verſ.* 12. 16. and the children of God out of their dwellings: *Jerem.* 9. 19. *Our dwellings have caſt us out.* Your houſes will be weary of you when you diſhonour God in them, and you will be driven from thoſe comforts which you abuſe to exceſs: *riot* doth but make way for *rapine*: You ſhall ſee in the ſixth of *Amos*, when they were at eaſe in *Sion*, they would proſtitute *Davids* muſick to their ſportiveneſs and common Banquets. *Amos* 6. 5. *They invent to themſelves inſtruments of muſick like David*: But for this God threatneth to ſcatter them, and to remove them from their houſes of luxury and pleaſure; and when they were driven to the Land of a ſtranger, they were ſerved in their own kinde, the *Babylonians* would have *Temple-muſick*, *Pſalm.* 137. 3. *Now let us have one of your Hebrew ſongs*: Nothing but an *holy ſong* would ſerve their *profane ſport*. And ſo in all ſuch like caſes, when we are weary of God in our houſes and families, our houſes are weary of us; *Davids* houſe was out of order; and then he was forced to fly from it, 2 *Sam.* 15. Oh then, when you walk in the midſt of your comforts, your ſtately dwellings and houſes of pomp and pleaſure, be not of *Nebuchadnezzars* ſpirit, when he walked in the Palace of *Babylon*, and ſaid, *Dan.* 4. 30. *Is not this great Babel which I have built?*

Pride

Pride grew upon him by the ſight of his comforts; nor of the ſpirit of thoſe Jews, who, when they dwelt within ſeiled houſes, cryed, *The time to build the Lords Houſe is not come*, Hag. 1.1,2. They were well, and at eaſe, and therefore neglected God. But of *Davids* ſpirit, who when he went into his ſtately Palace, ſerious thoughts and purpoſes of honouring God, aroſe with his ſpirit, 2 *Sam.* 1.2, *Shall I dwell in an houſe of Cedar, and the Ark of God dwell within Curtains?* Obſerve the different workings of their ſpirits. *Nebuchadnezzar* walking in his Palace groweth *proud*, *Is not this great Babel which I have built?* The Jews in their ſeiled houſes grow *careleſs*, *The time to build the Lords Houſe is not come. David* in his curious houſe of Cedar groweth *religious*. What have I done for the Ark of God, who hath done ſo much for me? Well then, honour God in your houſes, leſt you become the burdens of them, and *they ſpue you out*. The twelve Tribes were ſcattered.

Hoſea. 11. 12. 2. *The infallibility of his truth*, they were puniſhed, *as their Congregation had heard*, (as the Prophet ſpeaketh.) In judicial Diſpenſations, 'tis good to obſerve, not only *Gods Juſtice*, but *Gods Truth*. No calamity befel *Iſrael*, but what was *in the Letter*, foretold in the Books of *Moſes*. A man might have written their *Hiſtory* out of the *threatnings* of the Law: See *Levit.* 26. 33. *If ye walk contrary unto me, I will ſcatter you among the Heathens, and will draw a ſword after you.* The like is threatned in *Deut.* 28.64. *And the Lord ſhall ſcatter you from one end of the earth unto another among all the people*. And you ſee how ſutable the *event* was to the *Prophecy*; And therefore I conceive *James* uſeth this expreſſion of the *twelve Tribes*, when that diſtinction was antiquated, and the Tribes much confounded, to ſhew, that they, who were once twelve flouriſhing Tribes, were now, by the accompliſhment of that Prophecy, ſadly ſcattered and mingled among the Nations.

3. *The tenderneſs of his love* to the beleevers among them, he hath a *James* for the Chriſtians of the ſcattered Tribes. In the ſevereſt ways of his Juſtice he doth not forget his own, and he hath ſpecial Conſolations for them when they lie under the common Judgment; when other Jews were baniſhed, *John*, amongſt the reſt, was baniſhed out of *Epheſus* into *Patmos*, a barren, miſerable Rock or Iſland, but there he had thoſe high *Revelations*, Rev. 1.9. Well then, where ever you are, you are near to God, he is a God at hand,

hand, and a God afar off; when you loſe your dwelling, you do not loſe your intereſt in Chriſt; and you are every where at home, but there where you are ſtrangers to God.

Verſ. 2, *My Brethren, count it all joy when you fall into divers temptations.*

My Brethren,] An uſual Compellation in the Scriptures, and very frequent in this Epiſtle, partly becauſe of the manner of the Jews, who were wont to call all of their Nation Brethren, and partly becauſe of the manner of the * ancient Chriſtians, who in courteſie uſed to call the men and women of their Society and Communion Brothers and Siſters; partly out of Apoſtolical kindneſs, and that the Exhortation might be ſeaſoned with the more love and good-will. [*Count it*] That is, Though *ſence* will not find it ſo, yet in *ſpiritual judgment* you muſt ſo eſteem it, [*All joy*] that is, matter of *chief joy*, πᾶσαν, *All* is thus uſed in the writings of the Apoſtles, as in the 1 *Tim.* 1. 15. πάσης ἀποδοχῆς ἄξιος, *worthy of all acceptation* that is, of chief acceptation. [*When ye fall*] The word ſignifies ſuch troubles as come upon us unawares, as *ſudden things do moſt diſcompoſe the mind*; but however, ſays the Apoſtle, *when ye fall*, and are ſuddenly circumvented, yet you muſt look upon it as a tryal and matter of great joy; for though it ſeemeth a chance to us, yet it falleth under the Ordination of God. [*Divers*] The Jewiſh Nation was infamous, and generally hated, eſpecially the *Chriſtian Jews*, who beſide the ſcorns of the heathens, were exerciſed with ſundry injuries, rapines, and ſpoils from their *own brethren*, and people of their own Nation, as appeareth by the Epiſtle of *Peter*, who wrote to the ſame perſons that our Apoſtle doth; and alſo ſpeaketh of *divers or manifold temptations*, 1 Pet 1. 6. And again by the Epiſtle to the *Hebrews*, written alſo to theſe *diſperſed tribes*, ſee *Heb.* 10. 34. *Ye took joyfully the ſpoiling of your goods*, that is, by the fury of the multitude, and baſe people, againſt whom the Chriſtians could have no right. [*Tentations;*] So he calleth afflictions, which to Beleevers are of that uſe and habitude.

* *See Tertul. in Apol. cap. 39. et Juſtin Mart. in fine Apol. 2. et Clement. Alexand. liber 5. ſtromat.*

ὅταν συμπέσητε.

Obſervations.

1. My Brethren,] *Chriſtians are linked to one another in the bond of brotherhood.* It was an ancient uſe, as I ſhewed before, for Chriſtians of the *ſame Communion* to call one another *Brothers and Siſters*, which gave occaſion of ſcorn to the heathens

Obſervat. 1.

then; *Quod fratres nos vocamus, infamant*, ſaith *Tertullian*: And it is ſtill made matter of reproach; what ſcoff more uſual then that of *holy Brethren*? If we will not keep up the title, yet the *affection*, which becomes the *relation*, ſhould not ceaſe. The term hinteth duty to all ſorts of Chriſtians, *meekneſs* to thoſe that excel in gifts or office, that they may not be ſtately and diſdainful to the meaneſt in the body of Chriſt; It is Chriſts own argument, *Ye are Brethren*, Mat. 23.8. And it alſo ſuggeſteth *love*, and *mutual amity*; Who ſhould love more then thoſe that are united in the ſame *head* and *hope*? *Eodem ſanguine Chriſti glutinati*, as *Auguſtine* ſaid of himſelf, and his friend *Alpius*, that is, cemented with the ſame Blood of Chriſt; We are all travelling homeward, and expect to meet in the *ſame heaven*: 'Twould be ſad, that *brethren ſhould fall out by the way*, Gen. 45.24 'Twas once ſaid, Aſpice, ut ſe mutuo diligunt Chriſtiani? *See how the Chriſtians love one another!* Tertul. in Apol. cap. 39. But alaſs, now we may ſay, *See how they hate one another*!

Obſervat. v. 2. From that [*count it*] miſeries are ſweet or bitter, according as we will reckon of them: *Seneca* ſaid, *Levis eſt dolor ſi nihil opinio adjecerit*: Our grief lyeth in our own *opinion* and *apprehenſion* of miſeries. Spiritual things are worthy in themſelves, other things depend upon our opinion and valuation of them. Wel then, it ſtandeth us much upon to make a right judgment, therein lieth our miſery or comfort; things are according as you wil *count* them. That your judgments may be rectified in point of afflictions, take theſe Rules.

Theoph. in loc. 1. Do not judg by ſenſe: *Heb.* 12.11. *No affliction for the preſent ſeemeth joyous, but grievous*, &c. *Theophylact* obſerveth, that in this paſſage two words are emphatical, πρὸς τὸ παρὸν *and* δοκεῖ, for *the preſent* and *ſeemeth*; [*for the preſent*] noteth the feeling, and experience of ſenſe; and [*ſeemeth*] the apprehenſion and dictate of it: ſenſe can feel no joy in it, and ſenſe will ſuggeſt nothing but bitterneſs and ſorrow; but we are not to go by that *count* and reckoning. A Chriſtian liveth *above the world*, becauſe he doth not judg *according to the world*. *Paul*'s ſcorn of all ſublunary accidents aroſe from his ſpiritual judgment concerning them, *Rom.* 8.18. *I reckon that the ſufferings of this preſent world are not worthy to be compared with the joys that ſhall be revealed in us*. Senſe, that is altogether for preſent things, would judg quite otherwiſe; but ſaith the Apoſtle, *I reckon*, (*i.e.*) reaſon by another manner of rule and

and account: So *Heb.* 11.26. *'Tis ſaid, That Moſes eſteemed the reproach of Chriſt, better then the treaſures of Egypt*: His choyce you ſee was founded in his judgment and eſteem.

2. Judg by a ſupernatural light: Chriſts eye-ſalve muſt clear your ſight, or elſe you cannot make a right judgment: There is no proper and fit apprehenſion of things, till you get within the vail, and ſee by the light of a *Sanctuary Lamp.* 1 Cor. 2. 11. *The things of God knoweth no man, but by the Spirit of God*: He had ſaid before, Verſ. 9. *Eye hath not ſeen, ear hath not heard,* &c. (*i. e.*) Natural ſenſes do not perceive the worth and price of ſpiritual priviledges; for I ſuppoſe the Apoſtle ſpeaketh not there of the incapacity of our underſtandings to conceive of heavenly joys, but of the unſuitableneſs of ſpiritual objects to carnal ſenſes; a man that hath no other light but reaſon and nature, cannot judg of thoſe things; *Gods Riddles* are only open to thoſe that plow with *Gods Heifer*: and 'tis by Gods Spirit that we come to diſcern and eſteem the things that are of God; which is the main drift of the Apoſtle in that Chapter. So *David*, Pſal. 36.9 *In thy light we ſhall ſee light*; that is, by his Spirit we come to diſcern the brightneſs of glory or grace, and the nothingneſs of the world.

3. Judg by ſupernatural grounds: many times *common grounds* may help us to diſcern the lightneſs of our grief, yea *carnal grounds*; your *counting* muſt be an *holy counting*: Thoſe in the Prophet ſaid, *The bricks are fallen, but we will build with hewen ſtones*, Iſa. 9. 10. 'Tis a miſery, but we know how to remedy it: ſo many deſpiſe their troubles, *We can repair and make up this loſs again*, or *know how to deal well enough with this miſery*: All this is not *a right judgment*, but *vain thoughts*; ſo the Prophet calleth their carnal debates and reaſonings: *Jer.* 4 14. *How long ſhall vain thoughts lodg within thee?* that is, carnal ſhifts and contrivances, by which they *deſpiſed* the judgment, rather then *improved it*. True judging and counting always followeth ſome ſpiritual diſcourſe and reaſoning, and is the reſult of ſome principle of faith or patience; as thus, *'Tis a miſery, but God will turn it to our good*; *Gods Corrections are ſharp*, but *we have ſtrong corruptions to be mortified*; *we are called to great tryals, but we may reckon upon great hopes*, &c.

3. From that [*all joy*] Afflictions to Gods people do not only miniſter occaſion of *patience*, but *great joy*; the world hath no reaſon to think Religion a black and gloomy way, as the Apoſtle *Obſervat.* 3.

saith, *The weakness of Christ is stronger then the strength of men:* 2 Cor. 1. 25. So graces *worst*, is better then the worlds *bestiall joy*, when in divers *tryals*! A Christian is a bird that can sing in *Winter* as well as in *Spring*; he can *live in the fire* like *Moses*'s Bush; burn, and not be consumed; nay, *leap in the fire*. The counsel of the Text is not a *Paradox*, fitted only for notion and discourse, or some strain and reach of fancy; but an Observation, built upon a common and known experience: This is the fashion and manner of Beleevers, to rejoyce in their tryals. Thus *Heb.* 10. 34. *Ye took the spoiling of your goods joyfully*; in the midst of rifling and plundering, and the incivilities of rude and violent men, they were joyful and chearful. The Apostle goeth one step higher, 2 *Cor.* 7. 4. *I am exceeding joyful in all our tribulation.* Mark that, ὑπερπερισσεύομαι τῇ χαρᾷ, I super-abound or overflow in joy: certainly a dejected spirit liveth much beneath the heighth of Christian priviledges and principles; *Paul* in his worst estate felt an exuberancy of joy, *I am exceeding joyful*; nay, you shall see in another place he went higher yet, *Rom.* 5. 3. *We glory in tribulations*: καυχώμεθα, It noteth, the highest joy, joy with a boasting and exultation; such a ravishment as cannot be compressed: certainly a Christian is the worlds wonder, and there is nothing in their lives but what men will count strange, their whole course is a Riddle, which the multitude understandeth not. 2 *Cor.* 6. 10. *As sorrowful, yet always rejoycing*; 'tis *Paul*'s Riddle, and may be every Christians Motto and Symbal.

Object. But you will say, Doth not the Scripture allow us a sense of our condition? how can we rejoyce in that which is evil? Christs Soul was *heavy unto death*.

Sol. I answer, 1. Not barely in the evil of them; that is so far from being a *fruit of grace*, that 'tis against *nature*: there is natural abhorrency of that which is painful, as we see in Christ himself, *John* 12. 27. *My Soul is troubled, What shall I say? Father save me from this hour*, &c. As a *private person*, Christ would manifest the same affections that are in us; though as *Mediator*, he freely chose death and sufferings; the meer evil is grievous: Besides, in the sufferings of Christ there was a concurrence of *our guilt* taken into his own person, and of *Gods wrath*; and 'tis a known rule, *Cœlestis ira quos premit miseros facit, humana nullos. No adversary, but God, can make us miserable; and 'tis his wrath that putteth a vinegar and gall into our sufferings, not mans.*

2. There joy is from the happy effects, or consequents, or comforts, occasioned by their sufferings. I will name some.

1. *The honour done to us*: That we are singled out to bear witness to the truths of Christ; *to you 'tis given to suffer*, Phil. 1. 29. 'Tis a gift and an act of free-grace: To be called to such special service, is an act of Gods special favour, and so far from being a matter of discouragement, that 'tis a ground of thanksgiving: 1 *Pet* 4. 16. *If any man suffer as a Christian, let him glorifie God in this behalf*: Not *accuse* God by murmuring thoughts, but *glorifie* him. This consideration had an influence upon the Primitive Saints and Martyrs; 'tis said, *Acts* 5. 41. *That they went away rejoycing that they were counted worthy to suffer for Christ*: In the Original, ὅτι κατηξιώθησαν ἀτιμασθῆναι, That they were honoured to be dishonoured for Christ; 'Tis a great dignity and honour put upon us, to be drawn out before Angels and men as Champions for God and his Truth; and this will warrant our joy. So Christ himself, *Mat.* 5. 12. *When men say all manner of evil against you falsly, and for my names sake, rejoyce, and be exceeding glad. Luke* hath it * *Rejoyce, and leap for joy*: which noteth such exiliency of affection as is stirred up by some sudden and great comfort.

2. *The benefit the Church receiveth.* Resolute defences gain upon the world: The Church is like an * Oak, which *liveth by its own wounds*, and the more limbs are cut off, the more new sprouts. *Tertullian* saith, The heathens cruelty was the * *great bait and motive* by which men were drawn into the christian Religion. And * *Austin* reckoneth up all the methods of destruction, by which the heathens sought to suppress the growth of Christianity, but still it grew the more; they were bound, butchered, racked, stoned, burned, *but still they were multiplied*: the Church was at first *founded* in blood, and it thriveth best when 'tis *moistened* with blood; founded in the Blood of *Christ*, and moistened or watred, as it were, with the blood of the *Martyrs*. Well then, they may rejoyce in this, That Religion is more propagated, and that their own *death* and *sufferings* do any way contribute to the *life* and *flourishing* of the Church.

3. *Their own private and particular comforts.* God hath consolations* proper for Martyrs, and his children under tryals. Let me name a few: Sometimes 'tis a *greater presence of the Word*, 1 *Thes.* 1. 6. *Ye received the word with much affliction, and joy*

*Luke. 6. 23.

* Τιμιώτερον ἄλλου τινὸς σιδηρῷ ἀγλάϊσμα. *Naz. in orat Exquisitior quæque crudelitas vestra illecebra est magis secta, plures efficimur quoties metimur a vobis, &c. Tertul. in Apol.*

* *Ligabantur, includebantur, cædebantur, torquebantur, urebantur, laniabantur, trucidabantur & tamen multiplicabuntur. Aug. l. 22. de civit. dei c. 6.*

* *Philip, the Landgrave of Hessia being asked, how he could endure his long and tedious imprisonment: professus est se divinas Martyrum consolationes sensisse.*

in the holy Ghost. Great affliction! but the Gospel will counterpoise all: usually 'tis *a clear evidence, and sight of their gracious estate*: The Sun *shineth* many times when *it raineth*; and they have sweet glimpses of Gods favor when their outward condition is most gloomy and sad: *When men revile you, and persecute you, rejoyce; for yours is the Kingdom of Heaven, Matth.* 5. 10. God cleareth up their right and interest, [*yours*] So also *distinct hopes and thoughts of glory*; Martyrs, in the act of suffering and troubles, have not onely a sight of their interest, but a sight of *the glory* of their interest: there are some thoughts stirred up in them which come neer to an *extasie*, an happy *præunion* of their Souls and their blessedness, and such a fore-enjoyment of Heaven, as giveth them a kinde *of dedolency* in the midst of their tryals and sufferings, Their mindes are so wholly swallowed up with the things *that are not seen*, that they have little thought or sense of the things *that are seen*; as the Apostle seemeth to intimate, 2 *Cor.* 4. 18. Again, they rejoyce because of *their speedy and swifter passage into glory*: The enemies do them a courtesie to rid them out of a troublesom world. This made the ancient Christians to rejoyce more when they were *condemned*, then *absolved*; to kiss the stake, and thank the Executioner, because of their earnest desires to be with Christ: So *Justin Martyr: Apol.* 1. *adversus Gentes, Gratias agimus quod à molestis dominis liberemur*; *We thank you for delivering us from hard task-masters*, that we may more sweetly enjoy the bosom of Jesus Christ.

Magis damnati quam absoluti gaudemus. Tertul. in Apol.

Object. But some will say, my sufferings are no kin to *Martyrdom*; they come not from the *hand of men*, but *providence*, and are for my *own sins*, not *for Christ*.

Solut. I answer, 'Tis true, there is a difference between *afflictions* from the hand of God, and *persecutions* from the violences of men; Gods hand is just, and guilt will make the Soul less cheerful: But remember the Apostles word is [*divers tryals*] and sickness; Death of Friends, and such things as come from an immediate providence are but *tryals* to the children of God. In these afflictions there is required not onely *mourning* and *humbling*, but an *holy courage* and *confidence*; *Job* 5. 22. *At destruction and famine shalt thou laugh*: There is an holy greatness of minde, and a joy that becometh the saddest providences: Faith should be above all that befalleth us; 'tis its proper work, to make a Beleever *triumph* over

over every *temporary accident*. In ordinary croſſes there are many reaſons of *laughing* and joy, as the *fellow feeling of Chriſt*, if you do not ſuffer *for Chriſt*, Chriſt ſuffereth *in you*, and *with you*: He is afflicted and touched with a ſenſe of your afflictions. 'Tis an error in Beleevers to think, that Chriſt is altogether unconcerned in their *ſorrows*, unleſs they be endured for *his names ſake*; and that the comforts of the Goſpel are onely applicable to *Martyrdom*. Again, Another ground of joy in ordinary croſſes, is, becauſe in them *we may have much experience of Grace*, of the love of God, and our own ſincerity and patience; and that's ground of rejoycing. *Rom* 5.3. *We rejoyce in tribulation, knowing that tribulation worketh patience, and patience experience*. The rule holdeth good in all kinde of tribulations or ſufferings, they occaſion ſweet diſcoveries of God, and ſo are matter of joy. See alſo 2 *Cor*. 12. 9, 10. *I glory in infirmities* and *take pleaſure in infirmities, that the power of Chriſt may reſt upon me*: They are happy occaſions to diſcover more of God to us, to give us a greater ſenſe and feeling of the power of Grace; and ſo we may *take pleaſure* in them. Laſtly, *All evils are alike to Faith*; and 'twould as much miſ-become a *Chriſtian hope* to be dejected with *loſſes*, as with *violence* or *perſecution*. You ſhould walk ſo, that the world may know you can live above every condition, and that all evils are much beneath your hopes. Well then, from all that hath been ſaid, we ſee, That we ſhould with the ſame cheerfulneſs ſuffer *the Will of Chriſt*, as we would ſuffer for the *Name of Chriſt*.

4. From that [*When ye fall*] obſerve, *That evils are the better born, when they are undeſerved and involuntary*, That is, when we *fall into them*, rather then *draw them* upon our ſelves. 'Twas *Tertullians* error to ſay, That afflictions were to be ſought and deſired. The Creature never knoweth when it is well; ſometimes we queſtion Gods love, becauſe we have *no afflictions*, and anon, becauſe we have *nothing but afflictions*: In all theſe things we muſt refer our ſelves to Gods pleaſure, not deſire troubles, but bear them when he layeth them on us. Chriſt hath taught us to pray, *lead us not into temptation*; 'Tis but a fond preſumption to *caſt our ſelves* upon it: *Philaſtrius* ſpeaketh of ſome that would compel men to kill them out of an affectation of Martyrdom; and ſo doth *Theodoret*. This was a *mad ambition*, not a *true zeal*, and no leſs fond are they that *ſeek* out croſſes and troubles in the world, rather *Obſervat.* 4.

Theod. lib. 4. *Hæret. fabul.*

ther then *wait* for them, or by their own violences, and miscarriages draw just hatred upon themselves. *Peters* Rule is, *Let none of you suffer as an evil doer*, 1 *Pet.*.4. 15. We lose the comfort of our sufferings when there is guilt in them.

Observat. 5. 5. From that [*Divers*] *God hath several ways wherewith to exercise his people. Divers* miseries come one in the neck of another; as the lunatique in the Gospel *fell sometimes in the water, sometimes in the fire*; so God changeth the dispensation, sometimes in this trouble, sometimes in that. *Paul* gives a Catalogue of his dangers and sufferings, 2 *Cor.* 11. from Vers. 24. to 28. *In perils of waters, in perils of robbers, in perils by mine own Countrymen, in perils by the heathen, in perils in the wilderness, in perils in the City, in perils in the sea, in perils among false brethren.* Crosses seldom come single. When God beginneth once to try, he useth divers ways of tryal; and indeed there is great reason: *Divers diseases* must have *divers remedies.* Pride, Envy, Covetousness, Worldliness, Wantonness, Ambition, are not all cured by the same physick. Such an affliction pricks the bladder of Pride, another checks our desires that are apt to run out in the way of the world, &c. Do not murmur then if miseries come upon you, like waves, in a continual succession. *Job's* Messengers came thick, and close, one after another, to tell of *Oxen*, and *House*, and *Camels* and *Sons and Daughters*, and *all destroyed*; Messenger upon Messenger, and still with a sadder story. We have *divers* *Iob.* 1. *lusts*, *Tit.* 3. 3. and therefore have need of *divers tryals.* In the sixth of the *Revelations*, one horse cometh after another, the *white*, the *pale*, the *black*, the *red*: When the fluce is once opened, several judgments succeed in order. In the fourth of *Amos* the Prophet speaks of *blasting* and *mildew*, and *cleanness of teeth*, *pestilence*, and *war*; all these judgments one after another, so Christ threatens *Jerusalem* with *wars*, and *rumors of wars*: and addeth, there shall be *famine*, and *pestilences*, and *earthquakes in divers places*, *Psal.* 4. *Matth* 24 7. O then, *Stand in awe*, *and sin not*; when the first brunt is over, you cannot say the *bitterness of death is past*, other judgments will have their course and turn. And learn too from hence, That God hath several methods of tryal, Confiscation, Banishment Poverty, Infamy Reproach; Some tryals search us more then others: We must leave it to his Wisdom to make choyce. *Will-Suffering* is as bad as *Will-Worship.*

6. From

6. From that word [*temptations*] observe, *That the afflictions of Gods people are but tryals.* He calleth them not *afflictions* or *persecutions*, but *temptations*, from the end for which God sendeth them: the same word is elsewhere used; 2 *Pet.* 2. 9, *God knoweth how to deliver the Godly out of temptations*: now affliction is called *temptation*, not in the vulgar sense, as temptation is put for an occasion or inducement to sin, but in its proper & native signification, as its taken for tryal and experience; and so we have it positively asserted, That this is the end of God, *Deut.* 8. 16. *He fed thee with Manna in the Wilderness, to humble thee, and prove thee, and do thee good at the latter end.* The afflictions of the Saints are not *judgements*, but *corrections*, or *tryals*; Gods Discipline to mortifie sin, or his means to discover grace, to prove our faith, love, patience, sincerity, constancie, &c. Well then, behave thy self as one under tryal; let nothing be discovered in thee but what is good and gracious: men will do their best at their tryal: Oh watch over your selves with the more care, that no impatience, vanity, murmuring, or worldliness of spirit, may appear in you. *Observat.* 6.

Vers 3. *Knowing this, That the tryal of your faith worketh Patience.*

Here is the first Argument, to press them to joy in afflictions, taken partly from the nature, partly from the effect of them: The nature of them, they are a *tryal of faith*: The effect or fruit of them, they beget or *work patience*. Let us a little examine the words.

Knowing,] It either implieth, That they ought to *know* as *Paul* saith elsewhere, 1 *Thess.* 4. 13. *I would not have you ignorant, brethren, concerning them that are asleep in the Lord, &c.* So some suppose *James* speaketh as exhorting; *Knowing*, that is, I would have you know: Or else 'tis a *report*; *knowing*, that is, ye do know, being taught by the Spirit and experience: Or rather, lastly, 'Tis a *direction*, in which the Apostle acquainteth them with the way, how the Spirit setleth a joy in the hearts of persecuted Christians, by a lively knowledge, or spiritual discourse, by acting their thoughts upon the nature and quality of their troubles: and so *knowing* is distinctly considering.

That the tryal of your faith] Here is a new word used for afflictions, before 'twas πειρασμοὶς *temptations*, which is more general; here it is δοκίμιον *tryal*, which noteth such a *tryal* as ten-

deth to *approbation*: But here ariseth a doubt, because of the seeming contradiction between *Paul* and *James*, *Paul* saith, *Rom.* 5. 4. *That patience worketh* δοκιμὴν *tryal* or *experience*; and *James* seemeth to invert the order, saying, that δοκίμιον *tryal* or *experience worketh patience*. But I *Answer* 1, There is a difference between the words, there is δοκιμὴ, here, δοκίμιον, and so fitly rendred there, *experience*; here, *tryal*. 2. There *Paul* speaketh of the effect of suffering. *experience* of Gods help and the comforts of his Spirit, which work *patience*; here, of the suffering it self, which from its use and ordination to beleevers, he calleth *tryal*, because by it our faith and other graces are approved and tryed. [*Of your Faith*] that is, either of your constancie in the profession of the Faith, or else of *faith the grace*, which is the chief thing exercised and in affliction.

Worketh patience.] The originall word is κατεργάζεται *perfecteth patience*: But this is a new Paradox, how *affliction* or *tryal*, which is the cause of all *murmuring* or *impatience*, should work *patience!*

I answer, 1. Some expound the proposition of a *natural patience*, which, indeed, is caused by the meer affliction; when we are used to them, they are the less grievous: passions being blunted by continual exercise, grief becometh a delight. But I suppose, this is not in the aim of the Apostle; this is a *stupidity* not a *patience*. 2d. Then I suppose the meaning is, that our trials minister matter and occasion for patience. 3. Gods blessing must not be excluded, the work of the efficient is often given to the material Cause, and trial is said to do that which God doth; by trial he sanctifieth afflictions to us, and then they are a means to beget patience. 4. We must not forget the distinction between *punishment* and *trial*: the fruit of punishment is despair and murmuring; but of trial, patience and sweet submission. To the wicked every condition is a snare, they are * *corrupted* by prosperity, and *dejected* by adversity: but to the godly every estate is a blessing; their *prosperity* worketh *thanksgiving*; their *adversity*, *patience*. *Pharaoh* and *Joram* grew the more mad for their afflictions; but the people of God the more patient: The same fire that purgeth the Corn bruiseth the stalk or reed, and in that fire in which the chaffe is burnt, gold sparkleth. So true is that of the Psalmist, *Psal.* 11. 5. *The Lord tryeth the righteous: But the wicked, and him that loveth*

* *Eum nulla adversitas dejicit, quem nulla prosperitas corrumpit.* Greg. Mor. *Ignis non est diversus & diversa agit; paleam in cineres vertit auro sordes tollit,* Aug. in Psal. 32.

doth violence, his ſoul hateth. Well then, the ſum of all is, That afflictions to examine and prove our faith, and by the bleſſing of God to bring forth the fruit of patience; as the quiet fruit of righteouſneſſe is aſcribed to the *rod*, *Hebr.* 12.11. which is indeed the proper work of the *Spirit*: He ſaith, *The chaſtening yeeldeth the peaceable fruit of righteouſneſs to them that are exerciſed thereby*, as our Apoſtle ſaith, the *trial worketh patience.*

The notes are theſe.

1. From that [*Knowing*] Ignorance is the cauſe of ſorrow; *Obſervat.* 1. when we do not rightly diſcern of evils, we grieve for them: our ſtrength, *as men*, lyeth in *reaſon*; as *Chriſtians*, in ſpirituall diſcourſe: *Paul* was *inſtructed*, Phil. 4.10. and that made him walk with ſuch an *equal* minde in *unequal* conditions. *Solomon* ſaith *Prov.* 24.5. *A wiſe man is ſtrong, yea, a man of knowledge increaſeth ſtrength*: and he ſaith afterwards, *if thou fainteſt in affliction, thy ſtrength is but ſmall*; that is, thou haſt but little prudence or knowledge: there lyeth the weakneſs of our ſpirits, Children are ſcared with every trifle: did we know what God is, and whereto his dealings tend, we ſhould not faint: well then, labour for a right diſcerning: To help you, conſider, 1. Generall knowledge will not ſerve the turn; the heathens, had τὸ γνῶστον excellent notions concerning God in the generall, *Rom.* 1. 19. But *they were vain in their imaginations*, verſe 21. ἐν τοῖς διαλογισμοῖς in their practicall inferences: when they were to bring down their knowledge to particular caſes and experiences, they had a great deal of knowledge in generall truths, but no prudence to apply them to particular exigencies and caſes: many can diſcourſe well in the generall, as *Seneca*, when he had the rich Gardens, could perſwade to patience. but fainted when himſelf came to ſuffer: ſo *Eliphaz* chargeth it upon *Job*, that he was able to inſtruct and ſtrengthen others, *But now it is come upon thee, and thou fainteſt, it toucheth thee and thou art troubled, Job chap.* 4 *verſ.* 4,5. Therefore it muſt not only be a *knowledg* but a *prudence* to make application of general truths, that in particular caſes wee may not be diſturbed and diſcompoſed. Secondly, Our knowledge muſt be drawn out in actual thoughts and ſpirituall diſcourſe, this bringeth in ſeaſonable ſuccour and relief to the ſoul, and therin lyeth our ſtrength: obſerve it, and you ſhall always finde, That the Spirit worketh by ſeaſonable

verſe 10.

Seneca prædivitis hortos. Juvenal.

thoughts: Christ had taught the Apostles a great many comforts, and then he promiseth, *John* 14.26. *The comforter shall come,* ὑπομνήσει, *and he shall bring all things to your remembrance which I shall say to you*; that's the proper office of the *Comforter*, to come in with powerful and seasonable thoughts, to the relief of the soul: The Apostle ascribeth their *fainting* to *forgetting the consolation*, *Heb.* 12.5. nay, observe it generally throughout the Word, our strength in duties or afflictions is made to lie in our distinct and actual thoughts: Would we mortify corruptions? 'Tis done by a present acting of the thoughts, or by spiritual discourse; therefore the Apostle saith, *Rom.* 6. 6. *Knowing this, that our old man is crucified with him*: so, Would we bear afflictions chearfully? See *Heb.* 10.34. *Ye took it joyfully, knowing that you have a better and more enduring substance*: And *Rom.* 5.3. *Knowing that tribulation worketh experience.* And so in many other places of Scripture we find, that the Spirit helpeth us by awakening and stirring up proper thoughts and discourses in the mind. 3. Those thoughts which usually beget patience are such as these; 1. That evils do not come by chance, or the meer fury of Instruments, but from God: So holy *Job*, *The Arrows of the Almighty are within me.* Job. 6.4. Mark, the *Arrows of the Almighty*, though Satan had a great hand in them; as you may see, *Job.* 2. 7. *Gods Arrows*, though shot out of *Satans Bow.* And then, 2. That where we see any thing of God, we owe nothing but reverence and submission; for he is *too strong* to be *resisted*, *too just* to be questioned, and *too good* to be *suspected.* But more of this in the fifth Chapter.

Observat. 2. 2. From that [δοκίμιον *the tryal*] The Use and Ordination of persecution to the people of God *is tryal*; God maketh use of the worst Instruments, as fine gold is cast into the fire, the most devouring Element; *innocency* is best tryed by *iniquity.* But why doth God try us? Not for his own sake, for he is *omniscient*; but either 1. for our sakes, that we may know our selves; in *tryals* we discern the *sincerity* of grace, and the *weakness* and *liveliness* of it, and so are less strangers to our own hearts: *Sincerity* is discovered; a *guilded potsheard* may shine till it cometh to *scouring*: in trying times God heateth the furnace so hot, that dross is quite wasted; every interest is crossed, and then *hirelings* become *changelings*: Therefore that we may know our sincerity, God useth severe ways of tryal: Sometimes we discover our own *weakness*; We find that faith

Probatio innocentiæ nostræ est iniquitas vestra. Tertul. in Apol.

Mat. 13.

faith weak in danger, which we thought to be ſtrong out of danger; as the blade in the ſtony ground was green, & made a fair ſhew, till the heighth of Summer: *Peter* thought his faith impregnable, till that ſaid tryal in the high Prieſts Hall, *Mat.* 26 69. In pinching weather weak perſons feel the aches and bruiſes of their joynts. Sometimes we diſcern the *livelineſs* of grace; ſtars ſhine in the night, that lie hid in the day: 'Tis ſaid, *Rev.* 13. 10. *Here is the patience and faith of the Saints*; that is, the time when theſe graces are exerciſed, and diſcoverd in their heighth and glory: Spices are moſt fragrant when burnt & bruiſed; ſo have ſaving-graces their chiefeſt *fragrancy* in hard times: The Pillar that conducted the *Iſraelites*, appeared as a *Cloud* by day, but as a *fire* by night; the excellency of faith is *beclouded*, till it be put upon a thorow tryal: Thus for our ſelves, that we may know either the *ſincerity*, or the *weakneſs*, or the *livelineſs* of the grace that is wrought in us. 2. Or for the worlds ſake; And ſo, 1. for the preſent to convince them by our conſtancy, that they may be *confirmed* in the *faith*, if *weak* and ſtaggering, or *converted*, if altogether *uncalled*; 'Twas a notable ſaying of *Luther*, *Eccleſia totum mundum convertit ſanguine & oratione*: The Church converteth the whole world by *blood* and *prayer*. We are proved, and Religion is proved, when we are called to ſufferings: *Pauls bonds* made for the *furtherance* of the Goſpel; *Phil.* 1. 12, 13. *Many of the brethren waxed confident in my bonds, and are much more bold to ſpeak the word without fear.* In proſperous times Religion is uſually ſtained with the ſcandals of thoſe that profeſs it, and then God bringeth on great tryals to honour & clear the renown of it again to the world; and uſually theſe prevail. *Juſtine Martyr* was converted by the conſtancy of the Chriſtians, *Niceph lib.* 3. *cap.* 26. Nay he himſelf confeſſeth it; when he ſaw the Chriſtians ſo willingly chuſe death, he reaſoned thus within himſelf, *Surely theſe men muſt be honeſt, and there is ſomewhat eminent in their principles*. So I remember the Author of the *Councel of Trent* ſaith, concerning *Anne du Burg*, a Senatour of *Paris*, who was burnt for *Proteſtantiſm*, *That the death and conſtancy of a man ſo conſpicuous, did make many curious to know what Religion that was for which he had couragiouſly endured puniſhment, and ſo the number was much encreaſed.* 2. We are tryed with a reſpect to the day of Judgment; 1 *Pet.* 1. 7. *That the tryal of your faith may be found to praiſe and honour in the day*

Juſtin. Mart. in Apol. 2. *circa finem.*

See Hiſt. of the Councel of *Trent* pag. 418. 2 Edit.

of Chriſts appearing. God will juſtifie faith before all the world; and the crown of patience is ſet upon a Beleevers head in that ſolemn day of Chriſt: You ſee the reaſons why God tryeth.

Vſe. Well then, It teacheth us to bear afflictions with conſtancy and patience; God tryeth us by theſe things: For your comfort conſider four things. 1. Gods aym in your afflictions is not deſtruction but tryal; as gold is put into the furnace to be *fined*, not *conſumed*: wicked mens miſery is *an evil, and an only evil*, Ezek. 7. 5. In their cup there is no mixture, and their plagues are not to *fan*, but *deſtroy*. But to godly men miſeries have another property and habitude; *Dan.* 11. 35. *They ſhall fall to try, and to purge, and to make white*; that is, in times of many perſecutions, as was that of *Antiochus*, the figure of Antichriſt. 2. The time of tryal is appointed, *Dan.* 11. 35. *They ſhall fall to try, and to purge, and to make white, even to the time of the end; Becauſe it is yet for a time appointed*: You are not in the furnace by chance, or at the will of your enemies, *the time is appointed*, ſet by God. 3. God ſitteth by the furnace prying and looking after his mettal, *Mal.* 3. 3. *He ſhall ſit as a refiner and purefier of ſilver.* It notes his conſtant and aſſiduous care, that the fire be not too hot, that nothing be ſpilt and loſt: 'Tis a notable expreſſion that of *Iſa.* 48. 9. 10. *For my praiſe will I refrain; I have refined thee, but not as ſilver*; that is, not ſo throughly; ſilver or gold is kept in the fire till the droſs be wholly wrought out of it: if we ſhould be fined as ſilver, when ſhould we come out of the furnace? Therefore God ſaith, he will *chooſe us in the furnace*, though much droſs ſtill remain. 4. Conſider, This tryal is not only to *approve*, but to *improve*, we are tryed *as gold, refined* when tryed: *So* 1 *Pet.* 1. 7. That the *tryal of your faith being much more precious then gold that periſheth*; or more clearly in *Job.* 23. 10. *When he hath tryed me, I ſhall come forth as gold*: The droſſy and ſcorious part or matter is ſevered, and the corruptions that cleave cloſe to us are purged and eaten out.

Obſervat. 3. 3. From that [*Your Faith*] The chief grace which is tryed in perſecution is Faith: So in 1 *Pet.* 1. 7. *That the tryal of your Faith, being more precious, &c.* Of all graces Satan hath a ſpite at *Faith*; and of all graces God delighteth, that the perfection of it ſhould be diſcoverd: Faith is tryed, partly becauſe 'tis the radical Grace that keepeth in the *life* of a Chriſtian; *Habak.* 2. 4. *The juſt ſhall live by Faith*: We *work* by *love*, but *live by faith*

faith. Partly becauſe this is the Grace moſt exerciſed, ſometimes in keeping the Soul from uſing ill means, and unlawful courſes; *Iſai.* 28. 16. *He that beleeveth, doth not make haſte,* that is, to help himſelf before God will: 'Tis beleeving that maketh the ſoul ſtand to its proof and tryal; *Heb.* 11. 35. *By faith thoſe that were tortured would not accept deliverance:* that is, Which was offered to them upon *ill terms,* of refuſing God and his ſervice. Sometime 'tis exerciſed in bringing the Soul to live upon Goſpel-comforts, in the abſence or want of worldly; and to make a Chriſtian to fetch water out of the *Rock,* when there is none in the *Fountain.* Many occaſions there are to exerciſe Faith: Partly becauſe 'tis the Grace moſt oppugned and aſſaulted; all other graces march under the conduct of Faith: And therefore Satans cunning is to fight, not againſt *ſmall or great,* but to make the brunt and weight of his oppoſition to fall upon *this Grace;* Nay, God himſelf ſeemeth an Enemy, and 'tis Faiths work to beleeve him neer, when to *ſenſe* he is gone and withdrawn. Well then,

You that have Faith, or pretend to it, muſt *look for tryals:* Graces are not crowned till they are exerciſed; Never any yet went to Heaven without combates and conflicts. Faith muſt be tryed before it be *found to praiſe and honour:* 'Tis very notable, That where ever God beſtoweth the aſſurance of his favour, there preſently followeth ſome tryal, *Heb.* 10 32. *After ye were illuminated, ye endured a great fight of afflictions:* Some are caſt upon troubles for Religion ſoon after their firſt converſion, as theſe, as ſoon as *illuminated.* When Chriſt himſelf had received a Teſtimony from Heaven, preſently Satan tempteth him; *This is my beloved Son:* and preſently he cometh, with, an. *If thou be the Son of God:* After ſolemn aſſurance he would fain make you queſtion your *adoption.* So, ſee *Gen.* 22: 1. *It came to paſs that after theſe things God did tempt Abraham:* What things were thoſe? Solemn intercourſes between him and God, and expreſs aſſurance from heaven, that the Lord would be his *God, and the God of his ſeed.* When the Caſtle is *victualled,* then look for a *ſiege.* 1 *Uſe.* Mat. 3. ult., with Mat. 4. 1, and.

You that are under tryals, *look to your Faith:* Chriſt knew what was moſt likely to be aſſailed, and therefore talleth *Peter, Luke.* 22. 32. *I have prayed for thee, that thy faith fail not:* 2 *Uſe.*

When

When Faith faileth, we faint; Therefore we ſhould make it our chief work to maintain Faith; chiefly look after two things: 1. Hold faſt *your aſſurance* in the midſt of the ſaddeſt tryals: In the *furnace* call *God Father*; *Zech.* 13. ult. *I will bring them through the fire, and they ſhall be refined as ſilver and gold is tryed: and they ſhall ſay, the Lord is my God:* Let not any hard dealing make you miſtake your Fathers affection. One ſpecial point of Faith, under the Croſs, is the Faith of our Adoption: *Heb.* 12. 5. *The exhortation ſpeaketh to you as children; My ſon deſpiſe not the chaſtening of the Lord:* 'Tis the Apoſtles own Note, That the afflicted are ſtiled by the name of ſons. Chriſt had a bitter cup, but, ſaith he, my *Father* hath put it into my hands: *Joh.* 18:11. *The cup which my Father hath given me, ſhall I not drink of it?* 'Tis a bitter cup, but he is ſtill *my Father.* 2. The next work of Faith is, to keep your hopes freſh and lively: Beleevers always counter-ballance the *temptation* with their *hopes.* There is no grief or loſs ſo great, but Faith knoweth how to deſpiſe it in the hope of the reward; Therefore the Apoſtle deſcribeth Faith to be, *Heb.* 11.1. ὑπόστασις τῶν ἐλπιζομένων, *the ſubſtance of things hoped for*; becauſe it giveth a reality and preſent Being to things abſent and to come, oppoſing *hope* to the *temptation*, and making the thing hoped for as *really to exiſt* in the heart of the Beleever, as if it were *already enjoyed.* Well then, Let Faith put your hopes in one ballance, when the devil hath put the world, with the terrors and profits of it, in the other; and ſay, as *Paul*, λογίζομαι *I reckon, or compute, that the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us*, *Rom.*8.18. All this is nothing to our hopes: Whats this to glory to come?

Obſervat. 4. 4. From that [καλὸν ἐργάζεται worketh or perfecteth] Many tryals cauſe patience, that is, by the bleſſing of God upon them. Habits are ſtrengthened by frequent acts, the more you act grace the ſtronger, and often tryals put us upon frequent exerciſe: The Apoſtle ſaith, *Chaſtening yeeldeth the quiet fruit of righteouſneſs to them that are exerciſed thereby*, *Heb.*12 11. The fruit of patience is not found after one affliction or two, but after we are exerciſed and acquainted with them: The yoke after a while beginneth to be wel ſetled, and by much bearing, we learn to bear with quietneſs, for uſe perfecteth; as we ſee, thoſe

τοῖς γεγυμνασμένοις. *Ferendo diſcimus perferre, ſolidiſſima pars eſt corporis, quam frequens uſus agitavit.* Seneca.

thoſe parts of the body are moſt ſolid that are moſt in action; and trees often ſhaken are deeply rooted. Well then: 1. It ſheweth, How careful you ſhould be to exerciſe your ſelves under every croſs; by that means you come to get habits of grace and patience: *Neglect* cauſeth *decay*; and God withdraweth his hand from ſuch as are idle: In ſpirituals, as well as temporals, *diligence maketh rich*, *Prov.* 10.5 2. It ſheweth, That if we murmur, or miſcarry in any providence, the fault is in our own *hearts*, not in our *condition*. Many blame providence, and ſay, *they cannot do otherwiſe*, *their troubles are ſo great and ſharp*. Oh conſider, *Tryals*, yea, many tryals, where ſanctified, work patience: That which you think would cauſe you to *murmur*, is a means to make you *patient*. The evil is in the *unmortifiedneſs* of your *affections*, not in the *miſery* of your *condition*. By the Apoſtles rule, The greater the tryal, the greater the patience; for *the tryal worketh patience*. There is no condition in the world, but giveth occaſion for the exerciſe of grace.

5. From that [*Patience*,] The Apoſtle comforteth them with this argument, That they ſhould gain *patience*; as if that would make amends for all the ſmart of their ſufferings. The Note is, *That 'tis an excellent exchange to part with outward comforts for inward graces*. Fiery tryals are nothing, if you *gain patience*; *Sickneſs* with patience, is better then *health*; *Loſs* with patience, is better then *gain*. If earthly affections were more mortified, we ſhould value inward enjoyments, and experiences of God, more then we do. *Paul* ſaith, 2 *Cor.* 1.29. *I will glory in my infirmities*, *that the power of Chriſt may reſt upon me*: Miſery and calamities ſhould be welcom, becauſe they gave him further experiences of Chriſt. Certainly, nothing maketh *afflictions burdenſome* to us, but our own *carnal affections*. *Obſervat.* 5.

6. From the ſame, we may obſerve more particulary, *That patience is a grace of an excellent uſe and value*: We cannot be *Chriſtians* without it; We cannot be *men* without it: Not *Chriſtians*; for 'tis not onely the ornament, but the conſervatory of other graces; how elſe ſhould we perſiſt in well-doing, when we meet with grievous croſſes? Therefore the Apoſtle *Peter* biddeth us, 2 *Pet.* 1. 5,6. to add *to faith*, *virtue*; *to virtue*, *knowledg*; *to knowledg*, *temperance*; *to temperance*, *patience*; where are all the requiſites of true godlineſs: 'Tis *grounded* in *faith directed* by knowledg; *Obſervat.* 6.

ledg; *defended* on the *right hand* by temperance, againſt the *allurements* of the world; on the left, by *patience*, againſt the *hardſhips* of the world. You ſee we cannot be Chriſtians without it: So alſo not *men*. Chriſt ſaith, *In patience poſſeſs your ſouls*, Luk. 21.19. A man is a man, and doth enjoy himſelf, and his life, by patience: otherwiſe we ſhall but create needleſs troubles & diſquiets to our ſelves, and ſo be, as it were, diſpoſſeſſed of our own lives and ſouls, that is, loſe the comfort and the quiet of them.

Verſ 4. *But let patience have her perfect work, that you may be perfect, entire, wanting in nothing.*

Here he cometh to ſhew, what patience is right, by way of exhortation, preſſing them to *perſeverance*, *integrity* and *all poſſible perfection*. I will open what is difficult in the Verſe.

Ἔργον τέλειον, *her perfect work.*] For the opening of this, know, That in the Apoſtles time there where divers that with a great deal of zeal bore out the *firſt brunt*, but being tyred, either with the *diverſity*, or the *length* of evils, they yeelded and fainted; therefore he wiſheth them to tarry till patience were thoroughly exerciſed, and its perfection diſcovered. The higheſt acts of graces are called the *perfection* of them; as of *Abrahams* faith, we ſay in ordinary ſpeech, there was a *perfect faith*: So when patience is throughly tryed by ſundry and long afflictions, we ſay, there is a *perfect patience*; So that the *perfect work of patience* is a reſolute perſeverance, notwithſtanding the *length*, the *ſharpneſs*, and the *continual ſucceſſion* of ſundry afflictions. *One* tryal diſcovered *patience* in *Job*; but when evil came upon evil, and he bore all with a meek and quiet ſpirit, that diſcovered *patience perfect*, or ſufficiently exerciſed. It followeth,

That you may be perfect, and entire, wanting in nothing.] The Apoſtles intent is not to aſſert a poſſibility of perfection in Chriſtians; *We all fail in many things*, Jam. 3.2. And all that we have here, is *but in part*, 1 Cor. 13.9,10. *We know in part, and we prophecy in part*: *But when that which is perfect is come, then that which is in part ſhall be done away*. Here *Grace* muſt needs be imperfect, becauſe the *means* are imperfect. But his meaning is, either that we ſhould be *ſincere*, as *ſincerity* is called *perfection* in Scripture, Gen. 17.1. *Walk before me, and be thou perfect*; ſo 'tis in the Original and marginal reading, what in our Tranſlation is

be

be thou upright: Or else 'tis meant of the perfection of *duration*, and *perseverance*: Or rather, lastly, That *perfection* is intended, which is called the *perfection of parts*; That we might be so *perfect*, or *entire* that no necessary grace might be lacking: That having other gifts, they might also have the gift of patience, and the whole image of Christ might be compleated in them; That nothing might be wanting which is necessary to make up a Christian: Some indeed make this a legal sentence, as implying what God may *in Justice require*, and to what we should in *Conscience aim*; to wit, *exact perfection*, both in *parts* and *degrees*. 'Tis true, this is beyond our *power*; but because we have lost *our power*, there is no reason God should lose his right 'Tis a saying of * *Austin*, *O homo in præceptione cognosce quid debeas habere, & in correptione cognosce tuo te vitio non habere*: Such precepts serve to shew *Gods right*, and *quicken us to duty*, and *humble us* with the sense of our own weakness. So much God might *require*, and so much we had power to perform, though we have lost it by our own default: This is true, but the former interpretations are moer simple and genuine.

* *Aug. in lib. de corrept. & grat. cap* 3.

The Notes are these:

Observat. 1. *Gubernatoris artem tranquillum mare & obscquens ventus non ostendit adversi aliquid incurrat oportet quod animum probet*, Sen. ad Marc. cap 5.

1. *The perfection of our graces is not discovered, till we are put upon many and great tryals.* As a *Pilots* skill is discerned in a *storm*, so is a Christians grace in many and great troubles. Well then, In all that doth befall you, say, yet patience hath not had its perfect work. *Expectation of a worser thing maketh lesser troubles more comfortable: Yet trust, and patience is not drawn out to the heighth.* The Apostle saith, *Heb.* 12.4. *Yet ye have not resisted unto blood, striving against sin.* Should we faint in a lesser tryal, before the perfect work cometh to be discovered? *Job* was in a sad condition, yet he putteth an harder case, *Job* 13.15. *If he should kill me, yet I will trust in him.* In an higher tryal I should not faint, or murmur.

Observat. 2.

2. *That the exercise of Grace must not be interrupted, till it be full and perfect*; till it come to ἔργον τέλειον, a perfect work. Ordinary spirits may be a little raised for a time, but they fall by and by again; *Gal.* 5.7. *Ye did run well, who hindred you?* You were in a good way of faith and patience, and went happily forward; But what turned you out of the way? Implying there was a little, or rather less reason, to be *faint in the progress*, as to be *discouraged*

in the beginning. Common principles may make men blaze and glare for a while, yet afterward they fall from Heaven like *lightning*. 'Tis true of all Graces, but chiefly of the Grace in the Text: *Patience* must last to the end of the *providence*, as long as the *affliction* lasteth; not onely at first, but when your evils are doubled, and the *furnace is heated seven times hotter*. *Common stubbornness* will bear the first *on-set*; but patience holdeth out, when troubles are continued and delayed. The Apostle chideth the *Galatians*, because their first heat was soon spent; *Gal.* 3.3. *Are ye so foolish? having begun in the Spirit, are ye made perfect in the flesh?* * 'Tis not enough to begin; Our proceedings in Religion must be answerable to our beginning: To faulter and stagger after much forwardness, sheweth we are not *fit for the Kingdom of God*, *Luk.* 9.62 The beasts in the Prophet always *went forward* See *Ezek.* 1.11. And *Crabs*, that *go backward*, are reckoned among *unclean creatures*, *Levit.* 11. 10. *Heroes* first five years are famous; And many set forth well, but are soon discouraged. *Liberius*, the Bishop of *Rome*, was zealous against the *Arians*, and was looked upon as the *Sampson* of the Church, the most earnest Maintainer of Orthodoxism, suffered banishment for the Truth; but alas, he after failed, and to recover his Bishoprick (saith *Baronius*) sided with the *Arians*. Well then, While you are in the world, go on to a more perfect discovery of patience, and follow them that *through faith*, and a continued patience, have *inherited the promises*, *Heb.* 6.12.

* *Non incepisse sed perfeciſſe virtutis est.* Aug. ad frat. *in eremo ser.* 8.
* *Turpe est cedere oneri, & luctari cum officio quod semel receperis, nonest vir fortis & strenuus qui laborem fugit, nec crescit illi animus ipsa rerum difficultate.* Senec.
* Baronius *ad annum Christi* 357. *Observat.* 3.

3. That Christians must aim at, and press on to perfection; the Apostle saith, *That ye may be perfect, and entire, nothing wanting*. 1. Christians will be coveting and aspiring to *absolute perfection*. We are led on to *growth* by this *aim* and *desire*: They *hate sin* so perfectly, that they cannot be quiet, till it be *utterly abolished*: First they go to God for *Justification*, *ne damnet*, that the *damning power* of sin may be taken awary: Then for *Sanctification*, *ne regnet*. that the *reigning power* of sin may be *destroyed*: Then for Glorification, *ne sit*, that the *very Being* of it may be aboli hed. And as they are bent against sin, with a mortal and keen hatred; so they are carryed on with an earnest and importunate desire of Grace: They that have *true Grace*, Will not be contented with a *little grace*: No measures will serve their turn. *I would by any means attain to the resurrection of the dead*, saith *Paul*, *Phil* 3.11.

that

that is, ſuch a ſtate of grace as we enjoy after the reſurrection; 'tis a *Metonymy* of the *Subject* for the *Adjunct*: Free-grace, you ſee, hath a vaſt deſire and ambition, it aimeth at the holineſs of the glorious and everlaſting ſtate; and indeed this is it which makes a Chriſtian to preſs on-ward, and be ſo earneſt in his endeavours, as *Heb.* 6. 1. with 4. *Let us go on to perfection*; and then Verſe. 4. *'Tis impoſſible for thoſe that were once enlightned*, &c. Implying, that men go back, when they do not go on to perfection. Having *low ayms*, they go *backward*, and fall off. 2. Chriſtians muſt be actually perfect in all points and parts of Chriſtianity: As they will have faith, they will have patience; as patience, love and zeal: In 1 *Pet.* 1. 15. the rule is, *Be ye holy, as I am holy, in all manner of converſation.* Every point and part of life muſt be ſeaſoned with grace; therefore the Apoſtle ſaith, ἐν πασῃ ἀναστροφῇ, In every creek and turning of the converſation: So 2 *Cor.* 8 7. *As ye abound in every thing, in faith, and utterance, and knowledg, and in all diligence, ſee that ye abound in this grace alſo.* Hypocrites are always lacking in one part or another. The *Corinthians* had much knowledg and utterance, and little charity: As many Profeſſors pray much, know much, hear much, but do not give much; they do not *abound in this alſo*: As *Baſil* ſaith in his *Sermon ad divites*, I know many that faſt, pray, ſigh, πᾶσαν τὴν ἀδάπανον ἐυλάβειαν ἐν δεδυμένοι, love all cheap acts of Religion, and ſuch as coſt nothing but their own pains; but are ſordid and baſe, witholding from God and the poor, τὸ ὀφιλὸ τῆς λοίπης ἀφειλῆς; What profit have they in their other graces when they are not perfect? There is a link and cognation between the graces, they love to go hand in hand, to come up as in a dance and conſort, as ſome expound the Apoſtles word, ἐπιχορηγήσατε, 2 *Pet.* 1. 5. *Add to faith, vertue*, &c. One allowed miſcarriage or neglect may be fatal; ſay then thus within your ſelves, *A Chriſtian ſhould be found in nothing wanting*: *Oh but how many ſad defects are there in my ſoul*; *if I were weighed in Gods Ballance, I ſhould be found much wanting*! Oh ſtrive to be more entire and perfect. 3. The aym at the *perfection of duration*; that as they would be wanting in *no part of duty*, ſo in *no part of their lives*. Subſequent Acts of Apoſtacy make our former crown to wither; *They loſe what they have wrought*, 2 Epiſt. John. verſe 8. All their ſpiritual labour formerly beſtowed, is to no purpoſe, and what ever we have done and ſuffered for the Go-

spel, 'tis in regard of God, lost and forgotten, So *Ezek.* 18. 24. *When he turneth to iniquity, all the righteousness that he hath done shall not be mentioned.* As under the Law, if a *Nazarite* had defiled himself, he was to begin all anew; *Numb.* 6. 12. *The days that were before shall be lost, because his separation was defiled:* As if he had fulfilled the half part of his vow, or three parts of his vow, yet all was to be null and lost upon every pollution, and he was to begin again: So 'tis in point of Apostacy, after, by a solemn vow and consecration, we have separated our selves to Christ, if we do not endure to the end, all the righteousness, zeal and patience of our former profession is forgotten.

Vers. 5. *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

The Apostle having spoken of bearing afflictions, with a mind above them, cometh here to prevent an objection, which might be framed thus: *This is an hard saying*, to keep up the spirit not only in *patience*, but *joy*; When all things are against us, *who can abide it?* Duty is soon *expressed*, but how shall we get it *practised?* The Apostle granteth it, 'tis *hard*, and it will require a great deal of spiritual skill and *wisdom*; which if you want (saith he) God will furnish you, if you *ask it of him*: and upon this occasion digresseth into the rules and encouragements of prayer: In this verse he encourageth them by the *nature* and *promise* of God. But to the words.

If any of you] *This *If* doth not argue *doubt*, but only inferreth a *supposition*. But why doth the Apostle speak with a supposition? Who doth not lack *wisdom?* May we not ask in the Prophets question, *Who is wise? Who is prudent?* I answer, 1. Such expressions do more strongly aver and affirm a thing, as *Mal.* 1. 6. *If I be a Father, where is my honour? If I be a Master where is my fear?* Not as if God would make a doubt of these things, but such suppositions are the strongest affirmations, for they imply *a presumption of a confession*; You'l all grant, *I am a Father*, and *a Master*, &c. So here, *If you lack wisdom*; you will grant you all lack this skill: So *Rom.* 13. 9, *If there be any other Commandment*, &c. The Apostle knew there was *another Commandment*; but he proceeded upon that grant: So 2 *Thes.* 1. 6. εἴπερ *If it be a righteous thing*, &c. The Apostle taketh it for granted, 'tis righteous, to render tribulation to the

*Non dubitantis est, sed supponentis. Hosea. 14.

the troubler; and proceedeth upon that grant: and therefore we render it affirmitively, *ſeeing it is*, &c. So *James* 5.15. *If he hath committed ſins*; why, who hath not? 'Tis, I ſay, a proceeding upon a preſumption of a grant. 2. All do not lack in a like manner: Some want onely further degrees and ſupplies; therefore [*if you lack*] with a ſuppoſition, if you lack it wholly, or only more meaſures. [*Wiſdom.*] 'Tis to be reſtrained to the circumſtances of the text, not taken generally; he intendeth wiſdom or skil to bear affliction: for in the original, the begining of this verſe doth plainly catch hold of the heel of the former, ἐν μηδενὶ λειπόμενοι, and then εἰ δέ τις ὑμῶν λείπεται *lacking nothing*, and preſently, *if any of you lack*: [*Let him ask it*] That is, by ſerious and earneſt prayer: [*Of God,*] To whom our addreſſes muſt be immediate: [*That giveth to all men*] Some ſuppoſe, it implyeth the natural benificence and general bounty of God, as indeed that's an argument in prayer, *God that giveth to all men, will not deny his Saints*, As the Pſalmiſt maketh Gods common bounty *to the creatures* to be a ground of hope and confidence *to his people*, Pſal. 145.16. Thou *ſatisfieſt the deſire of every living thing*; and upon this his truſt groweth, *Verſ.* 19. *He will fulfil the deſires of them that fear him.* He that ſatisfieth *every living thing*, certainly will ſatisfie his *own ſervants*. There is a general bounty of God, which though *liberally* diſpenſed, yet not *ſpecially*. But this ſenſe the Context will not bear. By *all men* then may be underſtood, all kinds of perſons, *Jew, Greek*, or *Barbarian, high* or *low, rich* or *poor*; *God giveth not with a reſpect to outward excelleney*; he giveth to *all men*: Or elſe, 3. and ſo moſt ſutably to the Context To *all askers*, all that ſeek him with earneſtneſs and truſt; however 'tis thus generally expreſſed, that none might be diſcouraged, but apply himſelf to God with ſome hope. [*Liberally*] The word in the original is ἁπλῶς, which properly ſignifieth *ſimply*, but uſually in matters of this nature 'tis taken for *bountifully*. I note it the rather to explain many other places, as *Mat.* 6:22. Chriſt would have the *eye ſingle*, that is, bounteous not looking after the money we part with: So *Rom.* 12.1. He that giveth, let him do it ἐν ἁπλότητι, *with ſimplicity*, we read, but in the Margin, *liberally* or *bountifully*. So *Acts* 2. 46. *They did eat their bread with all ſingleneſs of heart*; that is, bounteouſly, liberally, as we tranſlate the word in other places, as 2 *Cor.* 8.2. *The riches of your ſingleneſs*, we tranſlate *liberality*: ſo 2 *Cor.* 9.11.

9.11. The same word is used for bounty; and this word *simplicity* is so often put for *bounty*, to shew, 1. That it must come from the free and single motion of our hearts; as they that give sparingly, give with an *hand half shut*, and an *heart half willing*, that is, not *simply*, with a native and free motion. 2. That we must not give deceitfully, as serving our own ends, or with another intent then our bounty seemeth to hold forth: So God *gives simply*, that is, as *David* expresseth it,* *According to his own heart.* [*And upbraideth no man,*] Here he reproveth another usual blemish of mans bounty, which is to upbraid others with what they have done for them; and that eateth out all the worth of a kindness: the* Laws of courtesie requiring, that the *receiver* should *remember*, and the *giver forget*: But God *upbraideth* not. But you will say, What is the meaning then of those *Expostulations* concerning mercies received? and why is it said, *Mat.* 11.20. *Then he began to upbraid the Cities in which many of his mighty works were done?* Because of this objection, some expound this clause one way, some another; some suppose it implyeth, he doth not give *proudly*, as men use to do, upbraiding those that receive with their words or looks: So *God upbraideth not*, that is, doth not disdainfully reject the asker, or twit him with his unworthiness; or doth not refuse, because of present failings, or former infirmities. But I think, it rather noteth Gods indefatigableness to do good: Ask as oft as you will; he *upbraideth you not* with the frequency of your accesses to him: He doth not twit us with *asking*, though he twitteth us with the *abuse* of what we have received upon asking. He doth upbraid, not to begrudg his own bounty, but to bring us to a sense of our shame, and to make us own our ingratitude. [*And it shall be given him.*] Besides the nature of God, here he urgeth a promise, *Let him ask of God, and it shall be given him.* The *description of God* help us to form *right thoughts* of him; and the *promise*, to fasten upon him by *a sure trust*.

a Sam. 7. 21.

* *Hæc beneficii inter duos lex est, alter obliviſci debet dati ſtatim, alter accepti nunquam.* Sen. *de beneficiis.*

The Notes are these:

Observat. 1. 1. *That all men are concluded and shut up under an estate of lacking*: [*If any of you*] This *supposition*, as we shewed before, is an *universal affirmative*: Gods wisdom suffereth the creatures to lack, because *dependance* begetteth *observance*; If we were not forced to hang upon heaven, and live upon the continued supplies of God, we would not care for him: We see this, the less sensible men

men are of the condition of mankinde, the leſs religious. Promiſes uſually invite thoſe that are in want: becauſe they are moſt likely to regard them: *Iſa.* 55. 1: *Ho, every one that thirſteth, and he that hath no money. Mat.* 11. 28. *The weary and heavy laden.* In the 5. of *Matth. The poor in ſpirit, and they that hunger and thirſt after righteouſneſs:* Being humbled by their own wants and needs, they are moſt pliable to Gods offers. Well, Then do not think your lot is above the lot of the reſt of the creatures: God onely is αὐλάρκης, ſelf-happy, ſelf-ſufficient; other things are encompaſſed with wants, that they may look after him. *Pſal.* 145. 15, 16. *The eyes of all things are upon thee, and thou ſatisfieſt the deſier of every living thing.* The Creatures are made up of *deſier*, that their eyes may be upon God. Certainly they *want moſt*, that *want nothing*: Be ſenſible of your condition.

2. From that [*Lack*] *Want and indigence put us upon prayer*; and our addreſſes to Heaven begin at the ſenſe of our own needs: The father ſhould not have heard from the prodigal, had he not *begun to be in want, Luk.* 15. 16. Obſerve it, The Creature firſt beginneth with God out of ſelf-love; The firſt motive and allurement is the ſupply of our want: But remember, 'tis better to *begin in the fleſh* and *end in the ſpirit*, then to *begin in the ſpirit* and *end in the fleſh*: 'Tis well that God ſanctifieth our ſelf-love to ſo bleſſed a purpoſe. If there had not been ſo many miſeries of *blindneſs, lameneſs, poſſeſſions; palſies*, in the days of Chriſts fleſh, there would not have been ſuch *great reſort* to him: The firſt motive is *want*. *Obſervat.* 2.

3. From that [*Wiſdom,*] Conſider it with reſpect to the Context, and the Note is: *That there is need of great Wiſdom for the right managing of afflictions.* Chearful patience is an holy art and skill, which a man learneth of God: *I have learned to abound, and to be abaſed, Phil.* 4. 10 Such an *hard leſſon* needeth *much learning.* There is need of Wiſdom in ſeveral reſpects: 1. To diſcern Gods end in it, to pick out the language and meaning of the diſpenſation; *Amos.* 6. 9. *Hear the rod:* Every providence hath a voyce, though ſometimes it be ſo ſtill, and low, that it requireth ſome skill to hear it. Our ſpirits are moſt ſatisfied, when we diſcern Gods aim in every thing. 2. To know the nature of the affliction, whether it be *to ſan*, or *to deſtroy*: How 'tis intended for our good, and what uſes and benefits we may make of it; *Bleſſed* *Obſervat.* 3.

is the man whom thou chastisest and teachest out of thy Law, Psa. 94. 12. The *rod* is a *blessing*, when *instruction* goeth along with it. 3. To finde out your own duty: To know the things of obedience in the day of them; *Oh that thou wert wise in this thy day! Luk.* 19. 41. There are seasonable and proper duties, which become every providence: 'Tis wisdom to find them out, to know what to do in every circumstance. 4. * To moderate the violences of our own passions. He that liveth by *sense, will*, and *passion*, is not wise: Skill is required of us to apply apt counsels and comforts, that our *hearts* may be *above* the misery that our *flesh* is *under*: The Lord *giveth counsel in the reins*, and that calmeth the heart. Well then, 1. Get *wisdom*, if you would get *patience*. Men of understanding have the greatest command of their affections: Our *hastiness of spirit* cometh from *folly*, *Prov.* 14. 29. For where there is no *wisdom*, there is nothing to counter-ballance *affection*. Look as discretion sets limits to *anger*, so it doth to *sorrow*. *Solomon* saith, *Prov.* 19. 11. *The discretion of a man deferreth his anger*: so it doth check the excesses of his grief. 2. To confute the worlds censure: They count *patience, simplicity, and meekness*, under injuries, to be but *blockishness* and *folly*: No, 'tis a calmness of minde, upon holy and wise grounds; but 'tis no new thing with the world to call good, evil, and to baptize Graces with a name of their own fancying: As the *Astronomers* call the glorious Stars, *Bulls, Snakes, Dragons, &c.* Lo they mis-call the most shining and glorious Graces: *Zeal* is *fury*, *strictness*, *nicety*, and *patience*, *folly*; and yet *James* saith, *If any lack wisdom*, meaning patience. 3. Would ye be accounted wise? shew it by the patience and calmness of your spirits: We naturally desire to be thought *sinful*, rather then *weak*; *Are we blinde also? Joh.* 9. 40. We all affect the repute of wisdom, and would not be accounted blinde or foolish: Consider, a man of boisterous affections is a *fool*; and he that hath no command of his passions, hath no understanding.

Observat. 4. 4. From that [*Of God,*] In all our wants we must immediately repair to God. The Scriptures do not direct us to the *shrines of Saints*, but to the *throne of Grace*. You need not use the *Saints intercession*; Christ hath opened a way for you into the presence of the Father.

Observat. 5. 5. More particularly observe, *Wisdom must be sought of God*, He is *wise*, the Fountain of Wisdom, an unexhausted Fountain; His

**Sapiens ad omnem incursum munitus & intentus, non si paupertas, non si ignominia, non si dolor imperium faciant, pedem referet, interritus & contra illa ibit & inter illa.* Senec.

His ſtock is not ſpent by giving: See *Job* 32, 8. *There is a ſpirit in man; but the inſpiration of the Almighty giveth underſtanding*: Men have the faculty, but God giveth the light; as the *Dyal* is capable of ſhewing the time of the day, when the *Sun* ſhineth on it. 'Tis a moſt ſpiritual Idolatry to *lean to our own underſtanding*. True Wiſdom is a divine ray, and an emanation from God: Men never obtain it, but in the way of an *humble truſt*: When we ſee our *inſufficiency*, and Gods *all-ſufficiency*, that the Lord undertaketh for us, to direct us and guide us; *Prov.* 3. 5, 6. *Acknowledg the Lord in all thy waies, and he ſhall direct thy paths*: When men are conceited, and think to relieve their ſouls by their own thoughts and care, they do but perplex themſelves the more, God will be *acknowledged*, that is, conſulted with in all our undertakings and conflicts, or elſe we ſhall miſcarry. The better ſort of Heathens would not begin any thing of moment without asking counſel at the *Oracle*. As all wiſdom is to be ſought of God, ſo eſpecially this wiſdom to bear afflictions: There is nothing more abhorrent from reaſon, then to think our ſelves happy in miſery. We muſt go to another *School* then that of *Nature*: I confeſs, *Reaſon* and *Nature* may offer ſome *rules* that may carry a man far in the *art of patience*: But what's an inferior or *Grammar School* to an *Univerſity*? The beſt way will be, not to go to *Nature*, but *Chriſt*, * *in whom are hid all the treaſures of Wiſdom and Knowledg*. *Col. 2. 3.

6. From that [*Let him ask*] *God will have every thing fetched out by prayer*: He *giveth* nothing without *asking*; 'Tis one of the Laws according to which Heavens bounty is diſpenſed, *Ezek.* 36. 37. *I will be ſought to by the houſe of Iſrael for this thing*. God will have us ſee the *Author* of every mercy by the *way* of obtaining it. 'Tis a comfort, and a priviledg, to receive mercies in a way of duty: *'Tis better to ask, and not receive*, then to receive, *and not ask*, Prayer coming between our deſires and the bounty of God, is a means to beget a *due reſpect* between him and us. Every audience increaſeth *love*, *thanks*, and *truſt*, *Pſal.* 116. 1. 2. We uſually *wear* with *thanks*, what we *win* by *prayer*: And thoſe comforts are beſt improved, which we receive *upon our knees*: Well then, Wiſdom, and every good gift, is an *Alms*, you have it for the asking; mercies at that rate do not *coſt dear*: Oh? who would not be one of that number whom God calleth *his ſuppli-* *Obſervat. 6.* *Clem. Alex. lib. 7. Strom.*

ants? Zeph. 3. 10. Of *the generation of them that seek him? Psal.* 24. 6.

Observat. 7. 7. *Asking yeeldeth a remedy for the greatest wants.* Men sit down groaning under their discouragements, because they do not look further then *themselves*: Oh! you do not know how you may speed in asking! God humbleth us with *much weakness* that he may put us upon *prayer*. That is easie to *the Spirit* which is hard to *Nature*: God requireth such obedience as is above the *power of our Natures*, but not above the *power of his own Grace*. 'Twas a good saying that, *Da quod jubes, & jube quod vis*: *Give* what *thou commandest* and *command* what *thou wilt*. If God command any thing above *Nature*, 'tis to bring you upon your knees for Grace; He loveth to *command* that you may be forced to *ask*; And indeed if God hath commanded, you may be bold to ask, There is a *promise* goeth hand in hand with every precept. *Let him ask.*

Observat. 8. 8. [*That giveth*] Gods Dispensations to the Creatures are carryed in the way of a gift: Who can make God his Debtor? Advantage his Being? or perform an Act that may be obliging and meritorious? Usually God bestoweth *most* upon those who in the eye of the world, are of *least desert*, and least able to requite him: Doth not he invite the *worst* freely? *Isai.* 55. 1. *He that hath no money, come, and buy without money, and without price*: *Greg. Nazianz. Orat.* 40. *De Baptismo, circa. med.* „*Nazianzen*, I remember, notably improveth this place, ὦ τῆς εὐχολίας τῆς συναλλάγματος, Oh this easie way of contract! δίδωσιν ἥδιον ἢ λαμβάνουσιν ἕτεροι, He *giveth* more willingly then others sell! ὄνιον σοι τὸ δεηθῆναι μόνον, τὸ ἀγαθὸν, If thou wilt but accept, that's all the price; though you have no merits, nothing in your selves, to encourage you, yet will you accept? So in the Gospel, *The blinde and the lame were called to the wedding*. What ever is dispenced to such persons, must needs be a gift. Well then, Silence all secret thoughts, as if God did see more in you then others, when he poureth out more of himself to you: Merit is so gross a conceit, that in the light of the Gospel it dareth not appear in so many *downright words*: But there are *implicit whisperings*, some thoughts which are *verba mentis* the words of the minde, whereby we think that there is some reason for Gods choice; and therefore 'tis said, *Deut.* 9. 4. *Say not in thy heart, For my own righteousnesse*: As you dare not say it outwardly, so do not say it *in your hearts*: Be *Matth.* 22.

not

not conſcious to the *ſacriledg* of a privy ſilent thought that way.

9. [*To all men*] The propoſals of Gods grace are very general and univerſal: 'Tis a great encouragement, that in the offer *none are excluded*; Why ſhould we then exclude our ſelves? *Mat.* 11. 28. *Come unto me ALL YEE that are weary and heavy laden*; Mark, poor Soul, Jeſus Chriſt maketh no exceptions; He did not except thee that haſt an *heavy load and burthen* of guilt upon thy back, *Come All Ye*: So here, the *lack* is general, *If any*; and the *ſupply* is general, *He giveth to all men* God never told thee, that this was never intended to thee, and that *thy name* was left out of the *Lambs Book*: And 'tis a baſe jealouſie to miſtruſt God *without a cauſe*. *Obſervat.* 9.

10. From that [*Liberally*,] *Gods gifts are free and liberal*: Many times he giveth *more then we ask*; and our prayers come far ſhort of what grace doth for us. There is an imperfect modeſty in our thoughts and requeſts; We are not able to riſe up to the juſt exceſs and infiniteneſs of the divine goodneſs: The Apoſtle ſaith, God *will do above what we can ask or think* *Eph.* 3.20. As 'tis good to obſerve how the anſwers of Prayer have far exceeded the deſires of the Creature, which uſually are vaſt and capacious; let me give you ſome inſtances: * *Solomon* asked *wiſdom*, and God gave liberally. he gave him *wiſdom, and riches, and honour*, in great abundance. *Jacob* asked but *food and raiment* for his journey, and God multiplyeth him from his ſtaff *into two bands*. *Abraham* asked but a ſon, and God gave him iſſue as the *Stars in the heavens*, and the *ſand in the ſea ſhore*. *Saul* came to *Samuel* for the *Aſſes*, and he heareth news of a *Kingdom*. The Prodigal thought it much to be received as an *hired ſervant*, and the Father is deviſing all the honour and entertainment that poſſibly he can for him; the *Calf*, the *Ring*, the *Robe*, *&c.* In *Mat.* 18.26. The Debtor deſired but forbearance for a little time; *Have a little patience, and I will pay thee all*: and in the next Verſe, his Maſter *forgave the debt*. Certainly Gods bounty is too large for our thoughts, The Spouſe would *be drawn after Chriſt*; but the King brought her into his Chambers, *Cant.* 1.4. *David* deſired to be delivered out of the preſent danger, *Pſal.* 31.4. *Pull me out of the net*; *and* God advanced him to honour and dignity: *Thou haſt put my feet in a large room*, Verſ. 8. Well then, 1. Do not ſtraighten God in your thoughts; *Open your mouths, and I will fill them*, *Pſa.* 81.10. *Obſerv.* 10.

* 1 *King.* 3. 13. *Gen.* 28.20. *with Gen.* 32. 10 *Gen.* 15. *with* 22. *Chap. Luk.* 15.

Gods *hand* is open, but our *hearts* are not open: The divine grace, like the Olive trees in *Zechary*, is *always dropping*, but we want a *vessel*. That expression of the *Virgin* is notable, *Luk.* 1. 46. *My heart doth magnifie the Lord*, Μεγαλώνει, that is, make more room for God in my thoughts. When Gods bounty is not onely *ever flowing*, but *over-flowing*, we should make our thoughts and hopes as large and comprehensive as possibly they can be: When the King of glory is drawing nigh, they are bidden *to set open the doors*, *Psal.* 24. 7. No thoughts of ours can *search out God to perfection*; that is, exhaust and draw out all the excellency and glory of the *God-head*: But certainly we should rise and ascend more in our apprehensions. 2. Let us imitate our heavenly Father, *Give liberally*, ἁπλῶς, that's the word of the Text, with a free and a native bounty: Give *simply*, not with a double minde: Some men have a backward and a close heart, liberal onely in promises. Consider, God doth not *feed you with empty promises*. Others eye Self in all their kindness, make a * *market* of their *charity*; this is not *simply*, and according to the divine pattern. Some men give grudgingly, with a divided minde, half inclining, half forbearing; this is not like *God* neither. Others give in guile, and to deceive men; 'tis kindness to their hurt, δῶρα ἄδωρα, giftless gifts * Their courtesie is most dangerous. Give like your heavenly Father, *liberally, simply*.

* ἐμπορίαν μᾶλλον ἢ χάριν ποιοῦσιν. Isocrates. *Non est sportula quæ negotiatur. Martial.* **Timeo Danaos & dona ferentes.*

Observ. 11. 11. From that [*And upbraideth not*,]Men are apt to do so, but God giveth in another manner. Observe from hence, First, in the general; *That God giveth quite in another manner, then man doth.* 'Tis our fault to measure infiniteness by our Last, and to *muse* of God according as we *use* our selves. The soul in all her conclusions is directed by *principles* and *premisses* of *sense* and *experience*; and because we converse with limited natures and dispositions, therefore we do not form proper and worthy thoughts of God; 'twas the gross Idolatry of the Heathens, *To turn the glory of the incorruptible God into the Image of a man*, Rom. 1. 23. that is, to fancy God according to the shape and figure of our bodies: and so 'tis the spiritual Idolatry of Christians, to fancy God according to the model and size of their own minds and dispositions. I am perswaded there doth nothing disadvantage us so much in beleiving, as this conceit, That **God is altogether like our selves*; we, being of eager and revengeful spirits, cannot beleeve his

**Psa.* 50. 21.

patience

Patience and pardoning mercy: And that I ſuppoſe, was the reaſon why the Apoſtles (when Chriſt talked of forgiving our brother *ſeven times in one day*) cryed out, *Luk.* 17. 5. *Lord encreaſe our faith*, as not being able to beleeve ſo great a pardoning mercy, either in themſelves or God. And therefore alſo, I ſuppoſe, it is that God doth with ſuch vehemency ſhew every where, that his heart hath other manner of diſpoſitions then mans hath, *Iſai.* 55. 8, 9. *My thoughts are not as your thoughts, nor my ways as your ways; as far as the heavens are above the earth, ſo are my thoughts above your thoughts.* I am not ſtraightned in bowels, nor hardned, nor implacable, as men are: As there is a vaſt ſpace and diſtance between the earth and the firmament; ſo between *your drop* and *my Ocean.* So *Hoſea* 11. 9. *I am God, and not man, and therefore Ephraim ſhall not be deſtroyed:* that is, I have not ſuch a narrow heart, ſuch wrathful, implacable diſpoſitions as men have. Well then, conſider when God giveth, he will give like himſelf; do not meaſure him by the wretched ſtraightneſſe of your own hearts, and confine God within the circle of the creatures. 'Tis ſaid of *Aranah*, that he gave *as a King* to *David.* What ever God doth, he will do *as a God*, above the rate and meaſure of the creatures, ſomething befitting the infiniteneſs and eternity of his own eſſence. 2 *Sam.* 24. 23.

12. From the ſame clauſe [*upbraideth not,*] You may more particularly obſerve; *That God doth not reproach his people with the frequency of their addreſſes to him for mercy, and is never weary of doing them good.* 'Tis mans uſe to excuſe himſelf by what he hath done already: they will recount their former favours to deny the preſent requeſts; mens ſtock is ſoon ſpent, they waſte by giving, and therefore they ſoon grow weary; yea, we are afraid to preſs a friend too much, leſt by frequent uſe, kindneſs be worn out, you know 'tis *Solomons* advice, *Prov.* 25. 17. *Let thy foot be ſeldom in thy neighbours houſe, leſt he be weary of thee, and ſo hate thee.* Thus 'tis with men, either out of *penury* or *ſatiety*, they are ſoon *full* of their friends. But ô what a difference there is between our earthly and our heavenly friend, the *oftner* we come to God, the *welcomer*, and the more we *acquaint our ſelves with him, the more good cometh to us*, Job. 22. 21. His gates are always open, and he is ſtill ready to receive us. We need not be afraid to urge God to the next act of love and kindneſs, 2 *Cor.* 1. 10. *Who* *Obſerv.* 12.

delivered

delivered us from ſo great a death, and doth deliver; in whom we truſt, that he will yet deliver us. *One mercy* is but a ſtep to *another*, and if God *hath*, we may again truſt that *he will*; with men, renewed addreſſes, and often viſitings are but *impudence*, but with God, they are *confidence*; God is ſo far from *upbraiding* us with what he hath done already, that his people make it their
1 *Sam.* 17.37. uſual argument, *He hath delivered me from the Lion and the Bear, therefore he ſhall from the uncircumciſed Philiſtin.* Well then, 1. When ever you receive mercy upon mercy, give the Lord the praiſe of his unwearied love: when God promiſed to keep up honour upon honour, and priviledge upon priviledge, on *David* and his line; *David* ſaith, 2 *Sam.* 7. 19. *And is this the manner of man O Lord God?* Would man do thus? Is this according to his uſe and cuſtome, to grant requeſt after requeſt, and to let his grace run in the ſame eternal tenour of love and ſweetneſs? Should we go to man as often as we go to God, we ſhould ſoon have a repulſe, but we cannot *weary infiniteneſs*. 2 If God be not weary of *bleſſing* you, be not you weary of *ſerving* him, *Duty* is the proper correlate of *mercy*; God is *not weary of bleſſing*, ſo be not you weary of *well-doing*, Gal. 6. 9. Let not your *zeal* and *heat* be ſpent as his *bounty* is not.

Obſerv. 13. 13. From that [*And it ſhall be given him.*] *Due asking will prevaile with God*; God always ſatisfieth *prayer*, though he doth not always ſatisfie *carnal deſires*. *Ask, and it ſhall be given to you; ſeek, and ye ſhall finde; knock, and it ſhall be opened to you*; *Matt.* 7. 7. If we do not receive at *asking*, let us go to *ſeeking*; If not at *ſeeking*, let us go on to *knocking*. 'Tis good to continue fervency, till we have an anſwer. But you will ſay, Are theſe promiſes true? The ſons of *Zebedee* they *asked, and could not finde*, *Math.* 20. 22. The fooliſh *Virgins* they *knocked, and it was not opened to them*, *Math.* 25. 8. So the Church ſeeketh Chriſt, *Cant.* 3. 1. *By night on my bed I ſought him whom my ſoul loveth: I ſought him, and found him not*: How then can theſe words of Chriſt be made good? I ſhall anſwer, by ſtating the general caſe: Prayers *rightly qualified*, want not ſucceſs; that is, if they come from an holy heart, in an holy manner, to an holy purpoſe, I remember *one prettily ſummeth up all the requiſites of Prayer, thus, *Si bonum petant boni bene ad bonum*: Theſe are the limitations: 1. Concerning the perſon: God looketh after, not only the

*Grotius. *in Annot. in Mat.* cap. 18. v. 19.

property

property of the prayer, but the *propriety* and intereſt of the perſon: Our Apoſtle, Chap. 5. Verſ. 16. *The effectual fervent prayer of a righteous man availeth much*; δέησις ἐνεργουμένη, A prayer driven with much force and vehemency: but it muſt be of a *righteous perſon*. The Jews propound it as a known rule, *Joh.* 9 31. *God heareth not ſinners*. 'Tis ſo frequently inculcated in Scripture, that they urge it as a proverb, an *unclean perſon* polluteth his own prayers. But of this hereafter. 2. That which they ask muſt be good; 1 *Joh.* 5. 14. *What ever we ask according to his will, he heareth us*: It muſt be according to his *revealed will*, that's *obedience*; and with ſubmiſſion to his *ſecret will*, that's *patience*: neither according to our own *luſts*, nor our own *fancies*; To ask according to our *luſts*, is an *implicite blaſphemy*, like *Balaams ſacrifices*, performed out of an hope to draw Heaven into the confederacy of his curſed deſigns: and to make our *fancy* the higheſt rule, is a *preſumptuous* folly. God knoweth what is beſt for us; *like children*, we deſire a *knife*; like a *wiſe father*, he giveth us *bread*: God always heareth his people, when the requeſt is *good*. But we muſt remember God muſt judg what is good, not we our ſelves: There cannot be a greater judgment, then always to have our own will granted. 3. We muſt ask in a right manner, *with faith*, as in the next verſe, *With fervency*, ſee Chap 5. Verſe 16. *With patience* and *conſtancy*, waiting for Gods time and leaſure? Gods diſcoveries of himſelf are not by and by to the Creature. *A ſack ſtretched out containeth the more*; and when the deſires are extended and drawn out to God, the mercy is uſually the greater: *Pſal.* 40. 1. *I waited patiently for the Lord, and he inclined unto me, and heard my cry*; God loveth to diſpence mercies, after our waiting. 4. It muſt be *ad bonum*, you muſt pray to a good end, with an aim and reference to the Lords glory: There is a difference between a *carnal deſire*, and a *gracious ſupplication*: *Jam.* 4. 3. *You ask and have not, becauſe you ask amiſs, to ſpend it on your luſts*: Never let your requeſts terminate in Self. That was but a bruitiſh requeſt, *Exod.* 17. 2. *Give us water that we may drink*: A beaſt can aim at ſelf-preſervation. *Prayer*, as every act of the Chriſtian life, muſt have an ordination to God. Well then, pray thus, and you ſhall be ſure to ſpeed: Carnal requeſts are often diſappointed, and therefore we ſuſpect gracious prayers; and *Faith* is much ſhaken by the diſappoinement of a *raſh confidence*: Conſider

Sancti ad ſalutem per omnia exaudiuntur. ſed non ad voluntatem etiam Dæmones exauditi ſunt, & ad porcos quos petiverant ire miſſi ſunt. Aug. in Epiſt. Iohan. tract. 6. *So alſo Serm.* 53. *de verbis domini, quid proſit medicus novit, non ægrotus.*

ſider that *Joh.* 16. 23. *Verily, verily, I ſay unto you, whatſoever you ask the Father in my name, he ſhall give it you*: Mark, Chriſt ſpeaketh univerſally, *Whatſoever*, to raiſe our hopes: earneſtly, *Verily, verily*, to encourage our Faith: We are apt to diſ-beleeve ſuch promiſes.

Obſerv. 14. Laſtly, From that [*It ſhall be given.*] He bringeth an encouragement not onely from the Nature of God, but the Promiſe of God: *'Tis an encouragement in prayer, when we conſider there is not onely bounty in God, but bounty engaged by promiſe*: What good will the *general report* do without a *particular invitation*? There is a rich King giveth freely: I, but he giveth at pleaſure: No, he hath promiſed to give to thee. The Pſalmiſt argueth from Gods Nature, *Thou art good, and doſt good*, *Pſal.* 119. 68. But from the *Promiſe* we may reaſon thus, *Thou art good*, and *ſhalt do good*. God at large, and diſcovered to you in *looſe attributes*, doth not yeeld a ſufficient foundation for truſt: But *God in Covenant*, God as ours. Well then, Let the world think what it will of Prayer, 'tis not a fruitleſs labour: You have promiſes *for prayer*, and promiſes *to prayer*; And therefore when you pray for a bleſſing promiſed, *God* doth, as it were, come under another engagement, *Aſk, and it ſhall be given.*

Verſe. 6. *But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the Sea, driven with the wind and toſſed.*

Here he propoſeth a caution to prevent miſtakes about what he had delivered; every asking will not ſerve the turn, it muſt be an *asking in Faith.*

But let him aske in faith] Faith may be taken, 1. For confidence in God, or an Act of particular truſt, as *Eph.* 3. 12. *We have boldneſs and acceſs with confidence through the faith of him.* 2. It may import perſwaſion of the lawfulneſs of the things that we ask for; that's on acception of Faith in Scripture, *Rom.* 14. *Whatever is not of Faith, is Sin*: that is, if we practiſe it, before we are perſwaded of the lawfulneſs of it. Or, 3. *In Faith*, that is, in a ſtate of beleeving: for *God* will hear none but his own, thoſe that have intereſt in Jeſus Chriſt, *in whom the promiſes are Yea and Amen*, 2 *Cor.* 1. 20, All theſe ſenſes are conſiderable: but I think the firſt is moſt direct and formal: for *Faith* is here oppoſed to *doubting*

and

and wavering, and ſo noteth a particular act of truſt.

Nothing wavering, μηδὲν διακρινόμενος;] What is this *wavering?* The word ſignifieth not diſputing or traverſing the matter as doubtful in the thoughts; the ſame phraſe is uſed, *Acts* 10. 20. *Ariſe, go with them*, μηδὲν διακρινόμενος, *nothing doubting*: that is, do not ſtand diſputing in thy thoughts about thy Calling, and the good ſucceſs of it; The word is often uſed in the matter of beleeving, as *Rom.* 4.20. *He ſtaggered not through unbelief*; in the Original οὐ διεκρίθη, *He diſputed not*, did not debate the matter, but ſetled his heart upon *Gods* power and promiſe. *Mat.* 21.21. *If ye have faith, and doubt not, ye ſhall ſay to this mountain, Be thou removed into the depths of the Sea, &c.* If they could but remove the anxiouſneſs and uncertainty of their thoughts, and ſettle their hearts upon the warrant, they ſhould do miracles.

For he that doubteth is like a wave of the Sea that is toſſed to and fro.] An elegant ſimilitude to ſet out their eſtate, uſed by * common Authors in the ſame matter, and by the Prophet *Iſaiah*, Chap 57.20. *James* ſaith here, the doubter, ἔοικε κλύδωνι, *is like a wave of the Sea*; and the Prophet ſaith of all wicked men, κλυδωνιζόμενοι, (as the Septuagint render it,) *Theſe ſhall be like troubled waves, whoſe waters cannot reſt.*

* *Turbo quiddam animos noſtros rotat & involuit fugientesperten-teſq; eadem & nunc in ſublime allevatos nunc in intima alliſos rapit.* Senec. de vita beata.

Notes are theſe:

1. *That the Tryal of a true Prayer is the Faith of it.* Curſory requeſts are made out *of faſhion*, not *in faith*; Men pray, but do not conſider the bounty of him to whom they pray: Prayer is a *means*, not a *task*; therefore, in Prayer there ſhould be diſtinct reflections upon the ſucceſs of it. Well then, Look to your Prayers, ſee you put them up with a particular hope and truſt, all the ſucceſs lieth on that; *Oh woman, great is thy faith; be it to thee as thou wilt*, *Math.* 15.28. *God* can deny Faith nothing, *Be it to you as you will*: So, *Mark* 11.24. *Whatſoever things ye deſire when ye pray, beleeve that ye ſhall receive them, and ye ſhall have them*: Mark that, *Beleeve, and ye ſhall have*: *Gods* attributes when they are *glorified*, they are *exerciſed*; and by our *truſt* his *truth* & *power* is engaged. But you will ſay, How ſhall we do to pray in Faith? I anſwer, There is ſomething preſuppoſed, and that is an intereſt in Chriſt. But that which is required in every Prayer, is, *Obſervat.* 1.

1. An actual reliance upon the grace and merits of Jeſus Chriſt, *Eph.* 2. 18. *Through him we have acceſs with confidence unto the*

Father: We cannot lift up a thought of hope and truſt, but by him; If you have not aſſurance, yet go out of your ſelves, and look for your acceptance in his merits, Certainly this muſt be done; *None can pray aright but Beleevers*; How can they comfortably be perſwaded of a bleſſing, that have never a promiſe belonging to them? Therefore, at leaſt, you muſt honour Chriſt in the duty: You muſt ſee that ſuch worthleſs creatures as you may be accepted in him; *Heb.*4.16. *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and finde help in time of need*: Through Chriſt we may come freely and boldly; *I am a ſinner, but Jeſus Chriſt my interceſſor is* righteous. Men will ſay, they do not doubt of *God*, but of *themſelves*: I am a wretched ſinner, will the Lord hear me? I anſwer, This is but Satans policy, to make us ſay, we doubt of our *ſelves*, not of *God*; for, in effect, 'tis a doubting of *God*; of his mercy, as if it were not free enough to pardon and ſave; of his power, as if it were not great enough to help: We muſt come humbly, *we are ſinners*; but we muſt come in Faith alſo, *Chriſt is a Saviour*: 'Tis our folly, under colour of humbling our ſelves, to have low thoughts of *God*: If we had skill, we ſhould ſee, that al graces, like the ſtones in the building, have a marvelous ſyminetry and compliance one with another; and we may come *humbly*, yet *boldly* in Chriſt.

2. We muſt put up no *Prayer*, but what we can put up *in faith*: *Prayer muſt be regulated by faith, and faith muſt not wander out of the limits of the Word*: If you have a promiſe, you may be confident that your requeſts will be heard, though in *Gods* ſeaſon; you cannot put up a carnal deſire in Faith: The Apoſtles words are notably pertinent to ſtate this matter, 1 *John.* 5. 14. *This is the confidence that we have concerning him, that if we ask any thing according to his will, he heareth us*: All things are to be asked in Faith; ſome things *abſolutely*, as ſpiritual bleſſings, I mean, as conſidered in their *eſſence*, not *degree*; Degrees are arbitrary: Other things conditionally, as outward bleſſings, *Let the prayer be according to the Word, and the ſucceſs will be according to the prayer*.

3. The Soul muſt actually magnifie Gods attributes in every prayer, and diſtinctly urge them againſt the preſent doubt and fear: Uſually we do not doubt for want of a clear promiſe, but out of low thoughts of God; we cannot carry his love, power, truth, above

above the preſent temptation, and beleeve that there is love enough to juſtifie us from ſo many ſins, power enough to deliver us *from ſo great a death* or danger, and bounty enough to beſtow ſo great a mercy: This is to pray in faith, to form proper and right thoughts of God in prayer, when we ſee there is enough to anſwer the particular doubt and exigency; as *Mat.* 9. 28, 29. Jeſus ſaith to the two blinde men, *Beleeve ye that I am able to do this? and they ſaid Yea, Lord:* Then *touched he their eyes, ſaying, According to your faith, be it unto you*: Chriſt asked firſt, whether they had a right eſtimation of his *power*, and then, in the next place, he calleth it *faith*, and gave them the bleſſing: Thoſe that come to God, had need conceive rightly of him; Chriſt requireth nothing more of the blind man, but a ſealing to the greatneſs of his power, *Beleeveſt thou that I am able? Yea, Lord*; and that was all. But you wil ſay, Tel us more diſtinctly, what faith is required in every prayer I anſwer, The queſtion haſt been in a great part already anſwered. 2 Cor 1.10.

But for further ſatisfaction take theſe rules; 1. *That where we have a certain promiſe, we muſt no way doubt of his will*; for the doubt muſt either proceed from a *ſuſpition*, that this is not the Word or will of God, and that is *Atheiſm*; Or, from a *jealouſie*, that *God* will not make good his Word, and that is *Blaſphemy*; Or a *fear*, that he is not able to accompliſh his Will, and that's down-right diſtruſt and unbelief: Therefore where we have a clear ſight of his Will in the Promiſe, we may have a confidence towards him, 1 *Joh.* 5. 14. 2. *Where we have no certain aſſurance of his Will, the work of faith is to glorifie and apply his power*: Unbelief ſtumbleth moſt at that, rather at Gods *can* then *will*, as appeareth *partly by experience*; *fears* come upon us onely when *means* fail, and the bleſſings expected are moſt unlikely, which argueth, That 'tis not the *uncertainty of Gods will*, but the *miſconceit of his power* that maketh us doubt; The preſent dangers and difficulties ſurprize us with ſuch a terror, that we cannot comfortably uſe the help of prayer, out of a faith in Gods power: Partly *by the teſtimony of the Scriptures*; Search, and you ſhall finde, That Gods power and al ſufficiency is the firſt ground and reaſon of Faith: *Abraham* beleeved, becauſe *God was able to perform*, *Rom.* 4. 21. And that Unbelief expreſſeth it ſelf in *ſuch language*, as implieth a plain diſtruſt of *Gods power*, as *Pſa.* 78. 19. *Can the Lord prepare a table in the wildernes?* 'Tis not *will*, but

can: 2 *King.* 7. 2. *If the Lord should open the windows of Heaven, how can this be?* So the *Virgin Mary*, *Luk.* 1. 34. *How can these things be?* and so in many other instances: Men deceive themselves, when they think they doubt, because they know not the Will of *God*, their main hæsitancy is at his power; Look * as, in the *case of conversion*, we pretend a *cannot*, when indeed we *will not*; so, oppositely, in the case of Faith, we pretend we know not *Gods will*, when we indeed doubt of his *can*: Therefore the main work of your faith is, to give him the glory of his power, leaving his will to himself: * Christ putteth you, as he did the blinde men, to the question, *Am I able?* Your Souls must answer, *Yea, Lord*: And in prayer you must come as the Leper, *Matth.* 8. 2. *Lord, if thou wilt, thou canst make me clean*: Whether he grant you, or not, beleeve; that is, say in your thoughts, *Lord, thou canst.*

*Non posse præsenditur non velle in causa est. Senec.

*Loco supra citato

3. *In these cases, his Power is not onely to be glorified, but also his Love.* But you will say, in an uncertain case, How must we glorifie his Love? I answer, Two ways: Faith hath a double work; 1. To compose the Soul to a submission to *Gods* pleasure, He is so good, that you may refer your self to his goodness: whether he grant or not, he is a wise *God*, and a loving Father, and will do what is best: So that you see, in no case we *must dispute*, but refer our selves to *God*, as the Leper was not troubled about *Gods will*, but said, *Lord, canst; thou Cast* your selves upon *his will*, but *conjure* him by his *power*. This is the true and genuine working of Faith; When you dare leave your case with *Gods* love, *let him do what seemeth good in his eyes*, good he will do; as in Scripture, the children of *God*, in all temporal matters, do resign themselves to his disposal, for they know *his heart is full of love*, and that is best which their heavenly Father thinketh best, and this taketh off the disquiet and perplexity of the spirit; *Psal.* 16. 3. *Commit thy works unto the Lord, and thy thoughts shall be established*: They *wait* with *serenity*, when they have committed their works to *Gods will* with *submission*. 2. To incline and raise the Soul into some hope of the mercy prayed for: *Hope is the fountain of endevors*, and we should neither pray nor wait upon *God*, were it not that *we may look up to him, because there is hope*, *Lament.* 3. 29. The * Hypocrites prejudice was, *'Tis in vain to seek God*. There are some *particular promises*, you know, concerning preservation in times of *pestilence, oppression, famine*, &c. which though they

*Job 21. 15. Malac. 3. 14.

are

are not always made good in the rigor of the letter, yet they are in a great meaſure fulfilled, and ὡς τὸ πλεῖστον for the *moſt part* take place; I ſay, though they are to be expounded with the exception and reſervation of the Croſs, (for *God* is no further obliged then he is obliged by the Covenant of Grace, and in the Covenant of *Grace* he hath ſtill kept a liberty of *viſiting their iniquity with rods*, *Pſal.* 89.33.) yet becauſe the children of *God* have many experiences of their accompliſhment, they cannot chooſe but conceive ſome hope towards *God*, and incline rather to think that *God* will grant; the leaſt that theſe promiſes do, is, to beget ſome *looſe hope*, they being ſo expreſs to our caſe, and being ſo often accompliſhed: Nay, how can we urge theſe in prayer to a *good God*, and not ſay, as *David*, *Remember thy word unto thy ſervant*, *wherein thou haſt cauſed me to hope*, *Pſal.* 119.49. I do not ſay we ſhould *preſcribe* to *God*, and limit his will to our thoughts, but onely conceive *an hope* with *ſubmiſſion*, becauſe of the general reſervation *of the croſs*.

4. *Some that have more neer communion with God, may have a particular faith of ſome particular occurrences*: By ſome ſpecial inſtincts in prayer, from the Spirit of *God*, they have gone away, and ſaid with *David*. *In this I will be confident*. I do not ſay 'tis Pſal. 27.3
uſual but ſometimes it may be ſo; we cannot abridge the Spirit of his liberty, of revealing himſelf to his people: But remember, *Priviledges do not make rules*; Theſe are acts of *Gods prerogative*, not according to his *ſtanding law and rule*: However, this I conceive is common, That, in a particular caſe, we may conceive the more hope, when our hearts have been drawn out to God by an *actual truſt*; that is, when we have urged a particular promiſe to *God* in prayer, *with ſubmiſſion*, *yet with hope*; for *God* ſeldom faileth a truſting Soul: They may lay hold on *God* by virtue of a double claim, partly by virtue of the *ſingle promiſe* that firſt invited them to *God*, and then by virtue of another promiſe made to *their truſt*, as *Iſai.* 26.3. *Thou keepeſt him in perfect peace*, *who puteth his truſt in thee*, *becauſe he truſteth in thee*: An ingenious man will not diſappoint Truſt; and *God* ſaith, *eo nomine*, for that reaſon, *Becauſe they truſt in them*, he will do them good: Therefore, now having glorified Gods power, and with hope referred themſelves to his Will, they have a new argument of hope within themſelves; 'tis notable, that in *Pſal.* 91 2,3. There is a *dialogue*

between

between the *Spirit of God* and *a beleeving Soul*, the Soul ſaith, *I will ſay of the Lord, he is my refuge, and my fortreſs; my God, in him will I truſt*: there is a reſolution of an humble and actual truſt. The Spirit anſwereth, Verſe.3. *Surely he ſhall deliver thee from the ſnare of the fowler, and from a noiſom peſtilence*: there is a promiſe under an averment, *Surely*, which certainly would do nothing, if it did not at the leaſt draw out the more hope.

Thus I have given you my thoughts of this common and uſeful caſe, *praying in faith.*

Obſerv. 2. 2. From that [*Nothing wavering*, or *diſputing*, as 'tis in the Original;] *Mans Nature is much given to diſputes againſt the Grace and Promiſes of God.* The pride of *reaſon* will not ſtoop to a *revelation*; and where we have no aſſurance but the *divine Teſtimony*, there we are apt to *cavil.* All *doubts* are but *diſputes* againſt a Promiſe, therefore what is ſaid in our Tranſlation, *lift up pure hands, without wrath and doubting*, 1 *Tim* 2.8. is in the Original, χωρὶς διαλογισμῶν, without reaſoning or diſpute: *A ſure word* is committed to the *uncertainty* of our thoughts and debates, and Gods promiſes aſcited before the tribunal of our reaſon. Well then, caſt down thoſe λογισμοὺς, thoſe *imaginations*, or *reaſonings* rather, (for ſo the word properly ſignifieth,) *which exalt themſelves againſt the knowledg of God in Chriſt. Carnal reaſon* is faith's *worſt enemy*: 'Tis a great advantage, when we can make Reaſon, that is an *enemy* to Faith, to be a *ſervant* to it; λογίζεσθε, ſaith the Apoſtle, *Rom.*6.11. *Reckon, or reaſon your ſelves to be dead to ſin, and alive to God*: Then is our *reaſon* and *diſcourſe* well employed, when it ſerveth to ſet on and urge *concluſions of Faith.*

Obſervat 3. 3. From the ſame, *That the leſs we doubt, the more we come up to the nature of true faith.* The uſe of grace is to ſettle the heart upon *God*; to be faſt and looſe argueth weakneſs, *Why doubt ye, O ye of little faith?* I do not ſay 'tis *no faith*, but 'tis a *weak faith*: A trembling hand may hold ſomewhat, but faintly. Well then, Seek to lay aſide your doubts & carnal debates, eſpecially in *prayer*, come *without wrath and doubting*; without *wrath* to a *God of peace*, without *doubting* to a *God of mercy*: Do not debate whether it be better to caſt your ſelves upon Gods promiſe and diſpoſal, or to leave your ſelves to your own carnal care; that's no faith, when the heart wavereth between *hopes* and *fears*, *help* and *God*:

Our

Our Saviour ſaith, *Luk.* 12. 29. μὴ μετεωρίζεσθε, *Be not of doubtful minde, what ye ſhall eat and drink*; Do not hang between two, like a Meteor hovering in the air, (ſo the word ſignifieth,) not knowing what God will do for you: A through belief of Gods attributes, as revealed in Chriſt, taketh off all diſquiets and perplexities of ſpirit. Well then, get a *clear intereſt in Chriſt*, and a *more diſtinct apprehenſion of Gods attributes.* Ignorance perplexeth us, and filleth the Soul with miſty dark reaſonings; but Faith ſetleth the Soul, and giveth it a greater conſtancy.

4. From that [*Like a wave of the Sea, toſſed to and fro.*] Doubts are perplexing, and torment the minde. An Unbeleever is *like the waves of the Sea, always rolling*; but a Beleever is *like a tree*, much ſhaken, but firm *at root*: We are under miſery and bondage, as long as we are toſſed upon the waves of our own affections, and till Faith giveth a certainty, there is no reſt and peace in the Soul: *Return to thy Reſt, O my Soul, for the Lord hath dealt bountifully with thee*, *Pſal.* 116.7. Faith ſhedding abroad Gods love, in our ſenſe and feeling begetteth a calm: They that teach a Doctrine of doubting, *exercent carnificinam animarum*, (ſaith *Calvin*) they do but keep conſcience upon the rack, and leave men to the torment of their own diſtracted thoughts. *Romiſh locuſts* are like *Scorpions*, *Rev.* 9.10. *with ſtings in their tails*; and *men ſhall deſire death* (Verſ. 6.) that are ſtung with them: Antichriſtian Doctrines yeeld no comfort and eaſe to the conſcience, but rather ſting it and wound it, that to be freed from their anxiety, men would deſire to dye. Certainly there cannot be a greater miſery, then for man to be a *burthen* and a *terror to himſelf*; and *there is no torment like that of our own thoughts.* Well then, Go to God, and get your ſpirit ſetled: *He that cheriſheth his own doubts, doth but hug a diſtemper inſtead of a duty.* *Obſervat.* 4

Verſ. 7. *For let not that man think that he ſhall receive any thing of the Lord.*

Let him not think] 'Tis either put to ſhew that they can look for nothing, nor riſe up into any confidence before God; he doth not ſay, *He ſhall receive nothing*, but *Let not that man think he ſhall receive*; whatever Gods overflowing bounty may give them, they can expect nothing: Or elſe, *Let not that man think*, To check their vain hopes. Man deceiveth himſelf, and would fain

ſeduce his Soul into the way of a carnal hope; therefore, ſaith the Apoſtle, *Let not that man think*, that is, deceive himſelf with a vain ſurmiſe.

That he ſhall receive any thing] Such doubting as endeth not in faith, fruſtrateth prayers, and maketh them altogether vain and fruitleſs: There are doubts in the people of God, but they get the victory over them; and therefore 'tis not to be underſtood as if *any doubt* did make us uncapable of *any bleſſing*, but onely ſuch as is allowed, and prevaileth,

Of the Lord, παρὰ τοῦ Κυρίου.] That is, from Chriſt; *Lord*, in the idiome of the New Teſtament, being moſt uſually applied to him, *as Mediator*; and Chriſt as Mediator is to commend our prayers to God, and to convey all bleſſings from God; therefore the Apoſtle ſaith, 1 *Cor.* 8. 6. *To us there is but one God, the Father of all, by whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.* The Heathens, as they had *many gods*, many ultimate objects of worſhip, ſo they had *many lords*, many intermediate powers, that were to be *as agents*, between the gods and men, to convey the prayers and ſupplications of men to the gods, and the bounty and rewards of devotion from the gods to men; *But to us* (ſaith the Apoſtle) there is *but one God*, one ſoveraign God, the Father, the firſt ſpring and fountain of bleſſings; and *one Lord*, that is, one Mediator, Jeſus Chriſt, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ, by whom are all things which come from the Father to us, and by whom alone we finde acceſs to him.

The Notes are theſe:

Obſervat. 1. 1. That Unbeleevers, though they may receive ſomething, yet they can expect nothing from God: [*Let him not think*] They are under a double miſery: 1. They can lift up no thoughts of hope and comfort, for they are not under the aſſurance of a promiſe; Oh what a miſery is this to toyl, and ſtill to be left to an uncertainty! to pray, and to have no ſure hope? When the task is over, they cannot look for acceptance, or a bleſſing; The children of God are upon more ſure terms, 1 *Cor.* 9. 26. *I run not as uncertainly*, that is, not as one that is in danger or doubt of having run in vain: So *Solomon* ſaith, *Prov.* 11. 18. *The righteous hath a ſure reward.* They have Gods infallible promiſe, and may expect a bleſſing; But the wicked, whether they run or ſit, they cannot form their

their thoughts into any hope; * whether they run, or ſit ſtill, they are in the ſame condition; if *they run, they run uncertainly*; if they pray, they pray *uncertainly*; like a ſlave that doth his task, and knoweth not whether he ſhall pleaſe: So, when they have done all, they are ſtill left to the puzzle and uncertainty of their own thoughts; And indeed 'tis a puniſhment that well enough ſuiteth with their diſpoſitions, they pray, and do not look after the ſucceſs of prayer; they perform duties, and do not obſerve the bleſſing of duties, like children that ſhoot their arrows at rovers, with an uncertain aim, and never look after them again: Thoſe that live beſt among carnal men, live *by gueſs, and ſome looſe devout aims*.

* Τὸ εἰκῆ ον Πεπλανῆσθαι εἰκῆ ἔδραμεν, εἰκῆ ἐκάθητο. ὧδεις οἶδεν ὅλως δαιμόνιον βεβῶς Ins. Græc. Epigram.

2. If they receive any thing, they cannot look upon it as coming by promiſe, or as a *return of prayers*. When the *children* are fed, *the dogs may have crumbs*: All their comforts are but the *ſpillings and overflowings of Gods bounty*. And truly this is a great miſery, when we cannot ſee Love in our enjoyments, and bleſſings are given us by *chance* rather then *Covenant*; they cannot diſcern *mercy* and *truth* in any of their comforts, as *Jacob* did, *Geneſ.* 32. 10. Well then, Let the miſery of this condition make us to come out of it; get a *ſure intereſt* in Chriſt, that you may be under a *ſure hope* and expectation; *unbelief* will always leave you to *uncertainty*: Doubting is a new provocation; and when a man maketh a *ſupplication* a *provocation*, what can he look for? A man may be *aſham'd* to ask God, that is ſo *backward* to honour him.

2. From the other Reaſon of the words, [*Let him not think*] Men uſually deceive themſelves with vain hopes and thoughts: They are out in their *thinking*; *Mat.* 3. 9. *Think not to ſay within your ſelves, We have Abraham to our Father.* Carnal confidence is rooted in ſome vain principle and thought: So men think *God is not juſt, Hell is not ſo hot*, the *Devil is not ſo black*, nor *the Scriptures ſo ſtrict*, as they are made to be. The Apoſtles every where meet with theſe carnal thoughts, as 1 *Cor* 6. 9 *Be not deceived, neither Fornicators, nor Adulterers, nor Idolaters, &c.* They were apt to *deceive themſelves* with ſome ſuch hope: So *Gal.* 6. 7. *Be not deceived, God is not mocked*: Men are perſwaded, that if they can deviſe any ſhift to excuſe themſelves from duty, all will be well enough; God is not mocked with any pretences, this is but a vain thought: Well then, Look to your privy thoughts; *All corrupt actions are founded in ſome vain thought*, *Obſervat.* 2.

and this *vain thought* is strengthened with some *vain word*; therefore the Apostle saith, *Eph.*5 6. *Let no man deceive you with vain words*: All *practical errors* are but a *mans natural thoughts* cryed up for a *valuable opinion*, and they all tend either to *excuse sin*, or to *secure us from judgment*, or to *seduce us into a vain hope*; and thus fooliſh man becometh his *own cheater*, and deceiveth himself with his own *thinking*. * In all natural and civil things we desire to know the truth, *Many do deceive, but none would willingly be deceived*; but in spiritual things we think our selves never more happy then when we have seduced our souls into a vain hope, or gotten them into a fools paradise.

* *Gaudium de veritate omnes volunt, multos expertus sum qui velint fallere, qui autem falli neminem.* Aug. lib. 10. Confes. cap. 13.

*Observat.*3. 3. From that [*That he shall receive*] The cause why we receive not upon asking, is not from God, but our selves; *He giveth liberally*, but we pray doubtingly: He would *give*, but we cannot *receive*, We see men are *discouraged*, when they are *distrusted*, and *suspicion* is the ready way to make them *unfaithful*; and certainly when we distrust God, 'tis not reasonable we should expect ought from him: Christ said to *Martha*, *Joh.*11.40. *If thou wouldst beleeve, thou shouldst see the glory of God*; that is, Power, Love, Truth, discovered in their lustre and glory: *Omnipotency knoweth no restraint, onely 'tis discouraged by mans unbelief*: therefore 'tis said, *Mark.*6.5,6. *And he could do no mighty work there, because of their unbelief*; He *could* not, because he would not, not for *want of power* in him but for *want of disposition* in the people: So *Mark* 9.22.23. The father cometh for a possessed child, Master, *If thou canst do any thing, help us*: Christ answereth, *If thou canst beleeve, all things are possible to him that beleeveth*: The distressed father saith, *If thou canst do any thing*; our holy Lord saith, *If thou canst beleeve*: as if he had said, Do not doubt of my power, but look to thy own faith, *I can, if thou canst*: If we were disposed to receive as God is fitted to give, we should not be long without an Answer. *Omnipotent power* can save to the uttermost, *infinite love* can pardon to the uttermost, if we could but beleeve; *All things are possible to him that beleeveth*, that is, God can do all things for the comfort & use of *Beleevers*; faith is his immutable ordinance, and he will not go out of his own way. Well then, If you *receive not*, 'tis not for *want of power* in God, but *want of faith* in your selves.

*Observat.*4. 4. From that [*Any thing*] Neither wisdom, nor any thing else;

That

That God thinketh the leaſt mercy too good for unbeleevers: He thinketh *nothing too good for faith*, and any *thing too good* for unbelief. 'Tis obſervable in the days of Chriſts fleſh, that *faith* was never *fruſtrate*, he never let it paſs whithout ſome effect; nay, ſometimes he offereth all that you can wiſh for, *Matth.* 15.28. *Great is thy faith, be it to thee even as thou wilt*: Faith giveth Chriſt content, and therefore he will be ſure to give the Beleever content; crave what you will, and he will give it. But on the contrary, *Let not that man think that he ſhall receive any thing*: How are the bowels of mercy ſhrunk up at the ſight of unbelief! Beleevers ſhall have *all things*, and you *nothing*.

5. From that [*From the Lord.*] That the fruit of our prayers is received from the hands of Chriſt, he is the middle perſon, by whom God conveyeth bleſſings to us, and we return duty to him; See *Joh.* 14.13. *whatſoever ye ſhall aſk the Father in my name, that will I do, that the Father may be glorified in the Son*: Mark, * *I will do it*; Chriſt receiveth the power to convey the bleſſing, *we muſt aſk the Father*, but it cometh to us through him: And all this, not that the Father might be *excluded*, but *glorified*; We are unworthy to converſe with the Father, therefore Chriſt is the true Mediator; God is glorified when we come to him through Chriſt: In times of knowledg God would have your thoughts in prayer to be more diſtinct and explicite; you muſt come to the *Father in the Sons name*, and look for all through the *Spirit*: And as the Spirit worketh as *Chriſts Spirit*, to glorifie the *Son*, *Joh.* 16.4. So the Son, *he will give* to glorifie the Father; What an excellent ground of hope and confidence have we, when we reflect upon theſe three things in prayer, the *Fathers love*, the *Sons merit*, and the *Spirits power? No man cometh to the Son but by the Father*, *Joh.* 6.65. *No man cometh to the Father but by the Son*, *Joh.* 14 6. No man *is united to the Son but by the Holy Ghoſt*: therefore do we read of the *unity of the Spirit*, *Eph.* 4.3. *Obſervat.* 5.

* *Mirum novumque dictu quod patri exhibeatur petitio & filius exaudiat, cum exauditio ad eum pertineat cui eſt porrecta petitio* Simon de Caſſia lib. 13. cap. 2.

Verſe 8. *A double minded man is unſtable in all his ways.*

He proceedeth to a general conſideration of the unhappineſs of Unbeleevers, and he ſaith two things of them, That they are *double minded*, and *unſtable*: Poſſibly there may be a ſecret Antitheſis, or oppoſition, between the temper of theſe men and what he had ſaid before of God; God giveth ἁπλῶς With a *ſingle*

minde, Vers.5. and we expect with a *double minde*, our *trust* being nothing so *sure*, as his *mercy* is *free*. But let us examine the words more particularly.

A double minded man, Ἀνὴρ δίψυχος] The word signifieth one that hath two Souls; and so it may imply, 1. An Hypocrite, as the same word is used to that purpose, *Jam.*4.8. *Purifie your hearts, ye double minded, δίψυχοι* As he speaketh to open sinners, *to cleanse their hands*, so to close hypocrites (whom he there calleth *double minded*, as pretending one thing and meaning another,) *to purifie their hearts*, that is, to grow more inwardly sincere; and so it suiteth very well with that phrase by which the Hebrews express a deceiver, *Psal.*12.2. *with a double heart do they speak*: in the Original, *With an heart and an heart*, which is their manner of expression when they would express a thing that is *double* or *deceitfull*, as *divers* or deceitful *weights*, is *a weight and a weight* in the Original, *Prov.*20.23. As *Theophrastus* saith of the partridges of *Paphlagonia*, that they had two hearts; So every hypocrite hath two hearts, or two souls: *As I remember, I have read of a profane wretch that brag'd he had *two souls in one body, one for God, and the other for any thing*. 2. It implieth one that is distracted and divided in his thoughts, floating between two different ways and opinions, as if he had two mindes, or two souls; and certainly there were such in the Apostles days, some *Judaizing brethren*, that sometimes would sort with the *Jews*, sometimes with the *Christians*, and did not use all due endeavors to be built up in the Faith, or setled in the Truth: as of ancient, long before this time, 'tis said of others, 2 *King.*17.33. *They feared the Lord, and served their own gods*; they were divided between God and Idols, which indifferency of theirs the Prophet expresseth by a double or *divided heart*, *Hosea* 10.2. *Their heart is divided, now shall they be found faulty*. Thus *Athanasius* applyed this description to the * *Eusebians*, that, sometimes held one thing, and anon another, that a man could never have them at any stay or certain pass. 3. And more expressly to the Context, it may note those whose mindes were tossed to and fro with various and uncertain motions, Now lifted up with a *billow of presumption*, then cast down in a *gulf of despair*, being divided between hopes and fears, concerning their acceptance with God. I prefer this latter sense as most suiting with the Apostles purpose.

* *Professus est se habere duas animas in eodem corpore unam deo dicatam, alteram unicuiq; illam vellet.* Calenucius lib. 5. hist Neap.

* The Arians so called from *Eusebius* the Arian Bishop of *Nicomedia*, who recanted and fell again to his Heresie. *Socrat scholast. lib.*1. *cap.* 15.

It

Is unstable, ἀκατάστατος,] Hath no constancy of soul, being as ready to depart from God as to close with him, no way fixed and resolved in the religion he professeth.

In all his ways.] Some apply it chiefly to prayer, because those that are doubtful of success often intermit the practise of it, regarding it onely now and then in some zealous pangs when conscience falleth upon them: But I suppose rather 'tis a general maxim, and that prayer is onely intended by consequence, for the Apostle saith, *in All his ways*: Note, *way*, by a known Hebraism, is put for any *counsel*, *action*, *thought*, or *purpose*, and so it implieth, That all their thoughts, motions, and actions do float hither and thither continually.

The Notes are these:

1. *That unbeleeving Hypocrites are men of a double minde*; They want the conduct of the Spirit, and are led by their own affections, and therfore cannot be setled; *Fear*, *the love of the world*, *carnal hopes and interests* draw them hither and thither, for they have no certain guide and rule: 'Tis said of godly men, *Psal.* 112. 7. *They shall not be afraid of evil tydings*, *their heart is fixed*, *trusting in the Lord*; they walk by a *sure rule* and look to *sure promises*; and therefore, though their *condition* is changed, their *heart* is not changed, for the ground of their hopes is still the same; Carnal mens hearts rise and fall with *their news*, and when *affairs* are doubtful, their *hopes* are uncertain, for they are fixed upon uncertain objects, *They are confounded*, *for they have heard evil tydings*, saith the Prophet, *Jer.* 49. 23. Upon every turn of affairs, they have, as it were, another heart and soul. That requeſt of *David* is notable for the opening of this *double minde*, *Psa* 86. 11. *Unite my heart to fear thy name*; The Septuagint read ἑνοσον τὴν καρδίαν μου, make my heart *one*, that it apply it onely and constantly to thy fear; implying, That where men are divided between *God* and *secular interests*, they have, as it were, *two hearts*, *one heart* inclineth them to a *care of duty*, the *other heart* discourageth them by *fears of the world*; the heart is not μοναχῶς (which is *Aquila's* word in that place) after one manner and fashion. This double minde, in carnal men, bewrayeth it self two ways, in their *hopes*, and their *opinions*. 1. In their *hopes*, They are distracted, between *expectation* and *jealousy*, *doubts* and *fears*, now full of confidence in their prayers, and anon breathing nothing but sorrow *Observat.* 1.

ſorrow and deſpair, and poſſibly that may be one reaſon why the Pſalmiſt compareth the wicked to *chaff*, *Pſal.*1.4. becauſe they have no firm ſtay and ſubſiſtence, but are driven to and fro by various and uncertain motions, leading their lives by *gueſs*, rather then any *ſure aim.* 2. In their *opinions*, Hypocrites uſually waver and hang in ſuſpence, being diſtracted between *conſcience* and *carnall affections*; their *affections* carry them to *Baal*, their *conſciences* to *God*, as the Prophet ſaith to ſuch men, 1 *King.* 18.21. *How long will ye halt between two opinions?* They are uſually guilty of a promiſcuous compliance, which though uſed by them in carnal policy, yet often tendeth to their hurt: for this indifferency is hateful to God and men, *God loatheth it*, *Rev.*3.15. *I know thy works, I would thou wert either hot or cold, but becauſe thou art neither hot nor cold, I will ſpue thee out of my mouth:* Lukewarmneſs is that temper that is moſt ingrate to the ſtomach, and therefore cauſeth vomits, ſo are lukewarm Chriſtians to God, his ways are not honoured but by a zealous earneſtneſs, *And man hateth it*: *Solon* did not judg him a good Citizen that in a civil War took neither part; uſually ſuch * *midling* men, like thoſe that come between two fencers, *ſuffer on both ſides*: I confeſs, ſometimes godly perſons may be at *a ſtand*, thoſe that make *conſcience* of things are not *raſh in choyce*; and therefore uſually there is ſome *hæſitancy* before *engagement*, which, though it be an *infirmity*, yet God *winketh at it*, as long as they endeavor *ſatisfaction:* but certainly a Child of God ſhould not reſt in ſuch a frame of ſpirit; *Sincerity* is much tryed by an *eſtabliſhment in the preſent truth*, 2.*Pet.*1.12. that is, by uprightneſs in the controverſies of our age and time; *Antiquated opinions*, that are altogether ſevered and abſtracted from *preſent intereſts*, are no *tryal*, therefore 'tis good to be poſitive and ſetled ἐν τῇ παρούσῃ ἀληθείᾳ, *in the truth that now is:* I confeſs, ſuch caſes may happen, where the *pretences* of both ſides are ſo *fair*, and the *miſcarriages* ſo *foul*, that we know not which to chooſe; and (as *Cato* ſaid of the *Civil wars* between *Cæſar* and *Pompey*, *quem fugiam video, quem ſequar non video,*) we can better ſee whom to avoyd, then whom to cloſe with and follow, and thereupon there may be hæſitancy and indifferency; But this is neither allowed for the preſent, nor continued out of *intereſt*, but *conſcience*, and * never deſcendeth to any baſe compliances *for advantage.*

* Μετὰ δὲ ἀμφοῖν κακὸς πάρεστι *Naz. orat.* 13.

* *Bonus animus nunquam erranti obſequium accommodat.* Ambroſ.

2. *That*

2. *That doubtfulneſs of mind is the cauſe of uncertainty in our lives and converſations*: Their *mindes are double*, and therefore their *ways are unſtable*. Firſt there is (as * *Seneca* ſaith) *nuſquam reſidentis animi volutatio*, uncertain rollings of ſpirit; and then, *vita pendens*, a doubtful and ſuſpenſive life; for our *actions* do oft bear the *image* and reſemblance of our *thoughts*, and the *heart* not being *fixed*, the *life* is very *uncertain*: The Note holdeth good in two caſes; 1. In fixing the heart in the *hopes of the Goſpel*. 2. In fixing the heart in the *doctrine of the Goſpel*: as * *faith* ſometimes implieth the *doctrine which is beleeved*, ſometimes the *grace by which we do beleeve*: A *certain expectation* of the *hopes* of the Goſpel produceth *obedience*; and a *certain belief* of the *doctrine* of the Goſpel produceth *conſtancy*. *Obſervat.* 2.

* Sen. *lib. de Tranquill.*

* *Fides qua creditur, & fides qua creditur.*

1. *None walk ſo evenly with God, as they that are aſſured of the love of God*; *Faith* is the mother of *obedience*, and *ſureneſs of truſt* maketh way for *ſtrictneſs of life*; when men are *looſe from Chriſt*, they are *looſe* in *point of duty*, and their *floating belief* is ſoon diſcovered in their *inconſtancy* and unevenneſs of walking: * We do not with any alacrity or cheerfulneſs engage in that of whoſe ſucceſs we are doubtful; and therefore when we know not whether God will accept us or no, when we *are off and on* in point of truſt, we are juſt ſo in the courſe of our lives, ſerve God by *fits* and *ſtarts*, only when ſome *zealous moods* and *pangs* come upon us. 'Tis the *ſlander of the world* to think *Aſſurance* is an *idle doctrine*; never is the Soul ſo *quickned* and enabled for duty, as it is by the *joy of the Lord*, *Neh.* 8. 10. *The joy of the Lord is your ſtrength*. Faith filling the heart with ſpiritual joy, yeeldeth a ſtrength for all our duties and labors; and we are carryed on with life and vigour, when we have moſt lively apprehenſions of the divine grace.

* Περαίνεσις ἐκ ἔστιν ἀδυνάτων. *Ariſt. Ethic.*

2. *None are ſo conſtant in the profeſſion of any truth, as they that are convinced and aſſured of the grounds of it*: When we are but *half convinced*, we are uſually *unſtable*. I remember the Apoſtle ſpeaketh of a thing which he calleth ἴδιον στήριγμον, *our own ſtedfaſtneſs*, 2 *Pet.* 3. 17. *Leſt ye fall from your* OWN *ſtedfaſtneſs into the error of the wicked*: Every Beleever hath, or ſhould have, a *proper ballaſt* in his own ſpirit, ſome ſolid rational grounds that may ſtay and ſupport him; otherwiſe when the *chain of conſent* is broken, we ſhall be ſoon *ſcattered*: So elſewhere, A Beleever is bidden to render λόγον, *a reaſon of the hope that is in him*, 1 *Pet.* 3. 15.

that is, thoſe *inward motives* that conſtrained his aſſent to the truth. Thus alſo the Apoſtle *Paul* chargeth us, 1 *Theſ.* 5. 21. firſt to *prove all things*, and then *to hold faſt that which is good*; 'tis unſafe to engage till a full conviction, or to reſolve without evidence; for there is no likelyhood of *holding faſt* till we have *proved*. Well then, Labour to underſtand the *grounds* of your Religion; if you love a truth *ignorantly*; you cannot love it *conſtantly*, there is ſtill *a party* left in the ſoul to betray it into the hands of the *oppoſite error*; to take up ways without *any tryal* is but a *ſimple credulity*, which will ſoon be abuſed and miſled; and to taſte up ways upon half conviction is *hypocriſie*, which by that *other part of the mind*, not yet gained, will be ſoon *diſcovered*: Look upon it then, as *bruitiſh* to follow the track, and *baſe* to *profeſs* before you are *aſcertained*.

Verſe 9. *Let the brother of low degree, rejoyce in that he is exalted.*

The] Apoſtle having finiſhed that neceſſary digreſſion *about prayer*, returneth to the main matter in hand, which is *bearing of afflictions with joy*; And urgeth another reaſon in this Verſe, becauſe to be *depreſſed* in the world for *righteouſneſs ſake*, is to be *exalted* towards God; and in conſideration of their ſpiritual comforts and priviledges they had rather cauſe to *boaſt* and glory, then to be *made ſorry*. Let us ſee the force of the words.

Let the brother] That is, a Chriſtian; The people of God are expreſſed by that term, becauſe the trueſt friendſhip and brotherhood is *inter bonos*, among the good and godly: *Combinations* of wicked men are rather a *faction* and a *conſpiracy*, then a *brotherhood*; therefore you find this in Scripture-notion always appropriated to the people of God: When 'tis ſaid indefinitely *a Brother* you may underſtand a *Saint*; as here, *James* doth not ſay *a Chriſtian*, but *Let the Brother*: So *Paul*, 1 *Cor.* 16. 20. *All the Brethren ſalute you*: that is, *all the Saints*: And ſometimes 'tis expreſſed with this addition, *holy brethren*, 1 *Theſſ.* 5. 27. whereas in the ſame place, in Verſ. 26. he had ſaid, *Greet all the Brethren*; This loving compellation, and uſe of calling one another *brothers* and *ſiſters*, continued till *Tertullians* time, as we ſhewed before.

Of low degree] In the Original 'tis ταπεινὸς, which as the Hebrew

brew word עני ſignifieth both *humble* and *baſe*, the *grace* and the *condition*, *affliction*, and *humility*: 'Tis here put for the *condition*, not the *grace*, and therefore we will render it *of a low degree*, for 'tis oppoſed to the term *Rich* in next Verſe; and ſo 'tis taken elſe where, as *Prov.* 16. 19. *Better be of an humble ſpirit with the lowly, then to divide the ſpoil with the proud*: by lowly, he meaneth the lowly in condition, not in heart, for 'tis oppoſed to *dividing the ſpoil*: So *Luk.* 1. 48. *He hath regarded the low eſtate of his handmaid*; 'tis τὴν ταπείνωσιν, the *humility* of his handmaid: The grace and the condition are expreſſed by the ſame term, becauſe *A low eſtate is the great engagemens to a lowly heart*: But remember, by *low degree* is not intended one that's *poor ſimply*, but one that's *poor for Chriſt*, as perſecutions and afflictions are often expreſſed by the word humility and humiliation; thus *Pſa.* 9. 12, 13. *He forgetteth not the cry of the humble*; the Margin readeth *afflicted*: and in Verſ. 13. *Conſider my trouble which I ſuffer from them that hate me*; in the Original, my *humiliation*; So here, ἀδελφὸς ταπεινὸς, *the humble Brother* is one that is humbled or made low by the adverſaries of Religion.

Rejoyce] In the Original καυχάσθω, *boaſt* or *glory* as 'tis in the Margin; 'Tis the higheſt act of joy, even when joy beginneth to degenerate, and paſs the limits and bounds of reaſon; I ſay, 'tis the firſt degeneration of joy, and argueth the ſoul to be ſurprized with great exceſs and height of affection, for the next ſtep beyond this is verily wicked: Joy *beginneth* to exceed when it cometh to *exultation*, but when it cometh to *inſultation* 'tis ſtark naught; therefore how ſhould they *boaſt* or *glory*? is that *lawful*? I anſwer. 1. It may be underſtood as a *conceſſion of the leſſer evil*, thus, rather then *murmur* under afflictions, or *faint* under them, or endeavour to come out of them by *ill means*, you may *rather boaſt of them*; rather then *groan* under them as a *burden*, you may *boaſt* of them as a *priviledge*: 'tis the leſſer evil, ſuch conceſſions are frequent in Scripture, as *Prov.* 5. 19. *Thou ſhalt err in her love*; ſo in the Original, and in the Septuagint, τῇ φιλίᾳ αὐτῆς πλανηθήσῃ πάλλοις ἴσθι, Thou ſhalt be *over much in her love*: We tranſlate, He ſhall be raviſhed with her love, which certainly implyeth an unlawful degree, for extaſies and *raviſhments* in carnal matters are ſinful; How is it then to be underſtood? Doth the Scripture allow any *vitioſity* and *exceſs* of affection? No, 'tis one-

ly a notation of lesser evil; rather then lose thy self in the embraces of an harlot, let *her breasts satisfie thee*, be over much, *or err in her love*. 2. It may onely imply the worth of our Christian priviledges, *Let him look upon his priviledges as matter of boasting*, how base and abject soever your condition seem to the world; yet suffering for Christianity is a thing whereof you may rather *boast*, then be *ashamed*. 3. It may be the word is to be mollified with a *softer signification*, as our Translators, instead of let him *boast* or *glory*, say, let *him rejoyce*, though, by the way, there is no necessity of such a mitigated sence, for the Apostle *Paul* saith directly in the same terms, *Rom.* 5. 3. *We boast, or glory in tribulations, &c.* But more of this in the Observations.

In that he is exalted, ἐν τῷ ὑψει αὐτοῦ] In his sublimity: This may be understood two ways; 1. More generally, in that he is a brother or a member of Christ, as the worth and honour of the spiritual estate is often put to counterpoise the misery and obscurity of afflictions: thus *Rev.* 2. 9. *I know thy poverty, but thou art rich; poor outwardly*, but *rich spiritually*. 2. More particularly, it may note the honour of afflictions, that we are thought worthy to be sufferers for any thing, in which Christ is concerned, which is certainly a great preferment and *exaltation*.

The Notes are these.

Observat. 1. 1. *That the People of God are Brethren*, I observed it before, but here 'tis direct; *Let the brother of low degree*, &c. They are begotten by the *same spirit*, by the same *immortal seed of the Word*, they have *many engagements* upon them to all sosial and *brotherly affection*: *Jura martis naturæ*, (as * *Tertullian* saith) By the common right of nature, *all men* are *brethren*: But *vos mali fratres quia parum homines*, saith he to the persecutors: the Church can ill call you *brethren*, because ye are *scarce men*. Well then, consider your relation to one another; you are *brethren*, a *relation* of the *greatest endearment*, partly as 'tis *natural*, not founded in *choice* as *friendship*, but *nature*; partly as 'tis between *equals*: the respect between *parents* and *children* is *natural*, but in that part of it which ascendeth from inferiours to superiours, there is more of *reverence* then *sweetness*. In equals there is (if I may so speak) a greater *simmetry* and *proportion* of spirit, therefore *more love*. Ah then, live and love as brethren: Averseness of heart and carriage will not stand with this *sweet relation*; the Apostle speaketh with

* Tertul. in Apol. cap. 39.

admi-

admiration, 1 *Cor.* 6. 6. *Brother goeth to Law with brother, and that before unbelievers?* There is two aggravations, one from the perſons ſtriving, *Brother with Brother*; the other before whom, they made *infidels* conſcious to their contention: So *Gen.* 13. 7, 8. *And there was a ſtrife between the Herdmen of Abrahams Cattel, and the Herdmen of Lots Cattel, and the Canaanite and Perezite was yet in the Land*: The *Canaanite* was yet unſubdued, ready to take advantage of their diviſions, yet they ſtrove; but ſee how *Abraham* taketh up the matter, *We be brethren, let there be no more ſtrife.* Oh conſider, no diſcords are like thoſe of brethren; the nearer the *union*, the greater the *ſeparation* upon a *breach*; for *natural* tyes, being ſtronger then *artificial*, when they are once broken, they are hardly made up again; as *ſeams*, when they are *ripped*, may be *ſewed again*, but *rents in the whole cloth* are not ſo eaſily remedied; and ſo *Solomon* ſaith, *Prov.* 18. 19. *A brother offended is harder to be won then a ſtrong City: Their contentions are like the bars of the Caſtle*; that is, they are as *irreconcileable* as a ſtrong Caſtle is *impregnable*. But this is not all that is required, as to avoid what miſ-becometh the relation: But we muſt alſo practiſe the duty that it enforceth; there ſhould be mutual endeavours for each others good, *Pſal.* 122. 8. *For my brethren and companions ſake I will now ſay, peace be within thee*, that is, becauſe of the relation; he would be earneſt with God in prayer for their welfare.

2. [*The brother of low degree,*] He ſaith of *low degree*, and yet *Brother*; *Meanneſs doth not take away Church relations.* Chriſtian reſpects are not to be meaſured by theſe outward things; A *man* is not to be meaſured by them, therefore certainly not a *Chriſtian*, I had almoſt ſaid, not a *Beaſt*; We chuſe an horſe,* *fine phaleris & ephipio*, by his ſtrength and ſwiftneſs, not the gaudineſs of his trappings; That which Chriſtians ſhould look at is not theſe *outward additaments*, but the *eminency of grace*, James 2. 1. *Have not the faith of our Lord Jeſus Chriſt in reſpect of perſons*: that is, do not eſteem their grace according to the ſplendor or meanneſs of the outward ſtate and condition. *Deſpiſing the poor*, is called a *deſpiſing the Church of God*, 1 Cor. 11. 22. *Have ye not houſes to eat and drink in? Or deſpiſe ye the Church of God, and ſhame them that have not?* At their love Feaſts they were wont to ſlight the poor, and diſcourage thoſe that were not able to de-

Obſervat. 2.

* Apuleus alicubi.

, fray part of the charge, which, the Apostle saith, is a *despising the Church*, that is, those that are Members of Christ and the Church, as well as themselves; for he doth not oppose ἐκκλησίαν to οἶκον, as a publick place to a private, but a publick action to a private action; as if he had said thus, In your houses you have a liberty to invite whom you please, but when you meet in a publick Assembly, you must not exclude such a considerable part of the Church as the poor are.

See *Spanhemius* in his *dubia Evangelica*. 3 part. dub. 77 largely discussing this matter.

3. Again, from that [*The brother of a low degree*] not a *man of low degree*, but a *Brother*. *'Tis not poverty, but poor Christianity that occasioneth joy and comfort*. Many please themselves, because they suffer afflictions in this world; and therefore think, they should *be free* in the world to come, as many ungodly poor men think, death will make an end of their troubles; as if they could not have *two hells*: oh consider, 'tis not *meer manness* that is a comfort, the *brother* only can rejoice in his misery and low estate; you shall see 'tis said, *Exod.* 23.3. *Thou shalt not countenance a poor man in his cause*: a man would have thought it should have been rather said, *the rich*; but there is a foolish pity in man, and we are apt to say, *he is a poor man*, and so omit justice: Well then, God that condemneth it in man, will not pity you for your *meer poverty*, Mat. 5. 3. *Blessed are the poor in spirit*; mark that πνεύματι, *in spirit*, not *in purse*. Many mens suffering here, are but the *pledges* and *prefaces* of future misery, the *beginning of sorrows*, Matth. 24. 8. For the present your families are full of wants, your persons oppressed with misery and reproach, but all this is but a *shadow of Hell* that cometh after; Every *Lazarus* is not carried into *Abrahams bosome*, you may be miserable here, and hereafter too; God will not *pity you*, because of your suffering, but *punish you* rather, for these give you warning: Oh consider then, Is it not sad to you, when you see the naked walls, the ragged clothes and hear the cries of the hungry bellies within your families, you your selves much bitten and pinched with want, and become the scorn and contempt of those that dwell about you? I, but 'twill be more sad to consider, that *these are the beginnings of sorrows*; you cry for a *bit now*, and then you may howle for a *drop to cool your tongue*; now you are the scorn of men, then the scorn of God, men and Angels. Oh be wise, now you may have Christ as well as others, as the poor and rich were to pay the same ransom, to make an attonement for

for their ſouls, *Exod.* 30. 15, but if not, you will periſh as well as others; as God will not *favour the rich*, ſo he will not *pity* the *poor*.

4. From the word ταπεινὸς, it ſignifieth both humble, and of low degree, obſerve, *That the meaneſt have the greateſt reaſon and engagement to be humble*; their condition always maketh the *grace in ſeaſon*, *Poverty* and *Pride* are moſt unſuitable: 'twas one of *Solomons* odd ſights, *Eccleſ.* 10. 7. *To ſee ſervants on horſeback, and Princes going on foot*; A poor proud man is a *prodigie* and *wonder of pride*; he hath leſs *temptation* to be proud, he hath more *reaſon* to be humble, *Nebuchadnezzar* was more excuſable, for he had *a great Babel*, and that was a *great temptation*; beſides what ſhould be in your *affections*, there is ſomewhat in your *condition* to take down the heigth of your ſpirits: 'tis not fit for thoſe of the *higheſt rank* to turn *faſhioniſts*, and diſplay the enſignes of their own vanity; but when *ſervants* and thoſe of *a low degree*, put themſelves into the *garbe*, 'tis moſt intollerable. But alas, thus we often finde it, men uſually walk unſuitably to their condition, as if they would ſupply *in pride*, what is lacking in *eſtate* and *ſufficiency*; whereas others that excel in abilities are moſt lowly in mind, as the Sun at higheſt caſteth leaſt ſhadows. *Obſervat.* 4

5. Again, from that [*Of low degree,*] *God may ſet his people in the loweſt rank of men*: A *Brother* may be ταπεινὸς, baſe and abject, in regard of his outward condition; The *captain of ſalvation*, the Son of God himſelf, was *Iſa.* 53. 3. *deſpiſed and rejected of men*, as we render it, in the original *chadal iſchim*, *deſitio virorum*, that is, the leaving off of men; implying that he appeared in ſuch a form and rank, that he could ſcarce be ſaid to be *man*, but as if he were to be reckoned among ſome baſer kinde of creatures, as *Pſal.* 22. 6. *David* ſaith, as a type of him, *I am a worm and no man*; rather to be numbred among the *worms*, then among *men*, of ſo miſerable a being, that you could ſcarce call him *man*; rather *worm*, or ſome other notion that is fitteſt to expreſſe the loweſt rank of creatures: Well then, In the greateſt miſery ſay, *I am not yet beneath the condition of a Saint*, A *Brother may* be *baſe* and *abject*. *Obſervat.* 5.

6. From that [*Let the Brother of low degree glory*] *That the vileſt and moſt abject condition will not excuſe us from murmuring*: Though you be ταπεινὸς, baſe, yet you may rejoyce and glo- *Obſervat.* 6

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ry in the Lord. A man cannot ſink *ſo low*, as to be paſt the help of *ſpiritual comforts*. In *the place of Dragons* there is ſomewhat to check murmurings, ſomewhat that may allay the bitterneſs of our condition, if we had eyes to ſee it: Though the *worſt thing* were happened to you, *poverty, loſs of goods, exile*, yet in all this there is no *ground of impatiency*: *The brother of low degree* may pitch upon ſomething in which *he may glory*. Well then, do not excuſe *paſſion* by *miſery*, and blame *your condition*, when you ſhould *blame your ſelves*: 'Tis not your *miſery*, but your *paſſions*, that occaſion ſin; *Wormwood* is not *poyſon*. But alas, the old *Adam* is found in us: *The woman which thou gaveſt me, gave me, and I did eat.* We blame *providence*, when we ſhould *ſmite upon our own thighs*: 'Tis but a fond excuſe to ſay, Never ſuch ſufferings as mine; *Lam.* 1. 12. *Is there any ſorrow like unto my ſorrow?* Men pitch upon that circumſtance, and ſo juſtifie their murmurings. But remember, *the greatneſs of your ſufferings* cannot give allowance to the *exorbitances of your paſſions*: The *low degree* hath its comforts.

Obſervat. 7. 7. From that [*rejoyce*, or *glory*, or *boaſt*] There is a conceſſion of ſome kind of boaſting to a Chriſtian, he may *glory* in his *priviledges*. To ſtate this matter, I ſhall ſhew you;

1. How he *may not boaſt*: 1. Not to ſet off *ſelf*, *ſelf-worth*, *ſelf-merits*; ſo the Apoſtle's reproof is juſt, 1 *Cor.* 4. 7. *Why doſt thou glory* (the ſame word that is uſed here) *as if thou hadſt not received what thou haſt?* That's an evil glorying, to glory in our ſelves, as if our gifts and graces were of our own purchaſing, and ordained for the ſetting off of our own eſteem; all ſuch *boaſting* is contrary to grace, as the Apoſtle ſaith, *Rom.* 3. 27. Πῦ οὖν καύχησις; *Where is boaſting? 'Tis excluded by grace.* 2. Not to vaunt it over others; the Scripture giveth you no allowance to feed pride: 'tis the language of *hypocrites*, Iſai. 65. 5. *Stand by thy ſelf, I am holier then thou*: To deſpiſe others, as *carnal*, as *men of the world*, and to carry our ſelves with an *imperious roughneſs* towards them, 'tis a ſign we forget *who made the difference*: The Apoſtle chideth ſuch kind of perſons, *Rom.* 14. 10. τί ἐξουθενεῖς; *Why doſt thou ſet at naught thy brother? Tertullian* readeth it, *Cur nullificas? Why doſt thou nothing him?* He that maketh *nothing* of others, forgetteth that God is *all in All* to himſelf. Grace is of another temper, *Tit.* 3. 3. *Shew meekneſs to all men, for we our ſelves in times paſt were fooliſh and diſobedient*: So think of what *you are*, that

that you may not forget *what you were*, before grace made the diſtinction.

2. How he may boaſt; 1. *If it be for the glory of God*, to exalt God, not your ſelves, *Pſal.* 34. 2. *My ſoul ſhall make her boaſt of God*; of his goodneſs, mercy, power; this is well, when we ſee we have nothing to boaſt of but our God, neither *wealth*, nor *riches*, nor *wiſdom*, but of the *Lord* alone: *Jer.* 9. 23, 24. *Let not the wiſe man glory in his wiſdom, nor the mighty man glory in his ſtrength, but let him that glorieth glory in this, that he knoweth me, ſaith the Lord.* This doth not only quicken others to praiſe him, but argueth *much affection* in your ſelves, as when we *prize* a thing, we ſay we have nothing to glory of but that; ſo 'tis ſign the ſoul ſets God above all, when it will *glory* in none other. 2. *To ſet out the worth of your priviledges*; the world thinketh you have an hard bargain to have a *crucified Chriſt*, glory in it; thus *Rom* 5. 3. *We glory in tribulations*: The Apoſtle doth not ſay, we muſt glory or boaſt of our tribulations or ſufferings, but *glory in tribulations.* There is poor comfort in *offering our bodies to the idol of our own praiſe*, and to affect a Martyrdom to make way for our repute or eſteem, that we may have ſomewhat whereof to boaſt; that's not the Apoſtles meaning: But this *glorying* is to let the world know the honour we put upon *any engagement for Chriſt*, and that they may know we are not *aſhamed* of our *profeſſion*, when 'tis *diſcountenanced* and *perſecuted*: The Apoſtle *Paul* is excellently explained by the Apoſtle *Peter*, 1 Pet. 4. 16. *If any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God in this behalf.* They think 'tis a *diſgrace*, and you think 'tis a *glory* to ſuffer for Chriſt. Look, as Divines ſay, in the caſe of eying the reward, then 'tis done moſt purely when 'tis done, to *extennuate* the temptation by the *eſteem* and *preſence* of our *hopes*, as Chriſt counted it a *light ſhame*, in compariſon of *the joy ſet before him*, Heb. 12, 2. And *Moſes* the Treaſures of *Egypt*, nothing in compariſon of the recompence of reward, *Heb* 12. 26. So here, in this cauſe you may glory, that is, to *counterballance the ſhame* of the world with the *dignity* of your *profeſſion* and *hopes*. Well then, you ſee how you may glory to declare your valuation, and eſteem of God and his ways.

8. From that [*he is exalted*] That grace is a preferment and exaltation; even thoſe of *low degree* may be thus *exalted*. All the comforts of Chriſtianity are ſuch as are riddles and contradictions *Obſervat.* 8.

to the fleſh: *Poverty is preferment*; *Servants are Freemen*, *the Lords Freemen*, 1 *Cor.* 7. 22. The *priviledges of Chriſtianity* take off all the *ignominy of the world.* Chriſtian Slaves and Vaſſals are yet delivered from the tyranny of Satan, the ſlavery of ſin, therefore he ſaith, they are *the Lords freemen.* So *Jam.* 2. 5. *Hath not God choſen the poor in this world to be rich in faith? Spiritual treaſure* and *inward riches* are the beſt. A Chriſtians life is full of miſteries, *poor*, and yet *rich*, *baſe*, and yet *exalted*, ſhut out of the World, and yet admitted into the company of Saints and Angels; *ſlighted*, yet *dear to God:* The *Worlds dirt*, and *Gods jewels:* In one place 'tis ſaid, 1 *Cor.* 4. 13. *We are counted as the ſcurf and off-ſcouring of the earth:* And in another, *Mal.* 3. 17. *I will make up my jewels.* Not *a foot of Land*, yet an intereſt in *the Land of Promiſe*, a ſhare in the inheritance of the Saints in light; you ſee every thing is amply made up in another way. Do but conſider the nature of your priviledges, and you cannot but count them a preferment, you are called to be *ſons of God*, *Joh.* 1. 12. He vouchſafed them ἐξουσίαν, *the priviledg, or prerogative, to become the ſons of God:* So alſo, *Members of Chriſt*, and what a door of hope doth that open to you? So alſo, *Heirs of the Promiſes, joynt heirs with Chriſt*, *Rom.* 8. 17. So alſo, *Partakers of the divine nature*, 2 *Pet.* 1. 4. and what a priviledge is that? That we ſhould be ſevered from the *vile world*, and *guilded* with *glory*, when we might have ſtood like *rotten poſts*! That we ſhould be united to Chriſt, when, like *dryed Leaven*, we might have been driven to and fro throughout the earth. Well then,

1. Never quarrel with Providence: Though you have not other things, *rejoyce* in this, that you have the *beſt things*; *ſole adoption* is worth *all the world:* Do not complain, that you have not *the gold*, if you have *the kiſs.* I allude to that known ſtory in *Xenophon*, Never envie the worlds enjoyments, no though you ſee men *wicked* and *undeſerving*; to murmur under any ſuch pretence is but *diſguiſed envy*: Conſider, God hath called you to another advancement, you ſin againſt the bounty of God, if you do not value it above all the pomp and glory of the creatures; they are *full and ſhining*, but your Comforts are *better* and *more ſatisfying*, 1 *Tim.* 6. 6. *Godlineſs with contentment is great gain*; or it may be read, *Godlineſs is great gain with contentment*, in oppoſition to worldly gain: Men may *gain much*, but they are *not ſatisfied*; but godlineſs

lineſs is ſuch a gain as bringeth *contentment* and quiet along with it: for I ſuppoſe that place of the Apoſtle is paralel to that of *Solomon*, *Prov.* 10. 22. *The bleſſing of God maketh rich, and he addeth no ſorrow with it.*

2. Refreſh your hearts with the ſenſe of your priviledges: You that are the people of God are *exalted* in your *greateſt abaſures*; Are you naked? you may *be arrayed in fine linnen*, *Revel.* 19. 8. *which is δικαιώματα, the righteouſneſs of the Saints*; that plural word implieth *Juſtification* and *Sanctification*: Are you hungry? Gods mountain will yeeld you * *a feaſt of fat things, a feaſt of wines upon the lees well refined*; Wines on the lees are moſt generous and ſprightly: Are you thirſty? *You have a well of water ſpringing up to everlaſting life*, *Joh.* 4. 14 Are you baſe? You have *glory*, you have a *crown*: The Word uſeth theſe expreſſions, to ſhew that all your wants are made up by this *inward ſupply.* * Iſai. 25. 6.

9. Obſerve more particularly, *That the greateſt abaſures, and ſufferings for Chriſt, are an honour to us*: *Act.* 5. 41. *They rejoyced they were counted worthy to ſuffer ſhame for his name*; 'Twas an Act of Gods grace to put this honor upon them. Well then, Do not look upon that as a *judgment* which is a *favour*; *reproaches for Chriſt* are matter of *thanksgiving* rather then *diſcontent*: In ordinary ſufferings Gods people have this Comfort, *That as nothing cometh without merit, ſo nothing goeth away without profit.* But here, whatever is done to them is an *honour*, and an high vouchſafement: Oh how happy are the people of God that can ſuffer nothing from God, or men, but what they may take comfort in! *Obſervat.* 9.

Verſe 10. *But the rich, in that he is made low; becauſe as the flower of the graſs he ſhall paſs away.*

He taketh occaſion from the former exhortation, which preſſed to *rejoyce in miſeries*, to ſpeak of the oppoſite caſe, *proſperity*: * Some ſuppoſe the words to be an *Irony*, wherein the Apoſtle diſcovereth his low conceit of wordly glory, *all their exaltation is humiliation*; and therefore if he will glory, let him glory in his vileneſs, and the unſetledneſs of his condition, that's all they can boaſt of, a low enjoyment that may be ſoon loſt: But I ſuppoſe 'tis rather a *direction*, for he ſpeaketh by way of advice to the rich Chriſtian * *Tho. Lyra.*

Chriſtian or *Brother*; which will appear more fully by a view of the words.

But the rich] It noteth the *noble*, the *honourable*, thoſe that are dignified with any outward excellency, more eſpecially thoſe that did as yet remain *untouched* or *unbroken by perſecution*: Some obſerve he doth not ſay the *rich Brother*, as before, the *Brother of low degree*, but onely generally *the rich*; few of that *quality* and *rank* give their names to Chriſt: But this may be too curious.

In that, &c.] You ſee here wanteth a verb to make the ſence entire and full; What is to be underſtood? *Oecumenius* ſaith αἰσχυνέσθω, *let him be aſhamed* conſidering the uncertainty of his eſtate; others much to the ſame ſence, ταπεινέσθω, let him *be humbled in that he is made low*, as if the oppoſite word to καυχάσθω were to be introduced to ſupply the ſence, ſo it would be a like ſpeech with that, 1 *Tim.* 4. 3. where in the Original it runneth thus, Κωλυόντων γαμεῖν καὶ ἀπέχεσθαι βρωμάτων, *forbidding to marry, and to abſtain from meats*: where there is a defect of the contrary word, *commanding*, which we in our Tranſlation ſupply, and read, *forbidding to marry, and commanding to abſtain from meats*, as *Epiphanius*, citing that place, readeth it with that addition, Κωλυόντων γαμεῖν καὶ κελευόντων ἀπέχεσθαι βρωμάτων; So 1 *Tim.* 2. 12. *I ſuffer not a woman to teach, but to be in ſilence*; the oppoſite word to *ſuffer not*, or *forbid*, is underſtood, that is, *I command her to be in ſilence*: So here, *Let the brother of low degree, glory in that he is exalted*; and then, *the rich be humbled in that he is made low*: Many go this way; But this ſeemeth ſomewhat to diſturb the ſeries and order of the words: I always count that the *beſt ſence*, which runneth with a *ſmooth plainneſs*, therefore I rather like the opinion of others, who repeat Καυχάσθω, uſed in the former Verſe, *Let him rejoyce*, the *poor man* in that he is *ſpiritually exalted*, the *rich* in that he is *ſpiritually humbled*: So that *Grace* maketh them both *even* and alike to God, and in regard of divine approbation they ſtand upon the *ſame level*, the *poor* that is *too low* he is *exalted*, the *rich* that is *too high* he is *humbled*, which to both is matter of *glory* or *joy*.

He is made low] Some ſay outwardly, and in providence, when his crown is laid in the duſt, and he is ſtripped of all, and brought into the condition of the brother of low degree; But this is not ſo proper: for the Apoſtle ſpeaketh of ſuch a *making low*

low as will conſiſt with his being *rich*; *made low* whileſt πλούσιος, *rich*, and high in eſtate and eſteem: Some more particularly ſay, therefore *made low*, becauſe though honourable for riches, yet becauſe a *Chriſtian*, no more eſteemed, then if *poor*, but accounted baſe and ignominious. But this doth not ſuit with the Reaſon at the end of the Verſe, *becauſe as the flower of the field he ſhall paſs away*. More properly then 'tis underſtood of the diſpoſition of the heart, of a *low minde* in an *high condition*, and ſo it noteth either ſuch humility as ariſeth from the conſideration of our own ſinfulneſs, they are happy indeed whom God hath humbled with a ſenſe of their ſins; or from a conſideration of the uncertainty of all worldly enjoyments, when our hearts are drawn from an high eſteem of outward excellencies, and we live in a conſtant expectation of, and preparation for the Croſs, we may be ſaid to be *made low*, though never ſo much exalted, which I ſuppoſe is chiefly intended, and ſo it ſuiteth with the reaſon annexed, and is paralel with that of the Apoſtle, 1 *Tim.* 6. 17. *Charge the rich men of this world, that they be not high minded, and truſt not in uncertain riches*: The meaning is, That the glory of their condition is, that when God hath made them moſt high, they are moſt low in their own thoughts.

Becauſe as the flower of the graſs he ſhall paſs away] He rendereth a Reaſon why they ſhould have a lowly mind in the midſt of their flouriſhing and plenty, becauſe the pomp of their condition is but as a *flower of the field*, which *fadeth*, as ſoon as it diſplayeth its *glory*: The ſimilitude is often uſed in Scripture, *Pſal.* 37. 2. *They ſhall ſoon be cut down as the graſs, and wither as the green herb*: So *Job* 14. 2. *He cometh forth like a flower, and is cut down*: So *Iſai.* 40. 6, 7. *All fleſh is graſs, and the goodlineſs thereof as the flower of the field; the graſs withereth, and the flower fadeth, becauſe the Spirit of the Lord bloweth upon it*: So alſo in many other places, I ſhall improve the ſimilitude in the Notes; Onely obſerve here, That the Apoſtle doth not ſay, that his riches ſhall *paſs away as a flower*, but *he ſhall paſs away*; *he* and his *riches* alſo: If we had a *ſecurity of our eſtate*, we have none of our *lives*; we paſs, and they paſs, and that with as eaſie a turn of providence as the *flower of the field fadeth*.

The Notes are theſe.

1. *Riches are not altogether inconſiſtent with Chriſtianity*; let *Obſervat.* 1.

the rich, that is, the rich brother; usually they are a *great snare*: 'Tis an hard matter to *enjoy* the world without being *intangled* with the cares and pleasures of it; *The Moon never suffereth eclipse but when 'tis at the full*, and usually in our fulness we miscarry: and therefore our Saviour saith, *Math.* 19. 2. *It is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God:* 'Tis a Jewish proverb to note an impossibility, rich men should often think of it; A *Camel* may as soon go through a *needles eye*, as you enter into the *Kingdom of God*; that were a *rare miracle of nature*, indeed, to see a *Camel*, or an *Elephant*, to pass through a *needles eye*; and 'tis as rare a *miracle of grace*, to see a *rich man* gained to Christ, and a love of Heaven; of all persons in the world, they are least apprehensive of spiritual excellencies: Christ himself came in poverty, *in a prejudice, as it were, to them that love riches.* * *Plato*, an Heathen, saith the same almost with Christ, That *'tis impossible for a man to be eminently rich, and eminently good.* * The way of grace is usually so strait, that there's scarce any room for them that would enter with their great burthens of riches and honour. But you will say, What will you have Christians to do then? In a lavish luxury to throw away their estates? or in an excess of charity to make others *full*, when themselves are *empty*? I answer, No: There are two passages to mollifie the rigor of our Lords saying, One is in the Context, * *With God all things are possible:* Difficulties in the way to Heaven serve to bring us to a despair of *our selves*, not of *God*; he can loosen the heart from the world, that *riches* shall be no *impediment*: as *Job* by *providence* was made *eminently rich*, and *by grace*, *eminently godly, none like him in all the earth*; *Job* 1. 8 The other passage is in *Mark* 10. 23, 24. *Jesus said, How hard is it for them that have riches to enter into the Kingdom of God? And the Disciples were astonished at his words: But Jesus answereth again, How hard is it for them that trust in riches to enter into the Kingdom of God?* 'Tis not the *having*, but the *trusting*; Riches in the having, in the *bare possession*, are not an hinderance to Christianity, but in our *abuse* of them: The sum of all is, 'Tis impossible *to trust in riches*, and enter into the Kingdom of God; and 'tis *to us impossible* to *have riches*, and not to *trust* in them. Well then, Of all men, *rich men* should be most careful; a man may be rich and godly, but 'tis because now and then God will

* Ἀγαθὸν, ὅλα διαφερόντως καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον. *Plato.*

* *Non possunt in cœlum aspicere, quoniam mens eorum in humum prona, terræque defixa est; virtutis autem via non capit magna onera portantes.* Lactant. lib. sept.

* Mat. 19. 26.

will work ſome *miracles of Grace*: Your *poſſeſſions* will not be your ruine, till your *corruptions* mingle with them; under the Law *the poor and rich were to pay the ſame ranſom*, *Exod* 30. 15. intimating, they may have intereſt in the ſame Chriſt: 'Tis * *Auſtines* obſervation, That *poor Lazarus* was *ſaved* in the boſom of *rich Abraham*. Riches in themſelves are Gods bleſſings that come within a *Promiſe*: Tis ſaid, *Pſal.* 112. 2. of him that feareth the Lord, *That wealth and riches ſhall be in his houſe*; that is, when God ſeeth good: for all temporal Promiſes muſt be underſtood with an *exception*, *They do not intimate what always ſhall be, but that what ever it, is by way of a bleſſing*; The fruit of *a promiſe*, not of *chance*, or a *looſer providence*: Yea, riches with a bleſſing are ſo far from being an *hinderance* to Grace, that they are an *ornament* to it: So *Prov.* 14. 24. *The Crown of the wiſe is their riches, but the fooliſhneſs of fools is folly*: A rich wiſe man is more conſpicuous, an eſtate may *adorn virtue*, but it cannot *diſguiſe folly*; A wiſe man, that is rich, hath an advantage to diſcover himſelf, which others have not, but a fool is a fool ſtill, as *an Ape is an Ape, though tyed with a golden chain*: And to this ſence I ſuppoſe *Solomon* ſpeaketh, when he ſaith, *Eccleſ.* 7. 11. *Wiſdom with an inheritance is good*; that is, more eminent and uſeful: And thus you ſee riches are as men uſe them, Bleſſings promiſcuouſly diſpenced; * to the *good*, leſt they ſhould be thought *altogether evil*; to the *bad*, leſt they ſhould be thought *onely good*.

* *Servatur pauper lazarus ſed in ſinu Abrahami divitis* Auguſt. in Pſal. 51.

* *Dantur bonis ne putentur mala, malis ne putentur bona.* Aug.

2. *That a rich mans humility is his glory*: Your excellency doth not lie in the pomp and *ſplendor of your condition*, but in the *meekneſs of your hearts*: Humility is not onely a *clothing*, *Put on humbleneſs of minde*, *Col.* 3. 12. but an *ornament*, 1 *Pet.* 5. 5. *Be decked with humility*, ἐγκομβώσασθε, it cometh from a word that ſignifieth *a knot*, that maketh decency when things are *fitly tyed*: Men think, that Humility is a debaſement, and Meekneſs a derogation from their honour and repute: Ah, but you ſee God counteth it an ornament; 'tis not a *diſguiſe*, but a *decking*, none ſo *baſe* as the *proud* in the eyes of God and men: Before God, you muſt not value your ſelf by your *eſtate* and *outward pomp*, but your *graces*; an *high winde* and a *low condition* are all one to the Lord, onely *poverty* hath the advantage, becauſe 'tis uſually *gracious*: If any may glory, they may glory that have moſt arguments of Gods love; now a *lowly minde* is a far better teſtimony of it

Obſervat. 2.

then

then an *high eſtate*: And ſo before men, as *Auguſtine* ſaid, *He is a great man that is not lifted up becauſe of his greatneſs*: You are not better then others by *your eſtate*, but *your meekneſs*; The Apoſtles *poſſeſſed all things*, though they had *nothing*; They have *more then you*, if they have an *humble heart*.

Obſervat. 3. 3. *That the way to be humble is to count the worlds advantages our abaſement*: The poor man muſt glory in that *he is exalted*, but the rich, in that *he is made low*. Honours and riches do but ſet us *beneath other men*, rather then *above* them, and do rather *abate* from you, then *add* any thing to you; and it may be you have *leſs of the Spirit*, becauſe you have *more of the world*; God doth not uſe to flow in both ways. Well then, Get this minde in the midſt of your abundance, 'tis nothing what you do at other times; *Men diſpraiſe that which they want, as the Fox the Grapes, and ſimple men, learning*: But when you *are rich*, can you glory in that *you are made low*, and ſay, all this is but *low*, in regard of the Saints priviledges? This would keep the heart in a right frame, ſo that you could *loſe* wealth, or *keep* it; if you loſe it, you do but loſe *a part of your abaſement*; if you keep it, you do not keep that which ſetteth you *the higher*, or *the neerer to God*: This is, *to poſſeſs all things as if you poſſeſſed them not*, 1 *Cor.* 7. 30. Not to have them in *your hearts*, when you have them in *your houſes*: and the truth is, this is the way to keep them ſtill, *to be humble in the poſſeſſion of them*; *Matth.* 23. 12. *Whoſoever ſhall exalt himſelf, ſhall be abaſed, and he that ſhall humble himſelf, ſhall be exalted*: Riches will *be* your *abaſement*, if you do not *think* them ſo.

Obſervat. 4. 4. *If we would be made low in the midſt of worldly enjoyments, we ſhould conſider the uncertainty of them*; This is the Reaſon rendered by the Apoſtle, *Becauſe as the flower of the graſs he ſhall paſs away*: We are worldly, becauſe we forget the *worlds vanity* and our *own tranſitorineſs*, *Pſal.* 49. 11. *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations; they call their Lands after their own names.* Either we think, that we ſhall *live for ever*, or leave our riches to thoſe that will *continue our memory for ever*; that is, to our children, which are but the *parent multiplied and continued*; which is, as one ſaith, *nodoſa æternitas*, a *knotty eternity*, when our threed is ſpun out and done, their threed is knit to it, and ſo we

we dream of a *continued ſucceſſion* in our *name* and *family*: But alaſs, this *inward thought* is but a *vain thought*; a *ſorry refuge* by which man would make amends for the loſs of the *true eternity*, but in vain, for we periſh and our eſtate too, both your *perſons* and your *condition* are tranſitory; the Apoſtle ſaith, *He ſhall paſs away like the flower of the graſs*: Man himſelf is *like the graſs*, ſoon withered; his condition is like the *flower of the graſs*, gone *with a puff of wind*: So 1 *Pet.* 1. 24. *All fleſh is graſs, and the glory of man as the flower of the graſs*: Many times the *flower* is gone when the *ſtalk* remaineth; ſo man ſeeth all that he hath been gathering a long time ſoon diſſipated by the breath of providence, and he, like a withered rotten ſtalk, liveth ſcorned and neglected: The Scriptures make uſe of both theſe Arguments, *ſometimes our own tranſitorineſs*, as *Luk.* 12. 19. *Thou fool, this night ſhall thy ſoul be required of thee*: Here men toyl, and beat their brains, and tire their ſpirits, and rack their conſciences, and when they have done all, *like ſilkworms they dye in their work*, and God taketh them away *ere they can roaſt what they get in hunting*: *Sometimes the tranſitorineſs of theſe outward things*, if we do not leave them, they may leave us; as many a man hath ſurvived his happineſs, and lived ſo long as to ſee himſelf, when *his flower is gone*, to be caſt out upon the dunghil of ſcorn and contempt: and truly 'tis a madneſs to be proud of that, *which may periſh before we periſh*, as 'tis *the worſt of miſeries to out-live our own happineſs*: The Apoſtle ſaith, 1 *Tim.* 6. 17. *Charge rich men that they be not high minded, and truſt not in uncertain riches*: Truſt ſhould have a ſure object, for 'tis the *quiet repoſe* of the Soul in the boſom of an *immutable good*; therefore that which is *uncertain* cannot yeeld a ground of *Truſt*: you may entertain it with *jealouſie*, but not with *truſt*. So *Prov.* 23. 5 *Wilt thou ſet thine eyes upon that which is not?* Outward riches are ſo far from being the *beſt things*, that they rather are not *any thing at all*; *Solomon* calleth them, *that which is not*, and who ever loved *nothing?* and would be proud of *that which is not?*

5. *The uncertainty of worldly enjoyments may be well reſembled by a flower; beautiful,* but *fading*: The ſimilitude is elſewhere uſed; I gave you places in the Expoſition, let me add a few more; See *Pſal.* 103. 15, 16. *As for man, his days are as graſs; as a flower of the field, ſo he flouriſheth: For the wind paſſeth over it* Obſervat. 5.

and it is gone, and the place thereof ſhall know it no more: When the flower is gone, the root, as afraid, ſhrinketh into the ground, and there remaineth neither remnant, nor ſign; So many a man that keepeth a buſling, and ruffleth it in the world, is ſoon ſnapped off by providence, and there doth not remain the *leaſt ſign* and memorial of him: So 1 *Pet.* 1. 24. *For all fleſh is as graſs, and all the glory of man as the flower of graſs; the graſs withereth, and the flower thereof falleth away:* 'Tis repeated and returned to our conſideration, *all fleſh is graſs*, and then, *the graſs withereth*, to ſhew that we ſhould often whet it and inculcate it upon our thoughts. In ſhort, from this reſemblance you may learn two things.

1. *That though the things of the world are ſpecious, yet they ſhould not allure us, becauſe they are fading*: Flowers are ſweet, and affect the eye, but their beauty is ſoon ſcortched; *The Soul is for an eternal good*, that it may have a happineſs ſuitable to its own duration; an *immortal Soul* cannot have full contentment in that which *is fading*: But this a point that calleth for *meditation* rather then *demonſtration*; 'tis eaſie to declaim upon the vanity of the creature, 'tis every *mans object*, and every mans *ſubject*: Oh but think of it ſeriouſly, and deſire God to be in your thoughts: when the creatures tempt you, be not enticed by *the beauty* of them, ſo as to forget *their vanity*. Say, *Here is a flower, glorious, but fading*; glaſs that's *bright*, but *brittle*.

2. *The faireſt things are moſt fading*; *Creatures when they come to their excellency, then they decay:* as herbs when they come to *flower*, they begin to wither; or, as the Sun when it cometh to the *Zenith*, then it *declineth*: *Pſal.* 39. 5. *Man at his beſt eſtate is altogether vanity*; not at his worſt onely, when the feebleneſs and inconveniencies of *old age* have ſurprized him: Many, you know, are blaſted and cut off *in their flower*, and wither as ſoon as they begin to *flouriſh*. *Paul* had a *meſſenger of Satan* preſently *upon his extaſie*, 2 *Cor.* 12. 7. So the Prophet ſpeaketh of a *Graſhopper in the beginning of the ſhooting up of the latter growth*, *Amos* 7. 1. As ſoon as the ground recovered any verdure and greeneſs, preſently there came a graſhopper to devour the herbage; the meaning is, a new affliction, as ſoon as they began to flouriſh. Well then, Suſpect theſe outward things when you moſt abound in them; *David* thought of *overthrows* when God had given

given him a great victory, as *Pſal.* 60. compare the Pſalm with the title: So 'tis good to think of famine and want in the midſt of plenty, a man doth not know what over-turnings there may be in the world; the woman that ſtood not in need of *the Prophet*, 2 *King.* 4. 13 *I dwell among my own people*, that is, I have no need of friends at Court; yet afterward ſtood in need of *the Prophets man*, 2 *King.* 8. 5. The Lord knoweth how ſoon your condition may be turned, when it ſeemeth *to flouriſh moſt*, it may be *neer a withering.*

Verſe 11. *For the Sun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth; ſo alſo ſhall the rich man fade away in his ways.*

He purſueth the ſimilitude, and in the cloſe of the Verſe applieth it; There is nothing needeth illuſtration but the latter clauſe.

So ſhall] That is, *ſo may*; for the paſſage is not *abſolutely definitive* of what always *ſhall be*, but onely *declarative* of what *may be*, and therefore the *future tenſe* is uſed for the *Potential mood*: We ſee, many times, *That the wicked live, become old, and mighty in power; their houſes are ſafe from fear, neither is the rod of God upon them: their Bull gendereth, and faileth not, their Cow calveth, and caſt not her Calf, Job* 21. 7, 8, 9, 10. Therefore I ſay the Apoſtle ſheweth not what always cometh to paſs, but what may be, and uſually falleth out, and what at length certainly will be their portion.

The rich man] That is either to be taken generally for the rich, whether godly or ungodly, or, more eſpecially for the ungodly perſon that truſteth in his riches.

Fade away] μαρανθήσεται, a word proper to herbs when they loſe their verdure and beauty.

In his ways.] Some read, as *Eraſmus* and *Gagneus*, ἐν τρόποις, *with his abundance*, which reading *Calvin* alſo approveth, as ſuiting better with the Context, *So ſhall the rich and all his abundance fade away*; but the general and more received reading is that which we follow, ἐν ταῖς ὁδοῖς, *in his ways*, or *journeys*, the word is *emphatical*, and importeth that earneſt induſtry by which men *compaſſe Sea and Land*, run hither and thither in the purſuit of wealth, and yet, when all is done, it fadeth like *the flower of the graſs*:

The Notes are theſe:

Obſervat. 1. 1. From the continuance of the ſimilitude, *That the vanity of* ſhould hint *thoughts to us about the vanity of our own comforts.* We delight in *pictures* and *emblems*, for then the Soul, by the help of *fancy* and *imagination*, hath a *double view* of the object in the *ſimilitude*, which is, as it were, a *picture* of it, and then the thing it ſelf; this was Gods ancient way to teach his people by *Types*: ſtill he teacheth us by *ſimilitudes*, taken from common and ordinary objects, that when we are caſt upon them, *ſpiritual thoughts* may be awakened; and ſo every *ordinary object* is, as it were, *hallowed* and *conſecrated* to an *heavenly purpoſe*. Well then, Let this be your *field or garden meditation*, when you ſee them decked with a great deal of bravery, remember all this is gone in an inſtant; *when the burning heat ariſeth*, in the Text 'tis (let me open that by the way) ἅμα τῷ καύσωνι, the Sun with a burning wind, ſo in the Original; for καύσων, the word uſed here, is uſually put for a ſcortching wind, which in the *hot and Eaſtern* Countries was wont to accompany the riſing of the Sun, as *Jonah* 4. 8. *It came to paſs when the Sun did begin to ariſe, God prepared a vehement Eaſt wind*; and therefore do we read of the *drying Eaſt wind*, *Ezek.* 17. 10. and in many places of *Hoſea*, it was an hot, piercing wind that blaſted all things, and was the uſual figure of Gods judgments: and ſo the Pſalmiſt ſaith, *The wind paſſeth over it, and it is gone*, *Pſal.* 103 16. But this by the way, becauſe I omitted it in the Expoſition; When I ſay you walk in a garden, or field, (as *Iſaac* did to meditate, *Gen.* 24. 63.) think thus with your ſelves, Here is a goodly ſhew and *paintry*, but alaſs theſe things are but for a ſeaſon, they would fade away of their own accord, but the breath of the *Eaſt wind* will ſoon dry them up: ſo are all worldly comforts like *flowers in the Spring*, good in *their ſeaſon* but very *vaniſhing* and *periſhing*.

Obſervat. 2. 2. *That our Comforts are periſhing in themſelves, but eſpecially when the hand of providence is ſtretched out againſt them:* The flower fadeth of it ſelf, but chiefly when 'tis ſcortched by the glowing, burning *Eaſt wind*. Our hearts ſhould be looſe at all times from outward things, but eſpecially in times of *publick deſolation*; 'tis a ſin *againſt providence* to *affect great things*: when God is over-turning all, then there is a *burning heat upon the flowers*; and God is gone forth to blaſt worldly glory, *Jerem.* 44. 4, 5.

44. 4. 5. *The Lord ſaith, I will pluck up this whole Land, and ſeekeſt thou great things for thy ſelf?* that is, a *proſperous condition* in a time of *publick deſolation*; 'tis as if a man ſhould be *planting* flowers when there is a wind gone forth to *blaſt* them. Well then, Take heed you do not make *providence* your *enemy*, then your comforts will become *more periſhing*; you cannot then expect a *comfortable warmth* from God, but a *burning heat*: There are three ſins eſpecially by which you make *providence* your enemy, and ſo the creatures *more vain*.

1. When you abuſe them to ſerve your luſts: where there is pride and wantonneſs, you may look for a *burning*, certainly your flowers will be ſcortched and dryed up; *pleaſant Sodom*, when it was given to *pride, and idleneſs, and fulneſs of bread*, met with a *burning heat* indeed, *Ezek.* 19. 49. in *Salvians* phraſe, God will rain *Hell out of Heaven* rather then not viſit for ſuch ſins. *Pluit Gehennam e cælo.* Salvian de Provid. lib.

2. When you make them objects of truſt, God can brook no *Rivals*; truſt being the faireſt and beſt reſpect of the Creatures, it muſt not be intercepted, but aſcend to God; if you make *Idols* of the creatures, God will make *nothing* of them; *The fire of Gods jealouſie is a burning heat.* God took away from *Judah* the *ſtaff and the ſtay*, Iſai. 3. 1. that is, that which they made ſo, excluding him; for that is the caſe in the Context. So when you truſt in your wealth, as if it muſt needs be well with your families; and you were ſecured againſt all judgements, and turnes of Providence; certainly God will take away *the ſtaff and the ſtay*: and ſhew that *riches* are but *dead helps*, when they are preferred before the *living God*, 1 Tim. 6. 17.

3 When you get them by wrong means, wealth thus gotten is fleſh (like the Eagles from the Altar) with a *coal in it*, that devoureth the whole neſt, *Habak.* 2. 9. *Wo be to him that coveteth an evil covetouſneſs, that he may ſet his neſt on high, that he may be delivered from the power of evill.* You think 'tis a ready way to advance *you*, no, this is the ready way to *ruine all*; James 5. 3. *Your gold and ſilver ſhall be a witneſs againſt you, and ſhall eate your fleſh as it were fire*; that is, draw the fire and burning heat of Gods wrath upon your ſelves and families. *Obſervat.* 3.

From that [*His ways*]

Worldly men purſue wealth with great care and induſtry; The rich turneth hither and thither, he hath ſeveral *ways* whereby to *Obſervat.* 4.

accomplish his ends; In *self-deniall*, covetousness is the *ape of grace*, * *It suffereth all things, beleeveth all things, hopeth all things*; what pains do men take for things that perish? Do but observe their *uncessant care, earnest labour*, and *unwearied industry*, and say, How well would this suite with the heavenly treasure? 'Tis pitty a plant that would thrive so well in *Canaan*, should still grow in the *soyle of Ægypt*; that the *zealous earnestness* of the Soul should be *misplaced*; and we should take more pains * to be *rich unto the world*, then to be *rich towards God*? *Man fallen* is but the *Anagram* of *Man in innocency*, he hath the same affections and delights, onely they are *transposed* and *misplaced*; therefore do we *offend in the measure*, because we *mistake in the object*. Or else, Secondly observe their paines and care, and say thus; Shall a lust have more power upon them, then the love of God upon me? I have higher motives, and a * *reward more sure*; they are more earnest for an *earthly purchase*, and to heap up treasure to themselves, then I am to enrich my Soul with *spiritual* and *heavenly excellencies*: surely grace is an *Active thing*, of as forcible an efficacy as corruption; why then do we act with *such difference*, and *disproportion*? The fault is not in *grace*, but in *our selves*; grace is like *a keen weapon in a child's hand*, it maketh little impression, because 'tis *weakly wielded*, *Worldly men* have the advantage of us in *matter of principle*, but we have the advantage of them in *matter of motive*; we have *higher motives*, but they more *intire principles*, for what they do, they do with their *whole heart*; but our principles are *mixt*, and therefore grace worketh with a greater faintness then corruption doth. But however 'tis sad; *Pambus* in Ecclesiastical history wept, when he saw an Harlot dressed with much care and cost, partly, *to see one take so much pains for her own undoing*; partly, *because he had not been so careful to please God, as she had been to please a wanton Lover*. And truly when we see men *cumber themselves with much serving*, and toyling and bussling up and down in the world, and all for riches, that *take themselves wings, and fly away*; we may be ashamed that we do so *little for Christ*, and they do so *much for wealth*; and that we do not lay out our strength and earnestnes for *heaven*, with any proportion, to what they do *for the world*.

Observat. 5. Lastly, Again, from that, ἐν ταῖς ὁδοῖς, from his ways, or journeys

* 1 Cor. 13. 6, 7.

* Luk. 12. 21.

* Prov. 11. 18.

journeys; *All our endeavours will be fruitleſs, if Gods hand be againſt us:* as the *flower to the burning heat, ſo is the rich man in his Ways*: that is, notwithſtanding all his induſtry and care, God may ſoon blaſt him; they *earned wages, but put it in a bag with holes*, Haggai 1. 6. that is, their gaines did not thrive with them; *Peter toyled all night but caught nothing*, till he took Chriſt into the boat, *Luk.* 5. 5. So you will *catch nothing*, nothing with comfort and profit, till you take God along with you. *Pſal.* 127. 2. *It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: for ſo he giveth his beloved ſleep.* Some take this place in a more particular and reſtrained ſenſe; as if *David* would intimate, that all their agitations to oppoſe the reigne of *Solomon*, though backed with much care and induſtry, ſhould be fruitleſs; though *Abſalom* and *Adonijah*, were tortured with the care of their own ambitious deſignes; yet God would give *Jedid, or his beloved, reſt*, that is, the Kingdom ſhould quietly and ſafely be devolved upon *Solomon*, who took no ſuch pains to court the people and to raiſe himſelf up into their eſteem, as *Abſalom* and *Adonijah* did; and they ground this expoſition, partly on the *title* of the *Pſalme*, *A Pſalm for Solomon*, partly on the *name* of *Solomon*, * who was called *Jedid jah*, or the *beloved of the Lord*, the word uſed here, *he giveth his beloved reſt:* But I ſuppoſe this ſence is too curious, for though the *Pſalm* be intitled to *Solomon*, yet I think not ſo much by way of *prophecy*, as *direction:* for as the 72 *Pſalm* (which alſo beareth title *for Solomon*) repreſenteth to him the *model of a Kingdom*, and the *affairs* thereof; ſo this Pſalm the *model of a Family*, with the *incident cares and bleſſings* of it; and therefore the paſſages of it are of a more *univerſall* and *unlimited* concernment, then to be *appropriated* to *Solomon*; and 'tis not to be neglected that the *Septuagint* turn the *Hebrew* word *plurally* τοῖς ἀγαπητοῖς ὕπνον, *his beloved ones ſleep*, ſhewing that the ſentence is generall; the meaning is then, That though wordly men fare never ſo hardly, beat their braines, tire their ſpirits, rack their conſciences; yet many times all *is for nothing*; either God doth not give them an *eſtate*, or not the *comfort* of it: But his *beloved*, without any of theſe racking cares, enjoy *contentment*; if they have not the *world*, they have *ſleep* and *reſt:* with *ſilence* ſubmitting to the *will of God*, and with *quietneſs* waiting for the bleſſing of God: Well then, *acknowledge the providence* that

* 2 Sam. 12. 24, 25.

that you may come under the bleſſing of it. labour *without God* cannot proſper; *againſt God*, and againſt his Will in his Word, will ſurely miſcarry.

Verſe 12. *Bleſſed is the man that endureth temptation, for when he is tryed, he ſhall receive the Crown of life, which the* LORD *hath promiſed to them that love him.*

Here the Apoſtle concludeth all the former diſcourſe with a general ſentence, I ſhall diſpatch it very briefly, becauſe the matter of it often occurreth in this Epiſtle.

Bleſſed] That is, already bleſſed, they are not miſerable as the world judgeth them; 'tis *a Chriſtian Paradox*, wherein there is an *alluſion* to what is ſaid, *Job* 5. 17. *Behold, happy is the man whom God correcteth*; 'tis a wonder, and therefore he calleth the world to ſee it, *Behold*! ſo the Apoſtle in an oppoſition to the judgement of the world, ſaith, *Bleſſed.*

* *Beatus vir, non mollis vel effœminatus ſed vir, dictus a virtute animi virore fidei vigore ſpei.* Aquinas in locum.

Is the man] ἀνὴρ, The word uſed is onely proper to the *maſculine Sex*, and therefore ſome have * forced and obtruded ſome miſhapen conceits upon this Scripture; whereas throughout the Epiſtle we ſhall obſerve our Apoſtle delighteth in the uſe of the word for both ſexes, as *verſe* 23. ἀνδρὶ κατανοοῦντι, *A man beholding his face, &c.* intending a man or woman, for it anſwereth to the *Hebrew* word *Iſch*, under which the woman alſo was comprehended.

That endureth] ὃς ὑπομένει, that is, that patiently and conſtantly beareth; a wicked man ſuffereth, but he doth not *endure*, they *ſuffer* but *unwillingly*, without murmuring and blaſphemy; but the godly man endureth, that is, beareth the affliction with *patience* and *conſtancie*; without murmuring, fainting, or blaſpheming: *enduring* is taken in a good ſence, as *Heb.* 12. 7. *If ye endure chaſtening, God dealeth with you as ſons*; God is not perceived to deal as a father, but when the affliction is patiently born, which the Apoſtle calleth *enduring* there.

Temptation,] Affliction is ſo called as before, in its ſelf 'tis *a puniſhment of ſin*, but to the godly but a *Tryal*; as death, the *King of terrors*, or higheſt of afflictions, is in it ſelf the *wages of ſin*; but to them, the *gate of eternal life.*

For when he is tryed] δόκιμος γενόμενος, The word is often tranſlated

tranſlated *approved*, *Rom.* 14. 18. *Approved of man*, 'tis δόκιμος. So 1 *Cor.* 11. 19. That δόκιμοι, they which are *approved may be made manifeſt*, ſo here, when he is made or found *approved*, that is, right and ſound in the faith; 'tis a metaphor taken from *mettals*, whoſe excellencie is diſcerned in the fire.

He ſhall receive] That is, *freely*; for *though none be crowned without ſtriving*, 2 Tim. 2. 5. Yet they are not crowned *for ſtriving*, as in the Scripture 'tis ſaid in many places, God will *give every man according to his work*, yet not *for his work*, for ſuch paſſages do only imply (as *Ferus* a * Papiſt alſo granteth) that as evil works ſhall not remain *unpuniſhed*, ſo neither ſhall good works be *unrewarded*.

* *Ferus in* Mat. in cap. 16. v. 27.

A Crown of life] 'Tis uſual in Scripture to ſet forth the gifts of God by a *Crown*; ſometimes to note the honour that God puteth upon the creatures, *Thou haſt crowned him with glory and honour*, Pſal. 8. 7. Sometimes to note the All-ſufficiency of Gods love, 'tis as a *crown*, on every ſide there are experiences of it, ſo 'tis ſaid, *Pſal.* 103. 4. *He crowneth thee with loving kindneſs and tender mercies*: but moſt uſually 'tis applyed to the heavenly eſtate, 1. Partly to note the honour of it, as a crown is the Emblem of Majeſty, and ſo it noteth that Imperial and Kingly dignity to which we are advanced in Chriſt, *Luke* 22. 29. *I appoint unto you a Kingdome, as my father hath appointed unto me*; Chriſt that left us *the croſs*, hath left us his *crown* alſo: *one of Chriſts legacies to the Church is his own croſſe*: therefore *Luther* ſaith, *Eccleſia eſt hæres crucis*, the Church is heir of the croſſe; ſo you ſee in this place he ſaith διατίθημι, I do by Will and Teſtament (ſo the word ſignifieth) diſpoſe a Kingdome to you: and that's one reaſon why heavenly glory is expreſt by a crown. 2. To note the endleſs and perpetual fulneſs that is in it; roundneſs is an emblem of *plenty* and *perpetuity*, there is ſomewhat on every ſide, and there is no end in it: So *Pſal.* 16. 11. *In thy preſence is fulneſs of joy, and pleaſures for evermore.* 3. To note, that 'tis given after ſtriving; 'Twas a reward of Conqueſt, there was a Crown ſet before thoſe that ran a race: To which uſe the Apoſtle alludeth, 1 *Cor.* 9. 24, 25. *They which run a race, run all, but one receiveth the prize: So run that ye may obtain; Now they do it to obtain a corruptible crown, but we an incorruptible:* that is, in the races and *Iſthmick* games neer *Corinth*, the reward was onely ſome gar-

land of flowers and herbs, which ſoon faded; but we run for an incorruptible crown of glory: Or, as another Apoſtle calleth it, *A crown of glory that fadeth not away*, 1 *Pet.* 5. 4. Thus you ſee why Heaven is expreſſed by a Crown; now ſometimes 'tis called a *crown of glory*, to note the *ſplendor* of it; * ſometimes *a crown of righteouſneſs*, to note the ground and riſe of it, which is *Gods truth* engaged by a promiſe, called *Gods righteouſneſs* in Scripture: ſometimes it is called *a crown of life*, as *Rev.* 2. 10. *Be faithful unto death, and I will give thee a crown of life*; becauſe it is not to be had but in eternal or everlaſting life: Or elſe, to note the duration of it; 'tis not a dying, withering crown, as the garland of flowers, but a *living crown*, ſuch as wil flouriſh to all eternity.

* 2 Tim. 4. 8.

Which the Lord hath promiſed] This is added, partly to ſhew the *certainty* of it, we have the aſſurance of a promiſe; partly to note the *ground of expectation*, not by virtue of our *own merits*, but Gods *promiſe*: Now there is no particular promiſe alledged, becauſe 'tis the general driſt of the whole Word of God; in the Law there is a promiſe of mercy, *To a thouſand generations, to them that love him*, *Exod.* 20. 6. When all things were *after the manner of a carnal Commandment*, the *expreſſions* of the *promiſes* were alſo carnal; and that's the reaſon why, in the Old Teſtament, the bleſſings of the Promiſes are expreſſed by *a fat portion*, *long life*, and a *bleſſing upon poſterity*: for all theſe expreſſions were not to be taken in the rigor of the letter, but as figures of heavenly joys, and eternal life: And therefore what was in the *Commandment*, *Mercy to a thouſand generations, to them that love him*, is, in the *Apoſtle*, *a crown of life to them that love him*, the *myſtery* of the expreſſion being opened and unvailed.

To them that love him] An uſual deſcription of the people of God: But why them that *love him*, rather then them that ſerve or obey him, or ſome other deſcription? I anſwer, 1. Becauſe Love is the ſum of the whole Law, and the Hinge upon which all the Commandments turn; this is the *one word* into which the *Decalogue* is abridged, therefore *Paul* ſaith, *Rom.* 13. 10: that *Love is* πλήρωμα νόμυ, *the fulfilling of the Law*. 2. Becauſe 'tis the great Note of our intereſt in Chriſt: *Faith giveth* a right in the promiſes, and *Love evidenceth* it; therefore is it ſo often ſpecified, as the *Condition* of the Promiſes, the Condition

that

that evidenceth our intereſt in them, as *Jam.* 2. 5. *The Kingdom which he hath promiſed to them that love him:* He doth not ſay *fear him*, or *truſt in him*, though theſe graces alſo are implyed, but cheifly *to them that love him*: So *Rom.* 8. 28 *All things work together for good to them that love God, to them that are called according to his purpoſe:* where *love of God* (you ſee) is made the diſcovery both of *Effectual Calling* and *Election.* 3. Becauſe Patience is the fruit of Love: *Nihil eſt quod non tolerat qui perfecte diligit; He that loveth much, will ſuffer much:* and therefore when the *Apoſtle* ſpeaketh of *enduring temptations*, he encourageth them by the *Crown of life promiſed to them that love God:* a man would not *ſuffer for him*, unleſs he did *love him.*

I ſhall give you the Notes briefly.

1. *Afflictions do not make the people of God miſerable*: There is a great deal of difference between a *Chriſtian* and a *man of the world*, *His *beſt eſtate* is *vanity*, and a *Chriſtians worſt* is *happineſs*: He that loveth God is *like a* * *Dye*, caſt him *high* or *low*, he is ſtill upon *a ſquare*; he may be *ſometimes afflicted*, but he is *always happy*: There is a double Reaſon for it. *Obſervat.* 1. * Pſal. 39. 5. * Τὸ ἑστὼς ἀνὴρ. *Ariſt.*

1. *Becauſe outward miſery cannot diminiſh his happineſs.*

2. *Becauſe ſometimes it doth encreaſe it.*

1. Afflictions cannot diminiſh his happineſs: *A man is never miſerable, till he hath loſt his happineſs. Our comfort* lieth much in the *choyce* of our *chiefeſt good.* * They that ſay, *Happy is the people that is in ſuch a caſe*; that is, where there is *no complaining in their ſtreets, ſheep bringing forth thouſands, garners full, oxen ſtrong to labor, &c.* they may be ſoon miſerable: All theſe things may be gone, with an eaſie turn of providence, as *Job* loſt all *in an inſtant.* But they that ſay, *Happy is the people whoſe God is the Lord*; that is, that count it their happineſs to enjoy God, when they *loſe all*, they may be *happy*, becauſe they have not *loſt God.* Our *afflictions* diſcover our *choyce* and *affections*; when *outward croſſes* are the *greateſt evil*, 'tis a ſign *God* was not the *chiefeſt good*; for our *grief*, in the *abſence* of any comfort, is according to the *happineſs* that we fancyed in the *enjoyment* of it: One that hath ſet up his *Reſt in God*, can rejoyce in his intereſt, though the *fields ſhould yeeld no meal, and the flock ſhould be cut off from the fold, and there ſhould be no heard in the ſtalls*: Theſe are great * Pſa. 144. 12, 13, 14, 15.

evils, and ſoon felt by a carnal heart; yet the Prophet in the perſon of all Beleevers, ſaith, *Habak.* 3. 18. *I will joy in the Lord, and rejoyce in the God of my ſalvation.* In the greateſt defect and want of earthly things there is happineſs, and comfort enough in a *Covenant intereſt.*

2. Sometimes afflictions encreaſe their happineſs, as they occaſion *more comfort*, and further experience of grace; *God ſeldom afflicteth in vain:* Such *ſolemn providences* and diſpenſations leave us *better* or *worſe*, the children of God gain *profit* by them, for 'tis Gods courſe to recompence *outward loſſes* with *inward enjoyments*, 2 Cor. 1. 5. *For as the ſufferings of Chriſt abound in us, ſo alſo conſolation aboundeth by Chriſt*; that is, *inward comforts* and *experiences*, according to the rate of *outward ſufferings*: Now *he hath not the heart of a Chriſtian can think himſelf more happy in temporal commodities*, then *ſpiritual experiences*: A *wilderneſs* that giveth us *more of God* is to be preferred above all the *pleaſures* and *treaſures* of *Ægypt*. Learn then, *That they may be bleſſed whom men count miſerable*: They are not always happy, to whom all things happen according to their deſires, but they *that endure evil* with victory and patience; the world judgeth *according to outward appearance*, and therefore is often miſtaken: *Nemo aliorum ſenſu miſer eſt ſed ſuo*, ſaith * *Salvian*; A godly mans happineſs, or misery, is not to be judged by the *worlds ſence or feeling*, but *his own*; his happineſs and yours differ: The Apoſtle ſaith, 1 *Cor.* 15. 19. *If our hopes were only in this world, we were of all men moſt miſerable*; If worldly enjoyments were our *bleſſedneſs*, a Chriſtian might not onely be *miſerable*, but *moſt miſerable*: *The main difference between a worldly man and a gracious man is in their chiefeſt good, and their utmoſt end*; and therefore a worldly man cannot judge of a ſpiritual mans happineſs: But, ſaith the Apoſtle, 1 *Cor.* 2. 15. *The ſpiritual man judgeth all things, and he himſelf is judged of no man*: You *think* their eſtate is miſery, but they *know* that yours is *vanity*: You cannot *judge* them, but by the light of the Spirit they *judg all things*: They that count God their *cheifeſt good*, know no other evil but the *darkening of his countenance*; in all other caſes, *Bleſſed is he that endureth*: they loſe nothing by affliction, *but their ſins.*

* *Sal. de gub. dei, lib.* 1.

Obſervat. 2. 2. *Of all afflictions thoſe are ſweeteſt which we endure for Chriſts ſake.* The Apoſtle ſaith, *Bleſſed are they that endure temptation*

temptation; that is, perſecution for Religions ſake: The immediate ſtrokes of Providence are more properly *Corrections*; the violences of men againſt us are more properly *tryals*: there is comfort and bleſſedneſs in *Corrections*, namely when we receive *profit* by them: *Pſalm.* 49. 12. *Bleſſed is the man whom thou chaſteneſt, O Lord, and inſtructeſt out of thy Law.* Mark, when the *chaſtening is from the Lord*, there is *comfort* in it, if there be *inſtruction* in it: But 'tis far more ſweet, when we are meerly called to ſuffer for *a good conſcience*; Mat. 5. 10. *Bleſſed are they which are perſecuted for righteouſneſs ſake.* There is the bleſſedneſs more clear. *Corrections* aym at the *mortifying* of ſin, and ſo are more *humbling*: But *tryals* aym at the *diſcovery of grace*, and ſo are more *comfortable*. Corrections imply guilt, either we have ſinned, or are likely to ſin, and then God taketh the rod in hand: But tryals befall us, that the world may know our willingneſs to chuſe the *greateſt affliction* before the *leaſt ſin*, and therefore muſt needs be matter of more joy and bleſſedneſs to us; In ſhort, *corrections* are a diſcovery and *ſilent reproof* of our *corruptions*; but *tryals* a diſcovery and publick manifeſtation of our *innocency*, not a *reproof*, ſo much as an *honour* and grace to us. Well then, when you are called to ſuffer for Chriſt, apply this comfort; 'tis a bleſſed thing *to endure evil* for that cauſe, only be ſure your hearts be upright, that it be *for Chriſt indeed*, and your hearts *be right with Chriſt*.

1. That it be for Chriſt: 'Tis not the *blood* and *ſuffering* that maketh the *Martyr*, but the *Cauſe*. We are all apt to entitle *our quarrel* to Chriſt, therefore we ſhould go upon the more ſure *grounds*. The *glory* of our ſufferings is marred, when there is ſomewhat of an *evil deed* in them, 1 *Pet.* 4. 15. And we cannot be ſo chearful as in a cauſe *purely religious*: evils are not welcomed that come mixed in our thoughts, partly *tryal*, and partly *puniſhment*.

2. That your heart be right for Chriſt: The *form of Religion* may many times draw a perſecution upon it ſelf, as well as the *power*; the world hateth *both*, though the *form* leſs. Oh how ſad is it that a man cometh to ſuffer, and he hath nothing to bear him out but an *empty form*! Either ſuch kind of perſons make *ſhipwrack of a good conſcience*, or elſe out of an obſtinacy to their *faction*, do but ſacrifice a *ſtout body* to a *ſtubborn mind*; or which is worſe, have nothing to ſupport them, but the low principles of *vain glory*, and

worldly applause. Oh consider, there is no *blessedness* in such sufferings; then may you suffer chearfully, when you appeal *to Gods omniscicncy* for your uprightness, as they do in the *Psalm, The Lord knoweth the secrets of the heart; yea, for thy sake are we slain all the day long,* Psal. 44. 21,22. Can you appeal to the God *that knoweth secrets,* and say, *For thy sake are we exposed to such hazards in the world?*

Observat. 3. 3. From that ⌈*when he is tryed*⌉ note, *That before crowning there must be a tryal.* We have no profit at all by the affliction, neither *grace* nor *glory,* till there be some *wrestling* and *exercise*; for *grace* the Apostle sheweth plainly, *Heb.* 12. 11. *It yeeldeth the quiet fruits of righteousness τοῖς γεγυμνασμένοις to them that are exercised thereby.* The pleasantness and blessedness is not found by and by, but after much strugling and wrestling with God in prayer, long acquaintance with the affliction. So for *glory,* the Apostle sheweth here, *When he is proved, he shall receive a crown.* In the building of the Temple, the stones were first *carved* and *hewed,* that the sound of Hammer might not be heard in Gods house: So the *living stones* are first *hewen,* before they are set in the new *Jerusalem.* The Apostle saith, 2 *Tim.* 2. 5. *If a man strive for masteries, he is not crowned, unless he strive lawfully*; that is, unless he perform the conditions and Laws of the exercise in which he is engaged he cannot expect the reward: So neither can we from God, till we have past through all the stages of Christianity. The tryal doth not *merit heaven,* but always *goeth before it*: Before we are brought to glory, God will first wean us from sin and the world, which the Apostle calleth, a being *made meet for the inheritance of the Saints in light,* Col. 1. 12. And this work is helped on by many afflictions; those serv to make us *meet* for the communion of Saints not to merit it: * When God crowneth us, he doth but crown his own gifts in us. Well then, bear your *tryals* with the more patience, 'tis said, *Acts* 14. 22. That *Paul confirmed the souls of the Disciples,* shewing, *that through much tribulation we must enter into the Kingdom of God*: 'tis the common lot; There is none goeth to heaven without their tryal: As the way to *Canaan* lay through an *howling wilderness* and *desart,* so the path to heaven lyeth through much affliction. * He that passeth his life without *tryal,* knoweth not himself, nor hath no opportunity to discover his uprightness.

* *Deus nihil coronat nisi dona sua.* Aug. lib. 5. Hom. hom. 14.

* *Miserum te judico quod nunquam fuisti miser transisti sine adversario vitam, nemo sciet quid potueris; ne tu quidem ipse, opus est ad notitiam sui experimento quaquisque posset nisi renitente non didicit.* Sen. lib. de provid. cap. 4.

4. *That*

4. *That 'tis good to oppoſe the glory of our hopes againſt the abaſure of our ſufferings.* Here are *tryals*, but we look for a *Crown of glory*. This is the way to counterpoyſe the temptation, and in the conflict between the *fleſh* and *ſpirit*, to come in to the relief of the *better part*: Thus, *Paul* ſaith, the inward man is ſtrengthened; *When we look not to the things that are ſeen, but the things that are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal*, 2 Cor. 4. 18. A direct oppoſition of our *hopes* to our *ſufferings* maketh them ſeem *light* and *eaſie*. Thus our Saviour biddeth us conſider, *When you are perſecuted for righteouſneſs ſake, yours is the Kingdom of God*, Mat. 5. 10. Though ye be *deprived of all* you have, yet ye cannot be *deprived of heaven*: Remember, *heaven is ſtill yours*: You may loſe an eſtate, but you have an aſſurance of a Crown of glory: Thus *Baſil* ſpeaketh of ſome *Martyrs* that were caſt out all night naked in a cold froſty time, and were to be burned the next day, how they comforted themſelves in this manner, * *The Winter is ſharp, but Paradiſe is ſweet; here we ſhiver for cold, but the boſom of Abraham will make amends for all, &c.* Well then, make uſe of this heavenly wiſdom, conſider your hopes, the *glory* of them the *truth* of them. *Obſervat* 4.

* Δειμὺς ὁ χείμων, ἀλλὰ γλυκὺς ὁ παραδείσ@, ἀλγεινὴ μὲν ἡ γυμνότης ἀλλ' ἡδεῖα ἡ ἀπόλαυσις μικρὸν ἀναμείνωμεν καὶ ὁ κόλπ@ ἡμᾶς θάλψει τῆ παλαιᾷ χρᾷ, &c. *Baſil ad* 40. *Martyr.*

1. The *glory of them*: There are two things trouble men in their ſufferings, *diſgrace* and *death*: See what proviſion God hath made againſt theſe fears, he hath promiſed a *Crown* againſt the *ignominy* of your ſufferings, and againſt *temporal death* a *Crown of life*; a man can loſe nothing for God, but 'tis abundantly recompenſed and made up again; the *Crown of thorns* is turned into a *Crown of glory* *, and *loſing of life* is the ready way *to ſave it*: Thus 'tis good (you ſee) to oppoſe our *hopes* to our *ſorrows*, and not altogether to look to the preſent * *dangers* and *ſufferings*, but to the *Crown*, the *Crown of life* that is laid up for us. *Extream miſery*, without *hope of redreſs*, overwhelmeth the ſoul; and therefore the promiſes do every where oppoſe *a proper comfort* to that caſe where the *feeling* is like to be *ſoreſt*, that *Faith* may have a *preſent and ready anſwer* to ſuch extremities *as ſenſe* urgeth; as *Stephen*, in the midſt of his ſufferings, *looked ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding at the right hand of God*, Acts. 7. 55. There was ſomewhat of *miracle* and extraordinary *extaſie* in that *viſion*, the glory of heaven being not only repreſented

* Mat. 10. 39.

* *Periculo non reſpicit Martyr, coronas reſpicit.* Baſil *ubi ſupra.*

sented to his *soul*, but to his *senses*; but it was a pledg of that which falleth out *ordinarily* in the sufferings of Gods children, for their hearts are then usually raised to a more *fixed* and *distinct consideration* of their hopes, whereby the *danger* and temptation is *defeated* and overcome. 'Tis very observable, that when *Moses* and *Elijah* came to speak with *Christ* about his sufferings, they appeared in such *forms of glory*, as did allay the *sharpness of the message*, for 'tis said, *Luke* 9. 31. *They appeared in glory, and spake of his decease which he should accomplish at Jerusalem*: Intimating, that the *Crown of thorns* should put us in mind of the *Crown of glory*; and when we are *clothed with shame and sorrow*, we should think of the *shining garments*; for the *Messengers of the Cross* were apparelled with a *shining glory*.

2. *The truth of them*: 'Tis not only a *Crown of glory* that you expect, but a *Crown of righteousness*, 2 Tim. 4. 8. that is, which the *righteous God* will surely bestow upon you; for though God maketh the promise in *grace*, yet it being once made, his *truth*, (which is often called his *righteousness* in Scripture) *obligeth him to perform it: Well then, consider thus, *I have the promise of the righteous God to assure me; and shall I doubt or draw back?* He is *too holy* to deceive; *God that cannot lye*, Titus 1. 2. So *immutable and faithful*, that he cannot repent and change his mind, *Numb.* 23. 19. So *omnipotent* and able, that he cannot be disappointed and hindred *Job* 9. 12. So *gracious*, that he will not forget: *Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?* Oh that *our trust* were as sure as his *promises*! and there were no more doubt to be made of *our interest* then of *his truth*! *Every promise is built upon four Pillars*; *Gods justice or holiness*, which will not suffer him to *deceive*, his *grace* or *goodness*, which will not suffer him to *forget*; his *truth*, which will not suffer him to *change*; his *power*, which maketh him *able to accomplish*.

* *Promittendo se debitorem fecit.* Aug.

Observat. 5. Lastly, *That no enduring is acceptable to God, but such as doth arise from Love: the crown which God hath promised*, he doth not say, to them that *suffer*, but to them that *love* him: A man may suffer for Christ, that is, in his cause, without any love to him, but 'tis nothing worth, 1 *Cor.* 13. 3. *If I give my body to be burned, and have not charity, it profiteth me nothing*: Through natural *stoutness* and *stubbornness* men may be *constant in their way*, and, as I said before, yeeld *a stout body to a stubborn mind*; and yet,

yet, when they are *burning in the fires*, their Souls *burn* with no *zeal* or *love* to Gods glory: There are many who would *dye for Chriſt*, if they were put to it, yet will not *quit a luſt for him*: *Vicious perſons*, that dye in a *good cauſe*, are but like a *dogs head cut off for ſacrifice*. Well then, Do not think that *meer ſuffering* will excuſe a *wicked life*: 'Tis obſervable, that Chriſt ſaith laſt of all, *Bleſſed are they that ſuffer for righteouſneſs ſake*, *Mat.* 5. 10. as intimating that a *Martyr* muſt have all the *preceding graces*; firſt, *Bleſſed are the poor in ſpirit*, *Bleſſed are the pure in heart*; then, *Bleſſed are they that ſuffer*. Firſt, *Grace* is required, and then *Martyrdom*: The victory is leſs over *outward inconveniencies*, then *inward luſts*, for theſe being *more rooted* in our nature, are more hardly overcome: Under the Law the Prieſts were to ſearch the beaſts, brought for *burnt-offerings*, whether ſcabbed or mangy, &c. A *burnt-offering*, if ſcabby, is not acceptable to God: In ſhort, that Love *that keepeth the Commandments*, is beſt able to make us *ſuffer* for them. *Philoſophy* may teach us to endure hardſhips, as *Calanus* in *Curtius* willingly offered his body to the fires; but *Grace* only can teach us to *overcome luſts*. We read of many that, out of greatneſs or ſullenneſs of ſpirit, could *offer violence* to Nature, but were at a loſs when they came to deal with a *corruption*; ſo eaſie is it to cut off a *member* rather then a *luſt*! and to withſtand an *enemy* rather then a *temptation*! Therefore the Scriptures, when they ſet out an outward enemy, though never ſo fierce, call him *fleſh*, *With them is an arm of fleſh*; but when they ſpeak of the ſpiritual combate, they make it an higher work, and of another nature, * *We fight not againſt fleſh and blood*, *&c*, Learn then *to do* for God, that you may the better *dye* for him, for a wicked man, as he prophaneth his *Actions*, ſo his *ſufferings*; his blood is but as *ſwines blood*, a defilement to the Altar.

* Epheſ. 6. 12.

Other Notes might be obſerved out of this Verſe, but they may be collected either out of the Expoſition, or ſupplied out of Obſervations on *Chap.* 2. *Verſ.* 5. where ſuitable matter is diſcuſſed.

Verſe 13. *Let no man ſay, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.*

He cometh now to another kinde of *temptations*, for having

 ſpoken

spoken of outward tryals, he taketh occasion to speak of these *inward temptations*, that thereby he might remove a *blasphemous error* concerning the *cause* of them; 'Tis clear that those outward *tryals* are from God, but these *inward tryals*, or *temptations* to sin, are altogether inconsistent with the *purity* and *holiness* of his Nature, as the Apostle proveth in this, and the following Verses.

Let no man, when he is tempted, μηδεὶς πειραζόμενος,] That is, tempted to sin, for in this sence is the word used in Scripture, as δοκιμάζειν, or tryal, is the proper word for the other temptation, so πειράζειν is the proper word for temptations to sin; thus the Devil is called, ὁ πειράζων, *the tempter*, *Matt.* 4. 3. and in the Lords Prayer we pray, That we may not be led εἰς πειρασμὸν, *into temptation*, chiefly intending that we may not be cast upon solicitations to evil; so here, *When he is tempted*, that is, so solicited to sin, that he is overcome by it.

Say] That is, either in word or thought, for a thought is *verbum mentis*, the *saying of the heart*, and some that dare not *lisp out* such a blasphemy, certainly dare *imagine* it; for the Apostle implies, that the creature is apt to say, to have some excuse, or other.

I am tempted of God:] That is, it was he solicited, or inforced me to evil; or if he would not have me sin, why wouldnot he hinder me?

For God cannot be tempted with Evil,] Here is the reason drawn from the *unchangeable holiness* of God, he cannot any way be seduced and tempted into evil: Some read it actively, he is not the tempter of Evil; but this would confound it with the last clause: Some, as *Salmeron* out of * *Clemens Romanus*, render the sence, thus, God is not the tempter of *evil persons*, but onely of *the good* by *afflictions*; but that is a nicety, which will not hold true in all cases, and doth not agree with the Original phrase; for it is not πρὸς κακοὺς, as referring it to evil persons, but simply without an article, κακῶν, as referring it to evil things; The sum is, God cannot, by any *external applications*, or *ill motions* from within, be drawn aside to that which is unjust.

ἀδύνατος ἀπείρατος πονηρῶν ἀπείρατος πρὸς τοῦ θεοῦ. *Clem. Rom. lib.* 2. *const. cap.* 8.

Neither tempteth he any man.] That is, doth not love to seduce others, willing that men should be conformed to the Holiness of his own Nature. He tempteth not, either by inward solicitation

tion, or by ſuch an inward, or outward diſpenſation, as may inforce us to ſin.

The Notes are theſe:

1. From that [*Let no man ſay*] *That Man is apt to ſay, or to transfer the guilt of his own miſcarriages:* When they are ſeduced by their own folly, they would fain tranſact the guilt and blame upon others; Thus *Aaron* ſhifts his crime upon the people, upon their ſolicitations, *Exod.* 32. 23, 24. *They ſaid, make us Gods; and I caſt it into the fire, and thereof came the Calf:* Mark, *Thereof came*, as if it were a work of *chance*, rather then *art*: So *Pilate* upon the *Jews* inſtigation, *Mat.* 27. 24. *Look ye to it:* So ignorant men, their errors upon their Teachers. If they are wrong, they have been taught ſo; and therefore *Jeremy* ſays, *Jer.* 4. 10. *Ah Lord God, ſurely thou haſt greatly deceived this people*; that is, O Lord, they will ſay, *thou haſt deceived them*, it was thy Prophets told them ſo: So *Saul*, 1 *Sam.* 15. 15. *The people ſpared the beſt of the ſheep, and of the oxen*: and Verſ. 24 *I feared the people*; 'Twas out of fear of others, that intreated, the people would have it ſo: So many, if they are *angry*, ſay, they are *provoked*; if they ſwear, *others urged them to it*, as the *Shelomites* ſon blaſphemed *in ſtrife*, *Levit.* 24. 10. So, if drawn to exceſs of drink, or abuſe of the creatures, *'twas long of others that enticed them.* Well then, *Obſervat.* 1.

1. Beware of theſe vain pretences, *ſilence* and owning of guilt is far more becoming; *God is moſt glorified, when the Creatures lay aſide their ſhifts*: You ſhall ſee, *Levit.* 13. 45. *The leper in whom the plague is, ſhall have his clothes rent, and his head bare, and he ſhall put a covering upon his upper lip, and he ſhall cry, Unclean, unclean*; all was to be *naked* and open, but onely his *upper lip*, he was not to open his mouth in excuſes; 'Tis beſt to have nothing to ſay, nothing but confeſſion of ſin, Leproſie muſt be acknowledged: The *covering of the upper lip*, among the *Hebrews*, was the ſign of *ſhameful conviction.*

2. Learn that all theſe excuſes are vain and frivolous, they will not hold with God: *Aaron* is reproved notwithſtanding his *evaſion. Pilate* could not *waſh off the guilt*, when he *waſhed his hands*: * He that crucified our Saviour, crucified himſelf afterward. *Ignorance* is not excuſed by *ill teaching*: *The blind lead the blind*, and not one, but *both fall into the ditch*, Mat. 15. 14. The blind guide

* *Euſeb. Eccleſ. hiſt. lib. 2. cap. 7.*

guide, and the blind follower. So *Ezek.* 3. 18. *The man shall dye in his iniquity, but his soul will I require at thy hand.* 'Twill be ill for the *teacher*, and ill for the *misled soul* too. So *Saul* is rejected from being King, *for obeying the voyce of the people, rather then the Lord*, 1 Sam. 15. 23. *Shelomith's* son was stoned, though he *blasphemed in spite*, Lev. 24. 14. And it went ill with *Moses*, though they provoked his spirit, so that *he spake unadvisedly with his lips*, Psal. 103. 33, 34. Certainly 'tis best when we have nothing to say but only *unclean, unclean.*

Observat. 2. 2. *Creatures, rather then not transfer their guilt, will cast it upon God himself.* They blame the Lord in their thoughts; 'tis *foolish to cast it altogether upon Satan*, to say, I was *tempted of Satan*; alas, if *there were no Satan to tempt, we should tempt our selves*: his *suggestions and temptations* would not work, were there not some *intervening thought*, and that maketh us *guilty*: Besides, some sins have their *sole rise* from our own corruption, as the *imperfect Animals* are somtimes bred, *ex putri materia, only out of slimy matter*, and at other times they are engendred by *copulation.* 'Tis *useless to cast it upon others*, I was tempted of others. *Actions* cannot be accomplished without our own *concurrence*, and we must bear the guilt: But 'tis *blasphemous* to cast it upon God, to say, *I am tempted of God*; and yet we are apt to do so. *Partly* to be clear in our own thoughts: men would do any thing rather then think basely of themselves; for 'tis mans disposition to be * *right in his own eyes.* We love those glasses that would make us shew fairest; 'Tis against nature for a man willingly to possess and own his *own shame*; Job. 31. 33. *If I hid my sin as did Adam*, (i: e,) *more hominum*, as *Adam* and all *Adams children* do, men would be *clear* and *better* then they are. *Partly* because by casting it upon God the soul is most secure: When he that is to *punish sin* beareth the *guilt* of it, the soul is relieved from much *horror* and *bondage*; therefore in the way of *faith*, Gods transacting our sin upon Christ is most satisfying to the spirit; *Isai.* 53. 6. *The Lord hath layed on him the iniquity of us all.* Now we would lay it upon God by *odious aspersions* of his *power* and providence; for if we could once make *God a sinner*, we would be secure; you see, we do not fear men that are as *faulty as our selves*, they *need pardon* as well as we, and therefore is it that the soul doth so wickedly design to bring God into a partnership and fellowship of our guilt.

* Prov. 16. 2.

Partly

Partly through a wicked deſire that is in men to blemiſh the Being of God: Man naturally *hateth* God, and our ſpight is ſhewn this way, by polluting and prophaning his glory, and making it become vile in our thoughts, for ſince we cannot raze out the *ſenſe* of the Deity, we would deſtroy the *dread* and *reverence* of it. 'Tis a ſaying of *Plutarch*, *Malo de me dici nullum eſſe Plutarchum quam malum eſſe Plutarchum, de deo male ſentire quam deum eſſe negare pejus duco*; We cannot *deny God*, and therefore we *debaſe* him whch is worſt, as 'tis better *not to be*, then *to be wicked*; we think him *as one of us*, Pſal. 50. 21. and the Apoſtle ſaith, We *turn his glory into a lye*, Rom. 1. Well then, beware of this wickedneſs, of turning ſin upon God; the more *natural* it is to us, the more ſhould we take heed of it. We charge God with our evils and ſins divers ways.

1. When we *blame his Providence*, the ſtate of things, the times, the perſons about us, the circumſtances of providence, as the laying of tempting objects in our way, our condition, &c. as if *Gods diſpoſing of our intereſts* were a calling us to ſin: Thus *Adam Gen.* 3. 12. *The woman which thou gaveſt me, ſhe gave me, and I did eat.* Mark 'tis *obliquely* reflected upon God, *The woman which thou gaveſt me*: So many will plead the greatneſs of their diſtractions and incumbrances; God hath laid ſo many miſeries and diſcouragements upon them, and caſt them upon ſuch *hard times*, that they are forced *to ſuch ſhifts*, whereas alas God ſendeth us miſeries not to *make us worſe*, but to *make us better*, as *Paul* ſeemeth to argue in 1 *Cor.* 10. 13, 14. if they did turn to Idolatry, the fault was not in their ſufferings and tryals, but *in themſelves*. Thus you make *God to tempt you to ſin*, when you transfer it upon *providence*, and blame *your condition*, rather then your ſelves: Providence may *diſpoſe of the object*, but it doth not *impel* or *excite the luſt*; it *appointeth the condition*, but *Satan ſetteth up the ſnare*; 'twas by Gods providence that the wedg of gold lay in *Achans* way, that *Bathſheba* was offered *naked* to *Davids eye*, that the *ſenſual* man hath *abundance*, that the *timorous* is ſurprized with *perſecutions*, &c. all theſe things are from God, for the fault lieth not here; the outward eſtate, or the creatures that have been *the occaſions of our ſinning*, cannot be blamed; as *beauty in women*, *pleaſantneſs in wine*; theſe are good creatures of God, meant for *a remedy*, we turn them into a ſnare; the more of Gods *goodneſs* or

glory is ſeen in any creature, the greater *check* 'tis to a *temptation*, for ſo far 'tis a *memorial of God*, and therefore ſome have obſerved, That deſires *ſimply unclean* are moſt uſually ſtir ed up towards *deformed objects*: Beauty in it ſelf is ſome *ſtructure* and *reſemblance* of the *divine Majeſty* and *Glory*, and therefore cannot but check *motions altogether bruitiſh*. 'Tis very obſervable that of the Apoſtle *Peter*, 2 Pet. 1. 4. *The corruption that is in the world through luſt*: The world is only the object, the cauſe is luſt. The Reaſon why men are *covetous*, or *ſenſual*, or *effeminate*, is not in *gold*, or *wine*, or *women*, but in mens *naughty affections* and *diſpoſitions*. So alſo 'tis very obſervable, that when the Apoſtle *John* would ſum up the Contents of *that world* which is oppoſite to the Love of God, he doth not name the *objects*, but the *luſts*, the fault's there; he doth not ſay, *Whatſoever is in the world is pleaſures, or honours, or profits*, but *the luſt of the eyes, the luſt of the fleſh, and the pride of life*; and addeth, *Theſe are not of the Father, but of the world*, 1 Joh. 2. 16. that is, not of God, as riches, and honour, and other outward things are; but theſe are parts of that world that *man hath made*, the world in our own bowels, as the poyſon is not in the *flower*, but in the *ſpiders nature*.

2. By aſcribing ſin to the defect and *faint operation of the divine grace*, men will ſay, they could do no otherwiſe, they had no more grace given them by God, *Prov.* 19, 3. *The fooliſhneſs of man perverteth his waies, and his heart fretteth againſt the Lord.* They ſay, 'twas long of God, he did not give more grace * they *corrupt themſelves in what they know*, and then complaine, God gave no power; Men naturally look upon God as a *Pharaoh*, *requiring brick where he gave no ſtraw*. The ſervant in the Goſpel would make his *Maſter in the fault*, why he did not *improve his Talent*, Mat. 25. 24. *I knew thou wert an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrowed, and therefore I went and hid the Talent*, as if that were all the cauſe.

* Jude. verſ. 10.

3. When men lay all their miſcarriages upon *their fate*, and the *unhappy ſtars*, that ſhone at their birth; theſe are but *blind flings* at God himſelf, vailed under *reflections upon the creature*. Alas, *Who is it that bringeth out Mazzaroth in his ſeaſon? that ordereth the ſtars in their courſe? is it not the Lord?* To this ſort you may refer them that *ſtorme at any creatures*, becauſe they dare not openly

penly and clearly oppoſe themſelves againſt heaven, as * *Job curſeth the day of his birth*, as if it had been unlucky to him, and others curſe ſome *lower inſtruments*. * Job 3. 3.

4. *When men are angry they know not why*; They are loath to ſpend any *holy indignation* upon themſelves; therefore feeling the *ſtings* and *gripes* of conſcience, they fret and fume and know not why, they would faine break out againſt God, but dare not; as *David* himſelf, 2 *Sam.* 6. 8. *David was diſpleaſed becauſe the Lord had made a breach upon Uzzah*, he was angry, but could not tell with whom to be angry, he ſhould have been angry with his *own folly and ignorance*; wicked men break out apparently, *Iſa.* 8. 21, 22. *They ſhall fret themſelves, and curſe their God, and their King, and look upward; and they ſhall look to the earth, &c.* Sinne proving unhappy vexeth the ſoul, and then men curſe and rave, and break out into undecencies of paſſion and madneſs, accuſing God, and providence, and inſtruments, and any but themſelves, So *Apoc.* 16 21. *They blaſphemed the God of heaven becauſe of their plagues*, the madneſs of their rage breaketh out into open blaſphemy: but in the children of God 'tis more ſecretly carryed, there is a ſtorming in their hearts, but they dare not give it vent, as in *Jonah Chap.* 4. he was vexed, and ſurcharged with paſſion, but knew not upon whom to diſgorge it.

5. Moſt groſſely when you think he uſeth *any ſuggeſtion* to the ſoul, to perſwade it and incline it to evil, *Satan* may come, and by the help *of fancy and the ſenſes*, tranſmit evil counſel to the ſoul. But God doth not, as more fully hereafter. *Matth.* 5. 37. *Whatſoever is beyond theſe commeth of evil*; in the Original 'tis ἐκ τοῦ πονηροῦ, not onely of the *evil heart*, but the *evil ſerpent*; from the devil, and our corruption, if it be beſide the rule; there's *Satans* counſel in all this, not the Lords.

6. When you have an *ill underſtanding* and conceit of his *decrees*, as if they did *neceſſitate you to ſin*, men will ſay, *Who can help it? God would have it ſo*, as if that were an excuſe for all; though God hath decreed that ſin ſhall be, yet he doth neither *infuſe* evil, nor *enforce* you to evil; God doth not *infuſe evil*; that which draweth you to it, is your *own concupiſcence*, as in the next *verſe*: he doth not give you an *evil nature*, or *evil habits*, theſe are from your ſelves, he doth *enforce you*, neither *Phiſically* by urging and inclining the will to Act, nor *Morally*, by *counſelling and perſwading*

swading, or *commanding* you to it; God *leaveth you to your selves*, casteth you in his providence, and in pursuance of his decrees upon such things as *are a snare to you*, that's all that God doth, as anon will more fully appear: I only now take notice of that wickedness which is in our *natures*, whereby we are apt to *blemish* God, and *excuse our selves*.

Observat. 3. From that [*He cannot be tempted with evil*,] That God is so immutably good and holy, that he is above the power of a temptation, Men soon warp and vary, but he *cannot be tempted*. There is a wicked folly in man, which maketh us measure God by the creature; and because *we can be tempted*, think God *can be tempted also*: as suppose, inticed to give way to our sins, why else do they desire him to prosper them in their evil projects? To further unjust gain, or unclean intents? As the whore, *Prov.* 7. 14. *had her Vows and Peace offerings*, to prosper in her wantonness; and generally we deal with God as if he could be *tempted* and wrought to a compliance with our corrupt ends, as *Solomon* speaketh of *Sacrifice offered with an evil mind*, *Prov.* 21. 27. that is, to gaine the favour of heaven in some evil undertaking and design. Thus the King of *Moab* hoped to intice God by the multitude of his sacrifices, *seven Altars*, *seven Oxen*, *seven Rams*, *Numb.* 22. And the Prophet, of some that thought to draw God into a liking of their oppression, *Zech.* 11. 6. *Blessed be God I am rich*: So in these times wicked men have a pretence of Religion, as if they would allure the Lord to *enter in their secret*, and come under the banner of their faction and conspiracy. Oh what base thoughts have carnal men of God! No wonder the *Word of God* is made *a nose of wax*, when *God himself* is made an *Idol* or *Puppet*, that moveth by the wire of every carnal worshipper! Oh check this blasphemy; God cannot be tempted, he is immutally just and holy; *Habak.* 1. 13. *Thou art of purer eyes then to behold evil, and canst not look on iniquity*: Iniquity shall never have *a good look* from him; Oh then, how should we tremble that are easily carried aside with temptation! How can you stand before the God that cannot be tempted?

Uses of this Note are two.

1. 'Tis an inducement to get an interest in God, and more communion with him; a believer is *made partaker of the divine nature*, 2 *Pet.* 1. 4. Now the more of the divine nature in you, the more you are able to stand against temptations: We are easily carried aside,

aſide, becauſe we have *more of man* then *God* in us: We are ſo mutable, that if all memory of ſin and *Satan* were aboliſhed, *man himſelf* would become his *own devil*; but God is at the ſame ſtay: Oh let us covet more of the *divine nature*, that when *the tempter* cometh, he may *find the leſs in us*. We do in nothing ſo much reſemble God, as in *immutable holineſs*.

2. You may make uſe of it to the purpoſe in hand: when natural thoughts riſe in us, thoughts againſt the purity of God, ſay thus, ſurely God cannot be the *Author* of ſin, who is the *ultor* or the *avenger* of it; he is at the ſame paſs and *ſtay of holineſs*, and cannot warp aſide to evil. Eſpecially make uſe of it, when any thing is ſaid of God in Scripture which doth not agree with that ſtanding Copy of his holineſs, the righteous Law which he hath given us: do not think it any variation from that immutable tenour of purity and juſtice which is in his nature, for *he cannot be tempted*; as when he bade *Abraham* offer his ſon, 'twas not evil, partly becauſe God may require the life of any of his creatures when he will; partly becauſe, being the Lawgiver, he may diſpenſe with his own Law: and a peculiar precept is not in force when it derogateth from a general command; to wit, that we muſt do whatſoever God requireth: So in bidding them ſpoil the *Egyptians*, God is not bound to our rule; the Moral Law is a rule to us, not to himſelf, &c. In all ſuch caſes, ſalve the Glory of God, for he is ἀπείρατος κακῶν, altogether uncapable of the leaſt ſin or evil.

4. From that [*neither tempteth he any man.*] That the Lord is no tempter; the *Author of all good* cannot be the *Author of ſin*. God uſeth many a *moving perſwaſion* to draw us *to holineſs*, not *an hint* to encourage us to *ſin*; certainly they are far from the nature of God that intice others to wickedneſs, for *he tempteth no man*. Man tempteth others many ways. *Obſervat.* 4.

1. By commands, when you contribute your authority to the countenancing of it: 'Tis the character of *Jeroboam*, that he *made Iſrael to ſin*, *Jeroboam the ſon of Nebat that made Iſrael to ſin*: 'Tis again and again repeated; the guilt of an whole Nation lyeth upon his ſhoulders; *Iſrael* ruined him, and he ruined *Iſrael*. So 2 *Chron.* 33. 9. *Maneſſeh made Judah and the inhabitants of Jeruſalem to err, and do worſe then the heathens*: Mark, he *made them*; their ſins are charged upon your ſcore: In the ſeventh of the *Revelations*, where the Tribes are numbred, *Dan* is altogether

left out, and *Ephraim* is not mentioned; * *Dan* was the first leading Tribe that by *example* went over to Idols, and *Ephraim* by *authority*: So some give the reason.

* Judges 18.

2. By their solicitations and intreaties, when men become *Panders* to others lusts; *Prov.* 7. 21. *With much fair speech she caused him to yield, with the flattering of her lips she forced him.* Mark, she *caused him to yield*, and then *forced him*; first he began to *incline*, and then he could no *longer resist*: When such *Evahs* lay forth *their apples*, what evil cometh by it? *Solicitations* are as the *bellows* to blow up those *latent sparkles* of sin, which are hidden in our natures, into a flame.

3. Those that sooth up or encourage men in their evil ways, *calling evil good, and good evil*, like *Ahabs* Prophets, their word is, *Go up and prosper*; they cry *peace, peace*, to a soul utterly sunk and lost in a *pit of perdition*; Oh how far are these from the nature of God: He *tempteth no man*; but these are *devils* in mans shape, their *work* is to seduce and tempt; murderers of souls, yea (as *Epiphanius* calleth the *Novatians*) * *Murderers of repentance.* * *Dives* in hell had more charity, he would have some to testifie to his brethren, *lest they came into that place of torment:* But these are *factors for hell*, negotiate for Satan, strengthen the hands of the wicked, and (which God taketh worse) discourage and set back those that were looking towards heaven. So the Apostle, 2 *Pet.* 2. 18. They *allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them that live in error*, τοὺς ὄντως ἀποφυγόντας, *really* or *verily escaped*, that is, had began to profess the Gospel: Or as some Copies have ὀλίγως ἀποφυγόντας, having *a little escaped from error*; thence the Vulgar, *eos qui paululum effugiunt*, * with which the *Syriac* and *Arabic* translations agree, and so it sheweth how ill God taketh it, that the early growth and budding of grace should be blasted, and as soon as they began to profess any change, that a seducer should set them back again, and intangle those that had made *some escape*, and were in a fair way to an holy life: This is Satans disposition out-right; the Dragon watched for the *man-child as soon as he was born*, Rev. 12. 4. and these make advantage of those *early tendencies* and *dispositions to faith*, which are in poor souls; for while they are deeply affected with their sins, and admiring the riches and grace of Christ, they strike in with some erroneous representations, and under

* τοὺς φορεῖς τῆς μελανίας *Epiphan.*

* Luke. 16. 28.

* So see *Ferom. lib. 3. contra Jovin et Aug. de fide et operibus, cap. 5.*

der a colour of liberty and Goſpel, reduce and bring them back to their old looſeneſs.

2. If *God tempteth no man*, then it informeth us, that God cannot be the *Author of ſin*. I ſhall here take occaſion a little to enlarge upon that point: I ſhall firſt clear thoſe places which ſeem to imply it; then ſecondly ſhew you what is the efficiency and concurrence of God about ſin. 2 *Uſe.*

Firſt, For the clearing of the places of Scripture, they are of divers ranks; there are ſome places that ſeem to ſay, that God doth tempt, as *Gen.* 22. 1. *God tempted Abraham*: So in many other places, but that was but a *tryal of his faith*, not a *ſolicitation to ſin*. There is a *tempting by way of tryal*, and a *tempting by way of ſeducement*. God tryeth their obedience, but doth not ſtir them up to ſin. But you will ſay, There are other places which ſeem to hint, that God doth ſolicite, incite, and ſtir up to ſin, as 1 *Chro.* 5. 26. God ſtirred up the ſpirit of *Pul* the King of *Aſſyria*, to carry away the Jews captive: But that was not evil, to puniſh an hypocritical Nation, but juſt and holy, a part of his *corrective diſcipline*; and *Gods ſtirring* implieth nothing but the *deſignation of his providence*, and the ordering of that rage and fury that in them was ſtirred up by ambition, and other evil cauſes, as a correction to his people. So alſo 2 *Sam.* 24. 1. *The anger of the Lord was kindled againſt Iſrael, and he moved David to number the people*: But compare it with 1 *Chron.* 21. 1. and you ſhall ſee 'tis ſaid, *Satan ſtood up and provoked David to number the people*; and ſo ſome explain one place by the other, and refer that (*HE*) to Satan, *The anger of the Lord was kindled againſt Iſrael, and HE*, that is, the Devil: Or it may be referred to the laſt antecedent, *the Lord*, whoſe *anger is ſaid to be ſtirred up*; *he moved*, that is, permitted Satan to move by withdrawing himſelf from *David*. God moved *permiſſivè*, Satan *efficaciter*: God *ſuffered*, Satan *tempted*; for God is often in Scripture ſaid to do that which he doth but *permit to be done*, as to *awaken the ſword againſt the man, his fellow*, Zech. 13. 7. that is, to ſtir up all that rage, which was exerciſed upon Chriſt; and the reaſon of ſuch expreſſions is, becauſe of the activeneſs of his providence in and about ſin, for he doth not barely permit it, but diſpoſe circumſtances and occaſions, and limit and over-rule it, ſo as it may be for good. Thus alſo *Pſalm* 105. 25. *He turned their heart to hate his people, and to deal ſubtilly with his ſervants*: The meaning

Diabolus tentat, deus probat. Tertul. de Orat.

is, God only offereth the occaſion, by doing good to his people; the *Egyptian* purſued them out of envy and jealouſie: God, I ſay, only gave the occaſion, did not reſtrain their malice, therefore he is ſaid to do it. There are other places which imply, that God *hardeneth, blindeth* ſinners, *delivereth them over to a reprobate ſenſe*, to *ſend them* a ſtrong deluſion, as *Rom.* 1. 2 *Theſ.* 2. 11. and in many other places. I anſwer in general to them all: God by doing theſe things doth not *tempt the good*, that they may become evil, but only moſt juſtly *puniſheth the evil* with evil; this *hardening, blinding*, is not a withdrawing a good quality from them, but a puniſhment according to their wickedneſs: particularly God is ſaid to *harden*, as he doth not *ſoften*; he doth not infuſe evil, but only withhold grace; *hardneſs of heart* is mans ſin, but *hardening*, Gods judgment. So again, God is ſaid to *make blind*, as he doth not *enlighten*, as freezing and darkneſs follow upon the abſence of the Sun; he doth not infuſe evil, nor take away any good thing from them, but only refuſeth to give them more grace, or to confirm them in the good they have. So alſo God is ſaid *to give up to luſts*, when he doth not reſtrain us, but leaveth us to our own ſway, and the temptations of Satan. So God is ſaid *to ſend a ſtrong lye*, when he ſuffereth us to be carried away with it. God indeed fore-ſeeth and knoweth how we will behave our ſelves upon theſe temptations, but the fore-ſight of a thing doth not cauſe it.

Some urge that 1 *Kings* 22. 22. *Thou ſhalt be a lying ſpirit, go forth and do ſo, and thou ſhalt prevail with him*: But that's only a Parabolical Scheam of providence, and implieth not a charge and *commiſſion* ſo much as a *permiſſion*.

Others urge thoſe places which do directly ſeem to refer ſin to God, as *Gen.* 45. 5, 8. *Be not grieved nor offended, it was not you that ſent me hither, it was not you, but God*: The very ſending, which was a ſinful act, is taken off from man, and appropriated to God. So 1 *Kings* 12. 15. *The King hearkened not unto the people, for the cauſe was from the Lord*: That rebellion there is ſaid to be from the Lord. I anſwer, Theſe things are ſaid to be of the Lord, becauſe he would diſpoſe of them to his own glory, and work out his own deſigns and decrees. There are ſome other places urged, as where *God* is ſaid to *deliver Chriſt*, to *bruiſe and afflict him*, which was an evil act, &c. but theſe only imply a *providential aſſiſtance* and *co operation*, by which God concurreth to every action

action of the Creatures, as ſhall be cleared elſewhere.

II. I am to ſtate the efficiency and concurrence of God about ſin: All that God doth in it may be given you in theſe Propoſitions.

1. 'Tis certain that without God Sin would never be; *without his prohibition* an Action would not be ſinful: The Apoſtle ſaith, *Where is no Law, there is no tranſgreſſion*; but I mean chiefly *without his permiſſion and fore-knowledg*, yea, and I may add, without *his will and concurrence*, without which nothing can happen and fall out; it cannot be *beſide the will of God*, for then he were not *omniſcient*; or *againſt his Will*, for then he were not *omnipotent*. There is no Action of ours, but needeth the continued concurrence and ſupportation of his providence; and if he did not uphold us *in being* and *working*, we could do nothing.

2. Yet God can by no means be looked upon as the *direct Author* of it, or the *proper cauſe* of that *obliquity* that is in the Actions of the Creatures; for his providence is converſant *about ſin*, *without ſin*, as a Sun-beam lighteth upon a Dunghil, without being ſtained by it: This is beſt cleared by a collection and ſummary of all thoſe Actions, whereby, from firſt to laſt, providence is concerned in mans ſin; which are briefly theſe:

1. *Fore-knowledg* and *Pre ordination*; God intended and appointed that it ſhould be: Many that grant *pre-ſcience*, deny *pre-ordination*, leſt they ſhould make God the Author of Sin; but theſe *fear*, *where no fear is*: The Scripture ſpeaketh roundly, aſcribing both to God; *Him being delivered by the fore-knowledg and determinate counſel of God*, *Act.* 2. 23. Mark, *Peter* ſaith not onely τῇ προγνώσει, *by the fore-knowledg*, but ὡρισμένῃ βουλῇ, *determinate counſel*, which implieth a poſitive decree; now that cannot infer any guilt or evil in God, for God appointed it, as he meant to bring good out of it: Wicked men have quite contrary ends; thus *Joſeph* ſpeaketh to his Brethren, when they were afraid of his revenge, *Gen.* 50 19. *Am I in the place of God?* that is, was it *my deſign* to bring theſe things to paſs, or *Gods decree?* and who am I, that I ſhould reſiſt the will of God? And then again, Verſ. 20. *But as for you, ye thought evil, but God meant it for good, to bring it to paſs, as it is this day, to ſave much people alive*; that is, God *decreed* it otherwiſe then you *deſigned* it: your aim was wholy evil, his good.

2. There is *a permiſſion of it*: Gods decrees *imply* that ſin ſhall

be, but they do not *impel* or *enforce*; for he leaveth us to the liberty of our own hearts, and our own free choyce and work; he is reſolved not to hinder us, *Act.* 14. 16. *He ſuffered them to walk in their own ways*: God was not bound to hinder it, therefore permiſſion in God cannot be faulty, *Who hath given him firſt?* Were grace a *debt*, 'twere injuſtice to withhold it; and did God act out of *a ſervile neceſſity*, the Creatures might eject the blame of their miſcarriages upon the *faintneſs of his operation*: But God being free, neither obliged by *neceſſity of nature*, nor *any external rule and Law*, nor by *any foregoing merit of the Creatures*, may *do with his own as it pleaſeth him*; * and 'tis a ſhameleſs impudence in man to blame God becauſe *he is free*, when himſelf cannot endure to *be bound*.

3. There is a concurrence to the *Action*, though not to the *ſinfulneſs* of it: 'Tis ſaid, *Act.* 17. 28. *In him we live, move, and have our Being*: When God made the Creatures, he did not make them independent and abſolute; we had not onely Being *from him*, but ſtill we have it *in him*; We *are* in him, we *live* in him, and we *move* in him, κινούμεθα, we are moved or acted in him: All created images and appearances, are but like the *impreſs of a Seal* upon the waters, take away the *ſeal* and the *form* vaniſheth; ſubſtract the *influence of providence*, and preſently all Creatures return to their *firſt nothing*; therefore to every Action there needeth the ſupport and concurrence of God: ſo that the *bare Action or Motion* is good, and from God; but the *de-ordination*, and *obliquity* of it, is from man; it cometh from an evil will, and therein is diſcerned the free work of the Creatures.

4. There is a *deſertion* of a ſinner, and leaving of him to himſelf. God may *ſuſpend*, yea, and *withdraw* Grace out of *meer ſoveraignty*; that is, becauſe he will: But he never doth it, but either out of *Juſtice* or *Wiſdom*; Out of *Wiſdom*, for the *tryal* of his children, as in the buſineſs of the Embaſſadors, *God left Hezekiah, that he might know what was in his heart*, 2 *Chron.* 33. 31. So ſometimes in Juſtice, to *puniſh* the wicked, as *Pſa.* 81. 12. *I gave them up to their own hearts luſts, and they walked in their own counſels?* When Grace is withdrawn, which ſhould moderate and govern the affections, man is left to the ſway and impetuous violence of his own luſts: Now God cannot be blamed in all this; Partly becauſe he is not bound to give or continue *Grace*:

Partly

* *Homo Deum non niſi ex ſenſu ſuo metitur, nec de authoritate ejus cogitat, quin eam circumcidat, nec de libertate quin ei fibulam impoſitam velit; Pelagiani omnes naſcimur immo cum ſupercilio phariſaico hic character vix delebilis eſt; Homo ſibi obnoxium Deum exiſtimat non ſe Deo, &c.* Spanhem. *de gratia univerſali, in præf. ad Lect.*

Partly becauſe, when common light and reſtraints are violated, he ſeemeth to be bound rather to *withdraw* what is already given; and when men *put finger* in the eye of Nature, God *may put it out*, that they that *will not*, may not ſee: and if *the hedg* be continually *broken*, 'tis but juſtice *to pluck it up*; and then if the Vineyard be eaten down, who can be blamed? *Iſai.* 5. 5. Partly becauſe the ſubſequent diſorders do ariſe from mans *own counſel* and *free choyce*; therefore upon this *tradition* of God's, 'tis ſaid, *They walked in their own counſels*; that is, according to the free motion and inclination of their own ſpirits.

5. There is a *conceſſion* and giving leave to wicked inſtruments, to ſtir them up to evil, as carnal company, evil acquaintance, falſe prophets, 1 *King.* 22. 22. *I will go forth, and be a lying ſpirit in the mouth of Ahabs Prophets*; *And God ſaid, go forth*: In that ſcheam and draught of providence, the evil ſpirit is brought in, asking leave for wicked inſtruments: So, *Job* 12. 16. 'tis ſaid, *The deceiver and deceived are his*: He is ſoveraign Lord over all the inſtruments of deceit, ſo that they are reſtrained within bounds and limits, that they can do nothing further then he will give leave.

6. There is a *preſenting of occaſions*, and diſpoſing of them to ſuch providences as become a ſnare; but this can reflect no diſhonor upon God, becauſe the providences and objects are good in themſelves, and in their own nature *motives to duty*, rather then *temptations to ſin*: *Wicked men abuſe the beſt things, the Word* irritateth their *Corruption*; *Sin* getteth ſtrength by the *Commandment*, *Iſai.* 6. 9. *Go make the heart of this people fat*; that is, dull and heavy, as the * Aſs, which of all creatures hath the fatteſt heart, is the dulleſt: The *Prophet* is bidden to make their *hearts fat*; the preaching of the Word, which ſhould *inſtruct* and *quicken*, maketh them the more *groſs* and *heavy*: So alſo, they abuſe *mercies* and *miſeries*, *Pſal.* 69. 22. *Let their table become a ſnare, and their welfare a trap*: A ſinner, like a ſpider, *ſucketh poyſon* out of every thing; or, like the Sea, turneth the *ſweet influences of the Heavens*, the freſh ſupply of the rivers, into *ſalt water*; ſo *their table*, *their welfare*, all becometh a *curſe* and a *ſnare* to them: In this ſence 'tis ſaid, *Jer.* 6. 22. *I will lay ſtumbling blocks before this people*; that is, ſuch occaſions and providences as are a means to ruine them: In all which God moſt righteouſly promoteth the glory of his Juſtice.

* *Plutarch.*

7. A

7. A *judicial Tradition*, and delivering them up to the power of Satan, and their own vile affections, as *Rom.* 1. 26. *God gave them up to vile affections*; this is when God suffereth those κοιναὶς ἐννοίαις, those *common notices* to be quenched, and all manner of restraints to be removed: the truth is, we rather *give up our selves*; onely because God serveth *his ends* of it, 'tis said, *he giveth.*

8. A limitation of sin: As God appointeth the *measures of Grace* according to his own good pleasure; so also *the stint of sin*, it runneth out so far as may be for his glory, *Psal.* 76. 10. *The wrath of man shall praise thee, the remainder thereof shalt thou restrain*; so far as it may make for Gods glory, God letteth the fierceness of man to have its scope; But when 'tis come to the stint and bounds that providence hath set to it, 'tis quenched in an instant.

9. There is a disposal and turning of it to the uses of his glory: *Rom.* 3. 7. *Our unrighteousness commendeth his righteousness, and the truth of God aboundeth to his glory, through our lye: God* is *so good*, that he would not *suffer evil*, if he could not *bring good* out of it: In regard of the issue and event of it, Sin may be termed (as *Gregory* said of *Adams* fall) *felix culpa*, *An happy fall*, because it maketh way for the glory of *God*: 'Tis good to note how many attributes are advanced by Sin; *Mercy* in *pardoning*, *Justice* in *punishing*, *Wisdom* in *ordering*, *Power* in *over-ruling* it; every way doth our *good God* serve himself of the *evils of men!* The picture of providence would not be half so fair, were it not for these *black lines* and *darker shadows*. Well then, Let me never blame that *God* for *permitting* Sin, who is willing to discover so much mercy in the *remitting* of it.

Verse 14. *But every man is tempted, when he is drawn away of his own lust, and enticed.*

Here he cometh to shew the true and proper cause of Sin, having removed the false pretended cause, namely, *Gods providence* and *decree*: The true procreating cause of Sin is in every mans Soul, 'tis *his lust*; he carryeth that which is *fons & fomes*, the *food* and *fuel* of it in his own bosom. Now this lust worketh two ways, by *force* and *fraud*, *drawing away* and *enticing*, as in the Explication will more fully appear.

But

But every man is tempted,] He ſpeaketh ſo univerſally, becauſe none is free but Chriſt.

When by his own luſt] He ſaith *his own*, becauſe though we have all a corrupt nature *in common*, yet every one hath a *particular ſeveral inclination* to this or that ſin rooted in his nature: Or rather *own*, to exclude forreign force, and all violence from without; there is not a greater enemy then our own nature. [*His own luſt*] That I may ſhew you, what is meant by *luſt*, I muſt premiſe ſomething: 1. The Soul of man is chiefly and mainly made up of *deſires*, like a ſponge 'tis always thirſting, and ſucking of ſomething to fill it ſelf; All its Actings, even the firſt Actings of the Underſtanding, come out of ſome will, and ſome deſire, as the Apoſtle ſpeaketh, of *the wills, of the minde*, *Eph.* 2. 3. a place I ſhall touch upon again by and by. 2. At leaſt this will be granted, That the bent of the Soul, the moſt vigorous, commanding, ſwaying faculty of the Soul, is deſire; that δύναμις ἐπιθυμητικὴ is (I ſay) the moſt vigorous bent of the Soul. 3. Since the fall, man rather conſulteth with his deſires, then with any thing elſe, and there all action and purſuit beginneth; ſo that this faculty is eminently corrupted, and corrupteth and ſwayeth all the reſt; and therefore groſs luſts, the lower and baſer deſires, are called *the law of the members*, *Rom* 7. 23. deſires or luſts giving law to the whole Soul: Upon theſe Reaſons I ſuppoſe it is that all ſin is expreſſed by luſt, which, if taken in a proper and reſtrained ſence, would not reach the obliquities of the *whole nature* of man, but onely of *one faculty*, but becauſe there ſeemeth to be in the Creature a ſecret will and deſire, by which every act is drawn out and deſire is the moſt vigorous faculty, bending and engaging the Soul to action, the Spirit of God chooſeth to expreſs ſin by *luſt*, and ſuch words as are moſt proper to the *deſires* of the Creatures; 'Tis true, that in the Old Teſtament I finde it expreſſed by a word proper to the Underſtanding, by *inventions*, or *imaginations*, or *counſels*, whence thoſe phraſes, *walking according to their own imaginations*, and *walking in their own counſels*: But the New Teſtament delighteth rather in the other expreſſions of *concupiſcence* and *luſt*, words proper to the deſires; the reaſon of which difference I conceive to be, partly the manner of the *Hebrews*, who frequently uſe words of the *underſtanding* to note *ſuitable affections*; partly the ſtate of the world, who at firſt were *bruitiſh* in their *conceits*, and prone to *Idols*, and

therefore the Old Teſtament runneth in that ſtrain, *imaginations*, *counſels*, *&c.* and at length were *bruitiſh* in their *deſires*, and more prone to *groſs ſins*: and therefore in the New 'tis *luſts*, *concupiſcence*, *&c.* However, this I obſerve, that in the Old Teſtament there is ſome word, belonging to the *will* and *deſires*, adjoyned to thoſe words of the *underſtanding*, as the *imaginations of their own hearts*, *the counſels of their own hearts*; that is, ſuch imaginations as were ſtirred up and provoked by their own hearts and deſires: All this is premiſed to ſhew you, why the Scripture chooſeth to expreſs ſin by *luſt* and *concupiſcence*.

Now *luſt* may be conſidered two ways, { 1. As a *Power*. 2. As an *Act*.

1. As a *Power*, and ſo it noteth that habitual, primitive, and radical indiſpoſition to Good, and a diſpoſition to evil that is in all the faculties, the whole dunghil of corruption, which reeketh ſometimes in the Underſtanding by *evil thoughts*, ſometimes in the Will by *luſts* and *corrupt deſires*, and is the mother out of whoſe womb all ſin cometh; and as 'tis called *luſt* or *concupiſcence*, ſo 'tis called *fleſh*, the oppoſite contrary principle to *ſpirit*, *Gal.* 5.17. *The fleſh luſteth againſt the ſpirit*: there 'tis called *fleſh*, and its radical Act *luſting*.

2. Look upon it as an *Act*, and actual luſt or concupiſcence, and 'tis nothing elſe but the *riſings* and *firſt motions* of this fleſhly nature that is in us: Theſe luſtings are of two ſorts, thoſe of the *lower*, and thoſe of the *upper* Soul; the Apoſtle calleth them, *Epheſ.* 2. 3. *the wills of the fleſh, and of the mind.*

1. The *wills of the fleſh* are thoſe lower and more bruitiſh appetites, which are the riſe of luſt, wantonneſs, drunkenneſs, gluttony, called by way of emphaſis, the *luſts of the fleſh*: 1 *Joh.* 2. 16. *What ever is in the world is the luſts of the fleſh, the luſts of the eyes, and the pride of life*: By the luſts of the fleſh are meant the neighings of the Soul after outward pleaſures, and all manner of ſenſual and carnal delights; Now theſe, when they are improved into groſs and irregular Actions, ſtink in the noſtrils of nature: In * *Ariſtotle* they are called, ἐπιθυμίαι θηριώδεις, bruitiſh and belluine, not onely becauſe we have them in common with the beaſts, but becauſe they degenerate into a bruitiſh exceſs: Thus you ſee what luſts of the fleſh are. I confeſs they are ſometimes taken more largely, for any riſings of corrupt nature, it being moſt natural to us to be enſlaved

* *Ariſt. Ethic.* lib. 7. cap. 6.

enſlaved by ſenſual and fleſhly objects; the part is put for the whole.

2. The *wills of the minde* are the firſt riſings of the corruption that is in the upper Soul, as fleſhly reaſonings, thoughts and deſires, covetouſneſs, ambition, pride, envy, malice, &c. Theſe things I thought good to hint, to ſhew you what the Scripture intendeth by luſt, the vicious inclinations of our own ſpirits, chiefly thoſe *impetus primo primi*, the *firſt riſings* of original ſin.

He is drawn away, and enticed.] There is ſome variety among Interpreters in opening theſe two words: Some conceive that in theſe two words the Apoſtle giveth out two cauſes of ſin, one *internal*, which is luſt, as if that were hinted in the former word *drawn away by his luſt*: And the other *external*, to wit, the pleaſure that adhereth to the object, which is as the bait to entice the Soul, for the word ſignifieth, *enticed as with a bait*; and (as *Plato* ſaith) ἡδονὴ δέλεαρ κακῶν, *pleaſure is the bait of ſin*: Thus *Piſcator* and our Tranſlators ſeem to favor it, in putting the words thus, *when he is drawn by his own luſt, and enticed*, as if they would intimate to us this ſence, drawn away by his *own luſt*, and enticed by *the object*; whereas the poſture of the words, in the Original, referreth both to luſt, thus, *When he is drawn away and enticed by his luſt*. Others make theſe words to hint *ſeveral degrees* in the admiſſion of ſin, thus, firſt, *drawn away from God*, then *enticed by ſin*, then, in the next Verſe, *ſin conceiveth*, then *bringeth forth*, &c. Others, as *Pareus*, *Grotius*, &c. make theſe to be the *two parts* of ſin, and by *drawing away* (ſay they) is meant the departure from the *true good*, and by [*enticed*] the cleaving to evil: for look as in *Grace* there is ſomething *privative* and ſomething *poſitive*, a departure from evil, and a cleaving to good; ſo, on the contrary, there is in *Sin* a withdrawing from that which is good, and an enſnaring by that which is evil: I cannot altogether diſallow this ſence, though I rather incline to think, that neither *the object* nor *the parts* of evil are here hinted, but onely the *ſeveral ways* which luſt taketh to undo us; Partly by *force*, and ſo that word cometh in, ἐξελκόμενος, he is *drawn aſide*, or haled with the rage and impetuous violence of his deſires; Partly by *blandiſhment* and *allurements*, and ſo the other word is uſed, δελεαζόμενος, *he is enticed*, and beguiled with the promiſe and appearance of pleaſure and ſatisfaction to the Soul.

From this Verse observe:

Observat. 1. 1. *That the cause of evil is in a mans self*, in his own lusts, τῆς ἰδίας ἐπιθυμίας, the *Evah* in our own bosoms: *Corrupt nature* is not capable of an *excuse*; Sin knoweth *no mother* but your *own hearts*: every mans heart may say to him, as the heart of *Apollodorus* in the Kettle, * ἐγώ σοὶ τῶν αἰτία, 'Tis *I* have been the *cause of this*: Other things may concur, but the *root* of all is in your selves: A man is never truly humbled till he *smite upon his own thigh*, and doth express most indignation against himself: Do not say 'twas *God*, he gave a pure Soul, onely it met with viciously disposed matter: 'Tis not the *light*, but the *putrid matter* that made the Torch stink, though, 'tis true, it did not stink till it was lighted: You cannot altogether blame *the Devil*, * *suggestion* can do nothing without *lust*; I remember *Nazianzen* saith, τὸ πῦρ παρ' ἡμῶν ἦδη φλόξ τὸ πνεύματος, *The fire is in our wood, though it be the Devils flame*: You cannot blame the *world*, there are allurements abroad, but 'tis your fault to swallow the bait; if you would have resisted embraces, as *Tamar* did *Amnons*, the world could not *force* you: Do not cry out *of examples*, there is somewhat *in thee* that made thee close with the evil *before thee*; examples provoke abhorrency from the sin, if there be nothing in the man to suit with it: *Lot* was the more righteous for living in *Sodom*, and *Anacharsis* the more temperate for living in *Scythia*; ungodly examples are permitted to *encrease detestation*, not to *encourage imitation*. Do not cry out *of occasions*, *David* saw *Bathsheba* naked, but he saith, *I have sinned and done this evil*, *Psal.* 51. 4. Do not cast all the blame upon the iniquity of the times, *Good men* are best in *worst times*, *most glorious* when the generation is *most crooked*, *Phil.* 2. 15. most careful of duty when the age is most dissolute, *redeeming the time*, *for the days are evil*, *Ephes.* 5. 16. like fire that scorcheth most in the sharpest frost, or Stars that shine brightest in the dark nights: Do not blame the *pleasantness of the creatures*, you may as well say you will rebell against the Prince because he hath bestowed power upon you, and by his bounty you are able to make war against him; 'tis true, there is much in these things, but there is more in your hearts; 'tis your venomous nature that turneth all to poyson.

* *Plut. de sera Num. vindict.*

* *Diaboli Decipientis Calliditas & hominis consentientis voluntas.* Aug. de pecc. orig. lib. 2. cap. 37.

Observat. 2. 2. *That, above all things, a man should look to his desires*: All sin is called, ἐπιθυμία, lust or desire; God calleth for the *heart*, *My Son*

Son give me thy heart, which is the ſeat of deſires. The children of God, when they plead their innocency, urge *their deſires*, they fail in duty; * but their *deſires are to the remembrance of his name*. The firſt thing by which ſin diſcovereth it ſelf, is by luſt or deſire. All actions have their riſe from ſome inclination and tendency of the deſire towards the object: Before there is any thought or conſultation in the ſoul, there is ὄρεξις a general tendency or bent in the ſoul. Well then, look to your luſts or deſires, the whole man is ſwayed by them: Men are worldly or heavenly, as their deſires are; appetite followeth life: the *ſpirit* hath its *luſtings*, as well as the *fleſh*: See how 'tis with you. * Neh. 1. 11. Iſai. 26. 8.

3. *The way that luſt taketh to inſnare the ſoul, is by force and flattery*, either drawn away or inticed. *Obſervat.* 3.

Firſt, By violence, ἐξελκόμενος, drawn away, haled with it; *One way of knowing deſires to be irregular is, if they are violent and over pleaſing to the fleſh* When affections are impetuous, you have juſt cauſe to *ſuſpect* them, not to *ſatisfie* them. *David* would not touch the *waters of Bethlehem* when he *longed* for them, 2 *Sam.* 23. 7. Rage of deſires can never be lawful: *Greedineſs* is a note of *uncleanneſs*. Epheſ. 4. 19. When the heart boileth or panteth, 'tis not *love*, but *luſt*: When you find any ſuch force upon your ſpirits towards carnal objects, if you would be innocent, complain and cry out, as the raviſhed Virgin under the Law, if ſhe cryed out, ſhe was guiltleſs. 'Tis a ſign that ſin hath not gained your conſent, but committeth *a rape* upon your ſouls, when you cry out to God, *Rom.* 7. 24. *O wretched man that I am, who ſhall deliver me?* You may diſcern this force upon your ſouls.

1. When your deſires will not *endure conſultation*, or the conſideration of reaſon; but you are carryed on by a brutiſh rage, as *Jer.* 5. 8. *They were as fed horſes, every one neigh'd after his neighbours wife*: They had no more commands of themſelves then a fed horſe. So *Jer.* 8. 6. *Every one turneth into his courſe, as the horſe into the battel*: The rage of the horſe is ſtirred up by a warlike noiſe, and then they confront danger, and preſs on upon the pikes, and the heat of the battel; ſo they go on with an unbridled licence, againſt all reaſon and reſtraints, without any counſel and recollection: Your luſts will not allow you the pauſe of reaſon and diſcourſe.

2. When they grow more *contrarious by oppoſition*, and that

little check that you give to them is like the ſprinkling of water upon the coals, the fire burneth the more fiercely: This is that which the Apoſtle calleth πάθος ἐπιθυμίας, *the paſſionateneſs of luſt*; we tranſlate it a little too flatly, *the luſt of concupiſcence*. 1 *Theſ.* 4. 5. It noteth a raging earneſtneſs. This violence is moſt diſcerned in the irregular motions of the ſenſual appetite, which are moſt ſenſible, becauſe they diſturb reaſon, vex the ſoul, oppreſs the body: but 'tis alſo in other ſins; the Apoſtle ſpeaketh of it elſewhere, *Rom.* 1. 27. *They burned in their luſt one towards another.* 'Tis when Reaſon is ſo diſturbed and oppreſſed, that there can be no reſiſtance; yea, Grace it ſelf is over-born.

3. When they *urge and vex the ſoul* till fulfilled, which is often expreſſed in Scripture by a *langour* and *ſickneſs*: Now this is ſuch an heighth and exceſs of affection as is only due to objects that are moſt excellent and ſpiritual; otherwiſe 'tis a note of the power of luſt: *To be* * *ſick for Chriſt* is but a *duty*; ſo *worthy an object* will warrant the *higheſt affection*: but to be ſick for any outward and carnal object, noteth the impetuouſneſs and violence of ſin in the ſoul. Thus *Ammon* was *ſick for Tamar*, 2 Sam. 13. 2. that was a ſickneſs to death, the ſickneſs of luſt and uncleanneſs. *Ahab* was *ſick of covetouſneſs*, 1 Kings 21. 4. and *Haman* for honour, *Eſt.* 5. All violent affections urge the ſoul, and make it impatient; and becauſe affections are the *nails and pins* that tye body and ſoul together, leave a faintneſs and weakneſs in the body.

* Cant. 2. 5.

This violence of luſt may inform us,

1. Why wicked men are ſo *mad upon ſin*, and give themſelves over to it, to their *own diſadvantage*; *they draw iniquity with cart-ropes*, Iſai. 5. 18. As beaſts that are under the yoke put out all their ſtrength, to draw the load that is behind them: So theſe draw on wickedneſs to their diſadvantage, commit it, though it be difficult and inconvenient. So 'tis ſaid, *Jer.* 9. 5. *That they weary themſelves to commit iniquity.* What's the reaſon of all this? there is a violence in ſin, which they cannot withſtand.

2. Why the children of God cannot do as they would, withſtand a temptation ſo reſolutely, perform duties ſo acceptably; luſts may be ſtrong upon them alſo: 'Tis obſervable, that *James* ſaith, *Every man is tempted*, taking in the godly too: A wicked man doth nothing but ſin, his works are *meerly evil*; but a godly mans are not *purely good*; Rom. 7. 19. *The good that I would, I do*

not

not do; but the evil than I would not, that I do. Though they do not reſolve and *harden their faces* in a way of ſin, yet they may be diſcouraged in *a way of grace.* So *Gal.* 5. 17. *Ye cannot do the things that ye would*: Their reſolutions are broken by this violence, and potent oppoſition.

Secondly, Obſerve, The next way of luſt *is by flattery*, δελεαζόμενος, inticed, it cometh lapt up in the *bait of pleaſure*, and that mightily prevaileth with men; *Titus* 3. 3. *Serving divers luſts and pleaſures*; That's one of the impediments of converſion, luſt promiſeth delight and pleaſure. So *Job* 20. 12. *Wickedneſs is ſweet in his mouth, and he hideth it under his tongue*: 'Tis an alluſion to children, that hide a ſweet morſel under their tongues, leſt they ſhould let it go too ſoon: Neither is this only meant of ſenſual wickedneſs, ſuch as is converſant, about meats, drinks, and carnal comforts; but ſpiritual, as envy, malice, griping plots to undo and oppreſs others *Prov.* 2. 14. *They rejoyce to do evil, and delight in the frowardneſs of the wicked:* Revenge is ſweet, oppreſſion is ſweet, to a carnal heart. So *Prov.* 10. 23. *'Tis a ſport to a fool to do miſchief*; they are enticed with a kind of pleaſure of that which is miſchievous to another. Well then,

1. Learn to ſuſpect things that are *too delightful*: Carnal objects tickle much, and beget an evil delight, and ſo faſten upon the Soul. 'Tis time *to put a knife to the throat*, when you begin to be tickled with the ſweets of the world: Your foot is in the ſnare, when the world cometh in upon you with too much delight; that which you ſhould look after in the creatures, is their *uſefulneſs*, not their *pleaſantneſs*, that's the bait of luſt. * The Philoſopher could ſay That natural deſires are properly πρὸς τὰ ἀναγκαῖα *to what is neceſſary.* *Solomon* ſaith, *Prov.* 23. 31. *Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth it ſelf right.* You need not create allurements to your fancy, and by *the eye* invite *the taſte.* There are ſtories of heathens, that would not look upon excellent beauties, leſt they ſhould be inſnared: Pleaſures are but inticements, *baits* that have *hooks* under them: The Harlots lips drop *honey* in the *getting*, and *wormwood* in the *parting*, Prov. 7. like *Johns* book, *Honey in the mouth*, and *wormwood in the bowels.* God hath made man of ſuch a nature, that all carnal delights leave impreſſions of ſorrow at their departure.

* *Ariſt. Ethic.* lib. 7. cap. 6.

2. Learn what need there is of great care: pleaſure is one of the

baits

baits of luſt; the truth is, *all ſins are rooted in love of pleaſure*; therefore be watchful, *noon-day devils* are moſt *dangerous*, and ſuch things do us moſt miſchief, as betray us with *ſmiles* and *kiſſes*. Heathens were out, that adviſed to pleaſures, that by *experience* we might be weaned from them, as * *Tully* ſaith of youth, *voluptates experiendo contemnat*, by *uſe of pleaſures* let it learn to diſdain them, as the deſires are deaded and flatted to an accuſtomed object; But alas, this is the *bait* of luſt, rather then the *cure*; poor ſouls, they did not know a more excellent way! 'Tis true, *ſome curioſity* is ſatisfied by *experience*, but however the ſpirit groweth more ſottiſh and ſenſual; wicked men, when once they are taken in that ſnare, are in a moſt ſad condition, and think that they can never have enough of ſenſual pleaſures, all delight ſeemeth to them too ſhort; as one wiſhed for a *Cranes neck*, that he might have the longer reliſh of meats and drinks; and *Tacitus* ſpeaketh of another glutton, that though he could ſatisfie *his ſtomack*, yet not his *fancy* or *luſt*; *quod edere non potuit oculo devoravit*, his *womb* was ſooner filled then his *eye*.

* *M. T. Cicero in Orat. pro rege Oriot.*

Verſe 15. *Then when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed, bringeth forth death.*

Then when luſt] εἶτα Ν, After this, he goeth on in deſcribing the progreſs of ſin: after that luſt hath by *violence* withdrawn, and by *delight* enſnared the Soul, then ſin *is conceived*; and after conception, there is a *bringing forth*; and after the birth, *death*.

Hath conceived,] That is, as ſoon as ſin beginneth to form *motions* and *impulſies* into *deſires*, and to ripen things into *a conſent*; for ſin, or corrupt nature, having inclined the Soul unto a carnal object, by carnal apprehenſions laboureth to fix the Soul in an evil deſire: Now the *titillation* or *delight* which ariſeth from ſuch carnal thoughts and apprehenſions is called the *conception* of ſinne.

It bringeth forth] That is, perfecteth ſin, and bringeth it to effect, *within us*, by a full conſent and decree in the will, and *without us*, by an actual execution; the one is the forming and cheriſhing in the womb after conception, the other as the birth and production.

Sin

Sin.] That is, actual ſin; for the Papiſts go beſide the ſcope, when they infer hence, That luſt without conſent is not truly ſin: Our Saviour ſaith plainly, That the firſt titillations are ſinful; *Mat.* 5. 28. *Who ever looketh upon a woman to luſt after her, hath committed adultery with her already in his heart:* Though there be but ſuch *an imperfect conſent*, as is occaſioned by a *glancing thought*, 'tis *adultery*. But you will ſay, How is this place to be reconciled with that of *Paul*, Rom. 7. 8. where he ſaith, *Sin wrought in him all manner of luſt*; and here 'tis ſaid, *Luſt bringeth forth ſin?* I anſwer, By *ſin*, *Paul* underſtandeth that which *James* calleth here *luſt*, that is, evil nature, or the wicked bent of the ſpirit; and by *luſt*, the actual excitation of evil nature: But, by ſin *James* underſtandeth the actual formation and accompliſhment of thoſe imperfect deſires that are in the Soul.

And ſin, when 'tis finiſhed,] That is, actually accompliſhed, and by frequent acts ſtrengthened, and ſetled into an *habit*. But why doth the Apoſtle ſay, *When 'tis finiſhed*, are all the reſt *venial?* all corrupt motions, till ſin be drawn either to a *full conſent* or an *actual accompliſhment*, or a *perfect habit?* I anſwer, 1. The Apoſtle doth not diſtinguiſh between ſin and ſin, but ſpeaketh of the *intire courſe* and *method* of the ſame ſin, of the whole flux and order, and ſo rather ſheweth what death and hell *followeth*, then how 'tis *deſerved*: Every ſin is mortal in his own nature, and bindeth over the ſinner to death and puniſhment; but uſually men conſummate and perfect ſin, ere it lighteth upon them. 2. *Death* may be applyed as the *common fruit* to every degree in this *ſeries*, to the *conception* as well as the *production*, and to the *production* as well as the *conſummation* of it: The *Grand-father*, and *great Grand-father* hath an intereſt in the child, as well as the *immediate parent*; and *death* is a brat, that may be layd not only at *ſins door*, but *luſts*. 3. 'Tis good to note, that *James* ſpeaketh here according to the appearance of things to men; when luſt bringeth forth, and the births and conceptions of the Soul are perfected into a ſcandalous groſs ſin, men are ſenſible of the danger and merit of it.

Bringeth forth] That is, bindeth the Soul over to it; for in this ſucceſſion there is a difference, *luſt* is the *mother* of *ſin*, but *ſin* is the *merit* of *death*; and ſo *Cajetan* gloſſeth well, *generat meritorie*, it *bringeth forth*, as the work yeildeth the wages.

Death.] 'Tis but a modeſt word for damnation; the *firſt* and

second death are both implyed: for as the Apostle sheweth the *supream cause* of sin, which is *lust*; so the last and utmost result of it, which is *death*; not only that which is *temporal*, for then the *series* would not be perfect, but that other death, which we are always dying, and is called *death*, because life is neither desired, nor can it properly be said to be enjoyed; *Vivere nolunt, mori nescinnt*, they *would not live*, and *cannot dye*.

The Notes are these:

Observat. 1. 1. *That sin incroacheth upon the Spirit by degrees*; the Apostle goeth on with the *pedigree* of it, lust begetteth *strong* and *vigorous motions*, or *pleasing* and *delightfull thoughts*, which draw the mind to a *full and clear consent*, and then sin is *hatched*, and then *discloſed*, and then *strengthened*, and then the person is *destroyed*: To open the process or successive inclination of the Soul to sin, it will not be amiss to give the whole traverse of any practical matter in the Soul; there is first ὄρεξις, which is nothing but the *irritation of the object*, provoking the Soul to look after it; then there is ὄρμη, a motion of the sensitive appetite, or lower soul, which receiving things by the fancy, representeth them as a sensual good, and so a man inclineth to them, according as they are more or less pleasant to the senses, and then the *understanding* cometh to *apprehend* them, and the *will* inclineth, at least, so far, as to move the understanding to look more after them, and to advise about some likely means to accomplish and effect them, which is called βούλησις *consultation*; and when the understanding hath consulted upon the motion of the will, there followeth βούλη, a decree of the will about it, and then αἵρεσις, the actual choice of the thing, and then βούλημα, a *perfect desire*, and then *action*; and so sin is represented by the fancy to the *appetite*, and then fancy, being a friend, blindeth the understanding, and then the Soul beginneth to be engaged in the pursuit of it. If this course and method be a little too large for your thoughts, see it contracted in this passage of our Apostle, there is *concupiscence*, or corrupt nature, then *lust*, or some inclinations of the Soul to close with sin, then *delight*, then *full consent*, and then *action*, and then *death*. *David* observeth somewhat a like progress, *Psal.* 1. 1. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful.* Sin is never at a stay, first *ungodly*, then *sinners*, then *scorners*; first *counsels*, then *way*, then *seat*; and again, first *walk*, then

then *ſtand*, then *ſit*: you ſee diſtinctly there are three different terms for the *perſons*, the *objects*, the *actions*; firſt men *like* wickedneſs, then *walk* in it, then are *habituated*; firſt men are *withdrawn* into a way of ſin, then *confirmed*, then *profeſs* it: To do any thing that the Lord hateth, is to *walk in the counſels of the ungodly*; to go on with delight, is to *ſtand in the way of ſinners*; to harden our hearts againſt checks of conſcience and reproofs, is to commence into the higheſt degree, and *to ſit* (as 'tis there expreſſed) *in the ſeat of ſcorners*; or as 'tis in the Septuagint, τῶν λοιμῶν, to affect the honour of the chair of peſtilence: Thus you ſee men go on from *aſſent* to *delight*, from *delight* to *obduracy*.

Uſe. 1. Oh that we were wiſe then to riſe againſt ſin betimes! That we *would take the little foxes*, Cant. 2. 15. even the firſt appearances of corruption! That we would *daſh Babylons brats againſt the ſtone*, *Pſal.* 137. *Hugho*'s gloſs is pious, though not ſo ſuitable to the ſcope of that place, *ſit nihil in te Babylonicum*, the leaſt of *Babylon* muſt be checked; not only the grown men, but daſh the little ones againſt the ſtone. A Chriſtians life ſhould be ſpent in watching *laſt*; the debates of the Soul are quick, and ſoon ended, and, without the mercy of God, that may be done in little more then an inſtant, that may undo us for ever: 'Tis dangerous * *to give place to Satan*; the devil will draw us from *motions* to *action*, and from thence to *reiteration*, till our hearts be habituated and hardned within us: *Eccl.* 10. 13. *The beginning of a fooliſh mans ſpeech is fooliſhneſs, but the latter end is fooliſh madneſs*: From *folly* they go on to *down-right paſſion*. Small breaches in a Sea bank, occaſion the ruine of the whole, if not timely repaired: Sin gaineth upon us by inſenſible degrees, and thoſe that are once in Satans ſnare, are ſoon taken by him at his will and pleaſure.

* Ephes. 4. 27.

* *Homicidii feſtinatio eſt prohibere naſci, etiam conceptum utero dum adhuc ſanguis in hominem deliberatur diſſolvere non licet, nec refert natura natam quis eripiat animam an naſcentem diſturbet.* Tertul. in Apol.

Uſe 2 It reproveth them that boldly adventure upon a ſin, becauſe of the ſmalneſs of it, beſides the offence done to God, in ſtanding with him for a trifle, as the *ſelling of the righteous* is aggravated in the Prophet by the little advantage *for a pair of ſhoes*: Conſider the danger to your ſelves; Great faults do not onely ruine the Soul, but leſſer; dallying with temptations is of a ſad conſequence: *Cæſar* was killed with *bodkins*; Look as * 'tis murther to ſtifle an Infant in the womb, ſo 'tis ſpiritual murther to ſuppreſs and choke the conceptions of the Spirit; but on the other ſide, 'tis but a neceſſary rigor to daſh *Babylons brats*, and to ſuppreſs ſin in the con-

conception and growth, ere it be ripened and perfected: We are ſo far to abhor ſin, as to beware of the *remote tendencies*, yea, to avoyd the *occaſions of it*, 1 *Theſſ.* 5. 22. If it be but *male coloratum* (as *Bernard* gloſſeth) of an ill look and complexion, 'tis good to ſtand at a diſtance.

Obſervat. 2. 2. Luſt is fully *conceived*, and *formed* in the Soul, when the will is drawn to *conſent*; the *decree in the will* is the ground of all *practiſe*: Look as duties come off kindly, when once there is a decree in the will, *Pſal.* 32. 5. *I ſaid I will confeſſe my tranſgreſſions unto the Lord*; *David* had gotten his will to conſent to acts of Repentance, and then he could no longer keep ſilence: So, on the other ſide, all acts of ſin are founded in the fixed choyce and reſolution of the will, *I will purſue*, *I will overtake*, ſaid mad *Pharaoh*, *Exod.* 15. 9. and that engaged him in acts of violence. Now this decree of the will is moſt dangerous, in the general choyce of our way and courſe, for as Religion lieth in the *ſetled reſolution* of the Soul, when we make it our *work* and *buſineſs*, as *Barnabas* exhorted the new Converts, that *with purpoſe of heart they would unto the Lord*, *Act.* 11. 23. τῇ προθέσει τῆς καρδίας, that they would reſolvedly decree for God in the will: So, when the Apoſtle ſpeaketh of his holy manner of life, he calleth it, προθεσιν, *his purpoſe*, 2 *Tim.* 3 10. So alſo, the ſtate of ſin lieth in a worldly or carnal choyce, as the Apoſtle ſaith, 1 *Tim.* 6. 10. *He that will be rich*; that is, that hath decreed, and fixed a reſolution in his Soul, to make it his onely ſtudy and care to grow rich, and get an Eſtate, he is altogether carnal: A Child of God may be over born but uſually he doth not fix his will, *Rom.* 7. 16. *I do that which I would not*; or if his will be ſet, yet there is not a *full conſent*, for there will be continual diſlikes from the new Nature: I confeſs ſomtimes, as there is too much of *deliberation* and counſel in the ſins of Gods Children, (as you know *Davids* ſin was a continued *ſeries* and plot,) ſo too much of *reſolution* and *the will*; but this in *acts of ſin*, not in the *courſe* and *ſtate*, their manner of life and *purpoſe* is godly. Well then, If luſt hath inſinuated into your thoughts, labor to keep it from a *decree*, and gaining the conſent of the will; ſins are the more *hainous*, as they are the more *reſolved* and *voluntary*.

Obſervat. 3. 3. What is *conceived* in the heart, is uſually *brought forth* in the life and converſation: Luſt, when it hath *conceived*, *bringeth forth*

forth ſin; that's the reaſon why the Apoſtle *Peter* directeth a Chriſtian to ſpend the firſt care about the heart, 1 *Pet.* 2. 11, 12. *Abſtain from fleſhly luſts, and then have your converſations honeſt*; as long as there is luſt in the heart, there will be no cleanneſs in the converſation, as worms in wood will at length cauſe the rottenneſs to appear: How ſoon do luſts bewray themſelves! Pride runneth into the *eyes*, therefore we read of *haughty eyes*, *Prov.* 6. 16. or into the *feet*, cauſing a ſtrutting gate, or geſture: A wanton minde peepeth out through wanton eyes, and a gazing look; A gariſh frothy ſpirit bewrayeth it ſelf in the vanity of apparel, and a filthy heart in the rottenneſs of communication; the eyes, the feet, the tongue, the life, do eaſily bewray what is ſeated in the heart: *Momus*, in the Fable, quarrelled with God for not making a window at every mans breſt, that others might ſee what was in it; there needeth no ſuch diſcovery: Time ſheweth what births there are in the womb; ſo will the life what luſts are conceived and foſtered in the heart, for *luſt* delighteth *to bring forth*. Well then,

1. Learn, that Hypocrites cannot always be hidden; diſguiſes will fall off: Men flatter themſelves in their hidden ſins, but *they will be found hateful*, *Pſal.* 36. 2. that is, ſcandalous and inconvenient; God hath peremptorily determined, that *their wickedneſs ſhall be ſhewed before the Congregation*, *Prov.* 26. 26. ſome miſ-behavior will bring it to light: *art and fiction is not durable*; the Apoſtle ſaith, 1 *Tim.* 5. 25. *They that are otherwiſe cannot be hidden*, that is, otherwiſe then good.

2. Learn the danger of neglecting *luſts* and *thoughts*; if theſe be not ſuppreſſed, they will ripen into *ſins*, and *acts* of filthineſs; while we are negligent, and our care is intermitted, the buſineſs of ſin thriveth and goeth on: allowed thoughts bring the minde and the temptation together; *David* muſed on *Bathſheba*'s beauty, and ſo was all on fire; 'Tis ill dallying with thoughts.

3. Learn what a mercy it is to be hindred of our *evil intentions*, that ſinful conceptions are *ſtill born*, and when we wanted no luſt, we ſhould want an occaſion; meer reſtraints are a bleſſing, we are not ſo evil as otherwiſe we would be: *luſt would bring forth*; God would have *Abimelech* to acknowledg mercy in a *reſtraint*, *Gen.* 20. 6. *I with-held thee from ſinning againſt her*: *David* bleſſed God that the raſh executions of his rage were prevented,

Bleſſed be the God of Iſrael, which ſent thee to meet me this day, 1 *Sam.* 25. 32. God ſmote *Paul* from his horſe, and ſo took him off from perſecution, when his heart boyled with rancor and malice againſt the Saints, *Act.* 9. Oh, take notice of ſuch inſtances, when your way of *ſin* hath *been hedged up* by providence, *Hoſea* 2. 8. and though luſts be not checked, yet the execution is diſappointed; you were mad, and ſhould have gone on furiouſly, but *that God fenced up their way with thorns.*

Obſervat. 4. 4. That the reſult and laſt effect of Sin is death; So the Apoſtle *Paul*, *Rom.* 6. 21. *The end of theſe things is death:* it cometh with a pleaſing and delightful ſweetneſs, promiſing nothing but ſatisfaction and contentment, but *the end is death:* So *Ezek.* 18. 4. *The Soul that ſinneth, it ſhall dye*; 'tis an expreſs Law that brooketh onely the exception of Free Grace, it ſhall dye temporally, dye eternally; this is a principle impreſſed upon Nature, the very Heathens were ſenſible of it, *Rom.* 1. 32. *Knowing that they which commit ſuch things are worthy of death:* mark, the Apoſtle ſaith the *Heathens* knew it; Conſcience being ſenſible of the wrong done to the God-head, could fear nothing leſs from angry Juſtice. *Draco* the riged *Law giver* being asked, *Why, when ſins were not equal, he appointed death to all*, Anſwered, *He knew that ſins were not all equal, but he knew the leaſt deſerved death.* This was that that made the *Heathens* at ſuch a loſs for a ſatisfaction to divine Juſtice, becauſe they could finde none ſufficient to redeem their guilty Souls from *the dread of Death*, and therefore the firſt effect of the bloud of Chriſt upon the conſcience, is *purging* Heb. 9. 14. *from dead works*; That is, from *that ſentence of death* which the conſcience receiveth, by reaſon of our works. The Papiſts in this point, worſe then the *Heathen*, hold ſome ſins venial in their own nature; 'tis true, 'tis ſaid 1 *John*, 5. 17. *There is a ſin not unto death*, but that place ſpeaketh of the *event*, not *the merit*, words, evil *thoughts*, the leaſt *ſins*, deſerve death: Do not think God will be ſo extream; if you have no better plea, that will be a ſorry refuge in the day of *wrath.* * *David a Mauden*, a learned Papiſt, ſaith, *Theſe ſins are only to be counted mortal*, 1. *which are ſaid to be an abomination to God, and hated by him in Scripture.* 2 ly. *To which a* væ, *or woe is expreſly denounced*, Or 3 ly. *Are diſtinctly ſaid to be worthy of eternal death.* Or 4 ly. *To exclude and ſhut out from the Kingdom of heaven.* Or 5 ly. *Such as by the law of Na-*

* *David a Mauden in præfat. Comment. in Decalog.*

ture

ture are directly repugnant to the love of God, or our Neighbour. But alas! all this is to be *wiſe without the word:* 'Tis true God heth expreſly declared more of his diſpleaſure againſt theſe Sins then others, and therefore we are more bound and engaged to avoid them, but they are all *Mortal* in their *Merit.*

It teacheth us how to ſtop the violence of Luſt, this will be *Death and Damnation.* Oh, conſider it, and ſet it as a *flaming Sword* in the way of *your Carnal delights.* Obſerve how wiſely God hath ordered it, much of ſin is *pleaſant,* I, but there's *Death in the pot,* and ſo *Fear* may counterballance *Delight*; another part of ſin is *ſerious,* as worldlineſs, in which there is no groſs Act, and ſo there being *nothing foul* to work upon *ſhame,* there is ſomething *Dreadful* to work upon *Fear:* Well then, awaken the Soul, conſider what *wiſdome* ſaith, *Prov.* 8. *ult. He that forſaketh me loveth death*; 'tis againſt nature for a Creature to *love its own death,* all naturall motions are for ſelf-preſervation: Oh, why then ſhould I ſatisfie my fleſh, to endanger my ſoul? God himſelf puts on a paſſion, and reaſoneth thus with us, *Ezek.* 11. *Why will ye dye, O houſe of Iſrael?* Why will you wilfully throw away your own Souls? Why will ye for a ſuperfluous Cup, adventure to drink a Cup of wrath unmixed? For a little eſtate in the world, make hell your portion? 'Tis ſweet for the preſent, but 'twill be *Death*; ſin's *beſt* is ſoon ſpent, the *worſt* is alwayes *behind.* *Uſe* 1.

It ſheweth what reaſon we have to *mortifie ſin,* leſt it *mortifie us*; no ſins are *mortal,* but ſuch as are not *Mortified,* either *ſin* muſt *dye,* or the *ſinner:* The life of ſin, and the life of a ſinner, are like two Buckets in a Well, if the one goeth up, the other muſt go down; when *ſin liveth,* the *Sinner muſt dye*; there is an *evil in ſin,* and *an evil after ſin: the evil in ſin,* is the violation of Gods Law, and *the evil after ſin,* is the juſt puniſhment of it. Now thoſe that are not ſenſible *of the evil in ſin,* ſhall be ſenſible of *the evil after ſin.* To the regenerate perſon, all Gods diſpenſations are to ſave the *perſon,* and deſtroy *the ſin,* *Pſal.* 99. 8. *Thou waſt a God that forgaveſt them, and tookeſt vengeance of their inventions.* God ſpared the *Sinner,* and took vengeance on the *ſin*; but the *unmortified* perſon ſpareth his ſins, and his life goeth for it, as the Apoſtle *Paul* ſpeaketh of himſelf, when the power of the word came firſt upon him, *Rom.* 7. 9. *Sin revived, and I dyed* Sin was exaſperated, and he felt nothing but terror and condemnation. Oh, then conſider *Uſe* 2.

ſider 'tis better ſin ſhould be condemned, then you ſhould be condemned, as the Apoſtle ſpeaketh of the *Condemnation of ſin*, Rom. 8. 3. *For ſin, he condemned ſin in the fleſh*; That is, Chriſt being made a Sacrifice for *ſin*, ſin was *condemned to ſave the ſinner*: reaſon thus within your ſelves, it is better *ſin ſhould dye*, then I *ſhould dye*; *Thy life goes for its life*, as 'tis in the Prophets parable, therefore let me *deſtroy my ſin, that my Soul may eſcape.*

1 King. 20. 39.

Uſe 3. Bleſs God that hath delivered you out of a *ſinfull ſtate*, your Soul hath eſcaped *a ſnare of death*; Oh, never look back upon *Sodom* but with deteſtation, bleſs God that you are eſcaped. *Bleſſed be the Lord that gave me counſel in my reins*, Pſal. 16. 7. I might have been Satans bond-ſlave, luſts vaſſal, and have earned no other wages but my own *Death*, but he hath called me to *life and peace*. Converſion is one where expreſſed, by *a calling out of darkneſs into a marvellous light*, that's much; but in another by a *Tranſlating from Death to life*, that's more. 'Tis no leſs change then from *Death to Life*; I might have waſted away my days in pleaſure, and vanity, and afterward gone to hell. *Oh, bleſſed be the name of God for evermore, that hath delivered me from ſo great a Death.*

Verſe 16. *Do not erre my beloved Brethren.*

The Apoſtle having diſputed the matter with them, about Gods being the Author of Sin, he diſſwadeth them from this Blaſphemy. There is no difficulty in this verſe.

Do not erre] μὴ πλανᾶσθε; Do not wander, a metaphore taken from ſheep, and ſometimes it noteth *Errors in practiſe*, or going off from the word, as *a rule of righteouſneſs*, as 'tis ſaid, Iſa. 64. *We have erred from thy ways*; ſometimes *errors in judgement*, or going off from the word, at *the Standard*, and *meaſure* of Truth which we moſt commonly expreſs by this Terme *Error.*

My beloved Brethren.] Dealing with them about an error, he dealeth with them very meekly, and therefore is the compellation ſo loving and ſweet.

This verſe will afford ſome points.

Obſervat. 1. 'Tis not good to brand things with the name of Error, till we have proved them to be ſo: After he had diſputed the matter with them, he ſaith, *Erre not.* 1. Looſe flings will do no good: to play about

about us with terms of Hereſie and Error, doth but prejudice mens mindes, and exulcerate them againſt our Teſtimony: None but fools will be afraid of hot words; *Diſcoveries* do far better then *Invectives*: uſually that's a *peeviſh zeal* that ſtayeth in *generals*; 'Tis obſervable, *Mat.* 23. from Verſ. 13. to 33. our Saviour denounceth never *a Woe*, but he preſently rendereth *a Reaſon* for it, *Woe unto you, for ye ſhut the Kingdom of Heaven*; and again, *Woe unto you, for ye devour Widows houſes*, &c. You never knew a man gained by looſe flings; the buſineſs is to make good the charge, to diſcover what is *Hereſie*, and what is *Antichriſtianiſm*, &c. 2. This is an eaſie way to blemiſh the holy Truths of God: How often do the Papiſts ſpread that Livery upon us, *Hereticks* and *Schiſmaticks! They ſpeak evil of things they do not know*, *Jude* 10 When men are loath to deſcend to the *tryal* of a way, they blemiſh it; *Act.* 24. 14. *The way which they call Hereſie, we worſhip the God of our Fathers*: Men condemn things ſuddenly and raſhly, and ſo often Truth is miſ called; If matters were diſpatched by *Arguments* rather then *Cenſures*, we ſhould have leſs differences: The moſt innocent Truths may ſuffer under an odious imputation; * the Spouſe had *her vail* taken from her, and repreſented to the world as a proſtitute: * The Chriſtians were called, *Genus hominum ſuperſtitionis malificæ*, A wicked ſort of men, and Chriſtianity a Witchery and Superſtition.

* *Cant.* 3.
* *Tacit. Annal. l.* 15. *Sueton. in Nero. ca.* 16.

Oh then, that in this age we would practice this! Be leſs in *paſſion*, and more in *argument*! That we would condemn things by *reaſoning*, rather then *miſ-calling*! That we were leſs in generals, and would deal more particularly! This is the way to *ſtabliſh men in the preſent Truth*. In Morals the Word ſeldom doth good, but when 'tis brought home to the *very caſe*: Thunder at a diſtance doth not move us ſo much as a clap in our own *Zenith*, that maketh us ſtartle: *General Invectives* make but *ſuperficial impreſſions*; ſhew what is an Error, and then call it ſo; truly that was the way in ancient times: at firſt indeed, for peace ſake, * ſome have obſerved that the Fathers declaimed generally againſt Errors about the power of Nature, not medling with the perſons or particular Tenets of *Pelagius* and his diſciples; but afterward they ſaw cauſe for being more particular: Looſe Diſcourſes loſe their profit; Blunt Iron, that toucheth many points at once, doth not enter, but make a bruiſe; but a Needle, that toucheth but one point, entereth

Uſe.

* *See Viſſer. de Britan. Eccleſ. primordiis. pag.* 221.

to the quick: When we come to deal particularly with every *mans work, what the fire tryeth it*, 1 *Cor.* 3. 13. I do the rather urge this becauſe uſually *ungrounded zeal* ſtayeth in *generals*, and thoſe that know leaſt, are moſt looſe and invective in their diſcourſes.

Obſervat. 2. 2. We ſhould as carefully avoyd *Errors*, as *Vices*; a *blinde eye* is worſe then *a lame foot*, yea, a blinde eye will cauſe it; he that hath not light is apt to ſtumble; *Rom.* 1. 26. firſt they were given up, εἰς πάθη ἀτιμίας, to a *vain minde*, and then to *vile affections*: Some Opinions ſeem to be remote, and to lie far enough from practice, and yet they have an influence upon it, they make the *heart fooliſh*, and then the *life* will not be *right*: There is a link and cognation between Truth and Truth, as there is between Grace and Grace; and therefore *ſpeculative Errors* do but make way for *practical*. Again, There are ſome Errors that ſeem to encourage ſtrictneſs, as *Free will, univerſal Grace, &c.* but, truly weighed, they are the greateſt diſcouragement; and therefore it hath been the juſt Judgement of God, that the broachers of ſuch Opinions have been moſt looſe in life, and (as the Apoſtle *Peter* maketh it the character of all erroneous perſons, 2 *Pet* 2.) vain and ſenſual. The Apoſtle *Paul* preſſeth ſtrictneſs, and *our work* the more earneſtly, becauſe *God muſt work all*, *Phil* 2. 12, 13. Well then, Beware of erroneous conceits, your ſpirit is imbaſed by them; Men think nothing is to be ſhunned but what is *foul in act*, and ſo publiquely odious: Conſider, there is *filthineſs in the ſpirit, as well as in the fleſh*, 2 *Cor.* 7. 1. and a *vain minde* is as bad, and as odious to God, as a *vicious life*: Error and Idolatry will be as dangerous as Drunkenneſs and Whoredom, and therefore you ſhould as carefully avoyd them that would entice you to Errors, as thoſe that will draw you to ſin and profaneneſs; for Error, being the more plauſible of the two, the deluſion is the more ſtrong; natural Conſcience will ſmite for Profaneneſs. Many, I am perſwaded, dally with Opinions, becauſe they do not know the dangerous reſult of them: All falſe principles have a ſecret, but peſtilent influence on the life and converſation.

Obſervat. 3. 3. [*Do not err,*] That is, do not miſtake in this matter, becauſe 'tis an hard thing to conceive how God concurreth to the *act*, and not to the *evil of the act*; how he ſhould be the Author of all things, and not the Author of ſin; therefore he ſaith, however it be difficult to conceive, yet *Do not erre*: The Note is, *That where*

Truths

Truths cannot be plainly and eaſily made out to the apprehenſion, men are apt to ſwerve from them: Many Truths ſuffer much, becauſe of their intricacy; Errors may be ſo neer like, that 'tis hard to diſtinguiſh them: The nature of man is prone to Error, and therefore when the Truth is hard to finde out, we content our ſelves with our own prejudices: All Truths are encumbred with ſuch a difficulty, that they which have a minde to doubt, and wrangle, do eaſily ſtumble at it: *John.* 6. 60, 66. *This is an hard ſaying, Who can hear it?* that is, underſtand it; And then, *From that time many of his Diſciples went back, and walked no more with him*: When there is ſomething to juſtifie our prejudices, we think we are ſafe enough; God leaveth juſtly ſuch difficulties for a ſtumbling block to them that have a minde to be offended: The Phariſees, and people that had followed Chriſt, thought themſelves well enough, becauſe of the darkneſs of thoſe expreſſions, as if it did juſtifie their Apoſtacy; So when there are ſome *involucra veritatis*, ſome covers of difficulty, in which Truth is lapped up from a common eye, we think our aſſent may be excuſed: As Jews ſay, That ſurely *Chriſt was not the Meſſiah, becauſe he did not come in ſuch a way as to ſatisfie all his own Countrey-men*; So, many refuſe Truth, becauſe 'twill require ſome induſtry, and exerciſe to finde it out: God never meant to ſatisfie, * *hominibus præfracti ingenii*, men of a captious and perverſe wit; and therefore Truth is repreſented in ſuch a manner, that though there be *plainneſs enough* to thoſe that have a minde to know, yet *difficulty enough* to harden others to their own ruine: Men would fain ſpare the pains of prayer, ſtudy and diſcourſe, they are loath to *cry for knowledg, to dig for it as for ſilver*, *Prov.* 2. 5. They love an eaſie ſhort way to Truth, and therefore run away with thoſe miſtakes which *come next to hand*, vainly imagining that God doth not require belief to ſuch things as are difficult and hard to be underſtood; They do not look to what is *ſound* and *ſolid*, but what is *plauſible*, and at firſt bluſh reconcileable with their thoughts and apprehenſions.

* *Camero de Eccleſ.*

You ſee then what need you have to pray for gifts of interpretation, and a *door of utterance* for your Miniſters, and a knowing heart for your ſelves, that you may not be diſcouraged by the difficulties that fence up the way of Truth: Pray that God would give us a clear ſpirit, a plain expreſſion, and your ſelves a right *Uſe* 1.

understanding; this will be better, then to cavil at the dispensation of God, that he should leave the world in such doubt and suspence. *Chrysostom* observeth, That the Saints do not pray, *Lord make a plainer Law*, but *Lord open my eyes, that I may see the wonders of thy Law*; as *David* doth: 'Twere an unjust demand for blind men, or they that willingly shut their eyes, to desire God to make such a Sun, that they might see; 'tis better to desire gifts of the Spirit for the Minister, that the *Scriptures might be opened*; and the grace of the Spirit for our selves, that our *understandings might be opened*, that so we may come to discern the mind of God.

Use 2. It sheweth how much they are to blame that darken truth, and make the things of God the more obscure: *They darken counsel by words*; That by method, or manner of speaking, perplex the understanding, that people can hardly reach the letter of things delivered: Many men have a faculty to raise a cloud of dust with their own feet, and so darken the brightness and glory of the Scriptures; certainly such men either envy the commonness of knowledg, or serve their own esteem, when they draw all things to a difficulty, and would seem to swim there, where they may easily wade, yea pass over dry-shod.

Observat. 4. 4. Again from that [*Do not err,*] take in the weightiness of the matter, Ah would you err in this point? in a business that doth so deeply intrench upon the honour of God? The mistake being so dangerous, he is the more earnest; Oh do not err: The Note is; *That Errors about the Nature of God are very dangerous.* There is nothing *more natural* to us, then to have ill thoughts of God, and nothing *more dangerous*; all practise dependeth upon it, to keep the glory of God unstained in your apprehensions, you shall see *Rom.* 1. 23, 24. *They changed the glory of God, &c. And then God gave them up to uncleanness. Idolatry* is often expressed by *Whoredom*; bodily and spiritual uncleanness usually go together: ill thoughts of God debauch the spirit, and make men lose their sense and care of piety. Well then, take heed of erring this Error, let not the Nature or Glory of God be blemished in your thoughts, abhor whatever cometh into your mind, or may be suggested by others, if it tend any way to abate your esteem of God, or to eclipse the divine Glory in your apprehensions.

Observat. 5. 5. From that [*my beloved Brethren*] *Gentle dealing will best become.*

become diſſwaſives from Error. One ſaith, We muſt ſpeak to Kings ῥήμασι βυσσίνοις *with ſilken words*: Certainly we had need to uſe much tenderneſs to perſons that differ from us, ſpeak to them in *ſilken words*, where the *matter* is like to diſpleaſe, the *manner* ſhould not be bitter: Pills muſt be ſugred, that they may down the better; many a man hath been loſt through violence; you engage them to the other party, as *Tertullian*, when he had ſpoken favourably of the *Montaniſts*, by the violence of the Prieſts of *Rome* he was * forced into their fellowſhip: Meekneſs may gain thoſe that *are not engaged*; Men of another party will think all is ſpoken out of rage and anger againſt them, 'tis good to give them as little cauſe as may be, eſpecially if but inclining through weakneſs to an Error: Oh *do not err, my beloved Brethren*; I would to God we could learn this wiſdom in this age. 2 *Tim.* 2. 25. *In meekneſs inſtructing thoſe that oppoſe themſelves, if peradventure God will give them repentance to the acknowledging of the truth.* Others will brook ſharpneſs better then they: Every man that is of a contrary opinion, thinketh that he hath the *advantage ground* of another, as being in the right; and *pride is always touchy*: Outward groſs ſins fill the Soul with more ſhame, and upon condition there is not that boldneſs of reply, for a man is ſo far *under another*, as he may be *reproved* by him: But now here, where every man thinketh himſelf upon equal or higher terms, we had need deal the more meekly, leſt pride take prejudice, and out of a diſtaſte of the *manner*, ſnuff at the *matter* it ſelf: But of this elſewhere.

* *Prorſus in Montani partes tranſivit, Pamel in vita. Tertul.*

Verſe 17. *Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableneſs, neither ſhadow of turning.*

He taketh occaſion from the former matter, which was to ſhew you, That God was not the *Author of ſin*, to ſhew you, That God is the *Author of all good*, eſpecially the ſpiritual gifts and graces beſtowed on us, in which there is an Argument ſecretly couched; the Author of all good cannot be the Author of evil: now *every good and perfect gift* is of God; and becauſe the Argument ſhould be the more ſtrong, by an alluſion to the Sun, he repreſenteth God in the latter part of the Verſe as *eſſentially* and *immutably* good.

Every good gift,] The Vulgar readeth the *beſt gift*, properly enough to the *ſence*, but not to the original words; *the gift* is called *good*, Either, 1. To exclude thoſe gifts of Satan, which are indeed *injuries*, rather then *gifts*; a blind mind 2 *Cor.* 4. 4. unruly affections, *Epheſ.* 2. 2. Theſe gifts that are *from beneath* are not *good*. 2. To note the kind of gifts which he ſpeaketh of, not *common mercies*, but *good gifts*, ſuch as the Apoſtle calleth elſewhere πνευματικὰς εὐλογίας, *ſpiritual bleſſings*, Epheſ. 1. 3. 'Tis true, all *common gifts* come from the divine bounty; but the Apoſtle intendeth here ſpecial bleſſings, as appeareth partly by the attributes, *good* and *perfect*: 'Tis true, ſome diſtinguiſh between the two clauſes, making δόσις ἀγαθὴ, or *good gift*, to imply earthly bleſſings, and δώρημα τέλειον, *perfect gift*, to imply heavenly or ſpiritual bleſſings; but I ſuppoſe that's too curious; theſe two words imply the ſame mercies with a different reſpect, as by and by: Partly, becauſe ſuch mercies ſuit with the context, look upon it forward or backward; in the foregoing Verſes he ſpeaketh about Gods being the *Author of ſin*, and no Argument is ſo fit to batter down that conceit, as that God is the *Author of ſpecial and ſaving Grace*; and in the following Verſe he inſtanceth in Regeneration. Partly, becauſe thoſe mercies are moſt clearly from God, and need little of the concurrence of ſecond cauſes.

And every perfect gift] That is, ſuch as do any way conduce to our *perfection*, not only *initial* and *firſt grace*, but all the progreſſes in the ſpiritual life; and at laſt perfection, and eternal life it ſelf, is the gift of God: Though *eternal death* be a *wages*, yet *eternal life* is a *gift*, and therefore the Apoſtle diverſifieth the phraſe when he compareth them both together, *Rom.* 6. 23. The ſum is, That not only the beginning, but all the gradual acceſſes from *grace* to *glory* are *by gift*, and from the free mercy of God.

Is from above,] That is, from Heaven; the ſame phraſe is elſewhere uſed, *John* 3. 21. *He that cometh from above is above all*; that is, from Heaven, and Heaven is put for God, as *Luk.* 15. 21. *I have ſinned againſt Heaven, and againſt thee*; that is againſt God, and his earthly father: And I ſuppoſe there is ſome ſpecial Reaſon why our bleſſings are ſaid to be from above, becauſe they were *deſigned* there, and thither is their aim and tendency, and there are they *perfectly enjoyed*, and therefore, *Epheſ.* 1. 3. are we ſaid to be *bleſſed with ſpiritual bleſſings in heavenly places*; therefore

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in heavenly places, becauſe thence was their original, and there is their accompliſhment.

And deſcendeth, or *cometh down*] Not *falleth down*, to ſhew (ſaith *Aquinas*) that we have not bleſſings by *chance*, but in the way of *regular means*.

From the Father of lights,] That is, from God: The word *Father* is often uſed for the Author or firſt cauſe, as *Gen.* 4. 20, 21. *The father of ſuch as dwell in tents*; *the father of thoſe that handle the harp*; That is, the Author and Founder: So God is elſewhere called *Father of Spirits*, Heb. 12. 9. becauſe they do not run in the material channel of a fleſhly deſcent, but are immediately created by God. Well, but what is meant by *Father of Lights*? Some conceive that it intendeth no more but *glorious Father*, as 'tis uſual with the *Hebrews* to put the *Genitive caſe* for an *Epithete*, and the *Genitive plural* for the *Superlative degree*: But I conceive rather God is here ſpoken of in alluſion to the Sun, who deriveth and ſtreameth out his light to all the ſtars, and ſo God being the Author of all perfections, which are alſo ſignified and expreſſed by *light*, is called here *The Father of Lights*; therefore 'tis uſual in the Scriptures to attribute *light* to God, and *darkneſs* to the devil, as *Luke* 22. *This is your hour, the power of darkneſs*; that is, of Satan. More of this term in the Points.

With whom is no variableneſs,] παραλλαγὴ; 'Tis an Aſtronomical word or term, taken from the heavenly bodies, which ſuffer many declinations and revolutions which they call *Parallaxes*, a word that hath great affinity with this uſed by the Apoſtle; the heavenly Lights have their Viciſſitudes, Eclipſes and Decreaſes, but our Sun ſhineth always with a like brightneſs and glory.

Neither ſhadow of turning.] τροπῆς ἀποσκίασμα, The alluſion is continued; *Stars*, according to their different ſight and poſture, have divers *obumbrations*; as the neerer the Sun is to us, the leſs *ſhadows* it caſteth, the farther off, the greater; ſo that we know the various motions and turning of the Sun by the difference of the ſhadows: But the Father of ſpiritual lights is not like the Father or Fountain of bodily: *With him is no ſhadow of turning*; That is, he is without any motion or change, any local acceſſes and reerſſes, remaineth always the ſame; This is a *Sun* that doth not *ſet* or *riſe*, cannot be *overcaſt* or *eclipſed*.

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The Notes are theſe:

Obſervat. 1. 1. *That all good things are from above*, they come to us from God: *Meer evil* is not from above, the ſame fountain *doth not yeeld ſweet and bitter waters*; God is good, and immutably good, and therefore it cannot be from him, which was *Plato's* argument, *Evils do not come from God, becauſe he is good*; which reaſoning is true, if it be underſtood of evils of ſin; for otherwiſe, *Shall there be Evil in a City, and the Lord hath not done it? Amos* 6. 3. But for good that floweth clearly from the *upper ſpring*, there are indeed ſome pipes and conveyances, as the Word, and Prayer, and the Seals, and for ordinary bleſſings your induſtry and care, but your *freſh ſprings* are in God: and in all theſe things we muſt, as chickens, *ſip and look upwards*: 'Tis I confeſs the waywardneſs of fleſh and blood to look to the *next hand* (as Children thank the Taylor for the new Coat) and ſuffer the immediate helps to intercept their truſt and reſpects; and therefore God often curſeth the means, and blaſteth our endeavors: The divine *jealouſie* will not brook a *rival*; God delighteth in this honour of being the ſole Author of all our good, and therefore cannot endure that we ſhould give it to another: When God was about to work miracles by *Moſes* hand, he firſt made it *leprous*, *Exod.* 4. 6. there he was afore-hand with this ſin, firſt or laſt the hand of creature is made leprous. This Note, *That God is the Author of all the Good that is in us*, is uſeful to prevent many corruptions, as 1. Glorying in our ſelves, who would magnifie himſelf in that which is from above; we count it odious for a man to ſet out himſelf in another mans work, and glory; as the Apoſtle ſaith, 2 *Cor.* 10. 16. *That he would not boaſt in another mans line, of things made ready to his hands*: Now all good is made ready to your hand, 'tis the bounty of Heaven to you, 'tis not your line and work, but Gods. 2. Inſultation, or vaunting it over others; had we all from our ſelves, the higheſt might have the higheſt minde; *But who made you to differ?* 1 *Cor.* 4. 7. Carnal and weak ſpirits feed their luſts with their enjoyments; a ſtreight pillar, the more you lay upon it: the ſtreighter it is, and the more ſtable; but that which is crooked boweth under its weight: So the more God caſteth in upon carnal men, the more is their ſpirit perverted. 3. Envy to thoſe that have received moſt: Our eye is evil, when Gods hand is good: Envy is a rebellion againſt God himſelf, and the liberty and pleaſure

ſure of his diſpenſations: God diſtributeth gifts and bleſſings as he will, not as we will; Our duty is to be contented, and to beg grace to make uſe of what we have received.

2. *What ever we have from above, we have it in the way of a gift*: We have nothing but *what we have received*, and what we have received, we have received *freely*: There is nothing in us that could oblige God to beſtow it; The favours of heaven are not ſet to ſale. When God inviteth us to mercy, he doth not invite us as an *Hoſt*, but as a *King*; not to *buy*, but to *take*; they are moſt welcom that have *no money*, Iſai. 55 1. that is, no confidence in their own merits. Some Divines ſay, That in innocency we could not merit; when the Covenant did ſeem to hang upon Works, we could, in their ſence, *impetrare*, but not *mereri*; *obtain* by vertue of doing, but not *deſerve*: *Merit* and *deſert* are improper notions to expreſs the relation between the *work of a creature*, and the *reward of a Creator*; and much more incongruous are they ſince the Fall: Sin bringing in a contrarineſs of deſert, maketh mercy much more a gift; ſo that now in every *giving* there is ſomewhat of *forgiving*, and grace is the more obliging, becauſe in every bleſſing there is not only *bounty*, but a *pardon*. 'Twas long ſince determined by the Schools, That *Penitents* had more reaſon to be thankful then *Innocents*: Sin giving an advantage to mercy to be doubly free in giving and pardoning, and ſo the greater obligation is left upon us. Oh then, that we were ſenſible of this! That in all our actions our *Principle* might be a *ſenſe of Gods love*; and our *End*, or motive, a *ſight of Gods glory*. *Obſervat.* 2.

3. *That among all the gifts of God, ſpiritual bleſſings are the beſt*; theſe are called here good and perfect, becauſe theſe make us good and perfect: 'Tis very obſervable, that 'tis ſaid, *Mat.* 7. 11. *If ye being evil, know how to give good gifts to your children, much more ſhall your Father which is in heaven, give good things to them that ask him.* Now in the parallel place in *Luke* 11. 13. 'tis *give the holy Spirit to them that ask him*; that's the giving of *good gifts*, to *give the holy Spirit*: * *Nihil bonum ſine ſummo bono*, There can be nothing good, where there is not the Spirit of God; other bleſſings are promiſcuouſly diſpenſed theſe are bleſſings for Favorites: The *men of Gods hand*, Pſ. 17. 14. may have abundance of treaſure, that is, violent, bloody men; but the men *after Gods heart* have abundance of Spirit: A man may be weary of other *Obſervat.* 3. * *Aug. lib.* 4. *confeſſ.*

gifts; an estate may be a snare, life it self a burden; but you never knew any weary of spiritual blessings, to whom grace or the love of God was a burden, therefore * 'tis *better then life.* Well then, they are prophane spirits that prefer *pottage* before a *birthright*, *vain delights* before the *good and perfect gifts*: *David* makes a wiser choyce in his prayer, *Psal.* 106. 4. *Remember me, O Lord, with the favour that thou beares unto thy people; O visit me with thy Salvation*: Not every mercy will content *David*, but the mercy of *Gods own people*; not every gift, but the *good and perfect gift*: The like prayer is in *Psal.* 119. 131. *Look upon me, and be merciful unto me, as thou usest to do to those that love thy Name*: Mark, not the mercies that he used to bestow upon the world, but the mercies he used to bestow upon his people and favorites: *Nothing but the best mercy will content the best hearts.*

* Psalm. 63. 3

Observat. 4. 4. *That God is the Father of Lights*: Light being a simple and defecate quality, and of all those which are bodily, most pure and spiritual, is often put to decypher the *essence* and *glory* of God, and also the essences and perfections of creatures as they are from God; the *essence of God*: 1 John 1. 5. *God is light, and there is no darkness in him*: There *light* being a creature, simple and unmixed, is put to note the simplicity of the divine Essence. So also the *glory of God*; *He dwelleth in light inaccessible*, 1 Tim. 6. 16. that is, in unconceivable glory: So Jesus Christ, in regard he received his personality and subsistence from the Father, is called in the *Nicene* Creed, φῶς ἐκ φωτὸς, θεὸς ἀληθινὸς ἐκ θεοῦ ἀληθινοῦ, *Light of Light, and very God of very God.* So also the creatures, as they derive their perfections from God, are also called *Lights*, as the Angels, *Angels of Light*, 2 Cor. 11. 10. the Saints, *Children of Light*, Luke 16. 8. Yea, reasonable creatures, as they have wisdom and understanding, are said to be *Lights*, so *Joh.* 1. 9. *This is the light that enlighteneth every man that cometh into the world*; that is, with the light of Reason; all the Candles in the world are lighted at this Torch: In short, *Reason, Wisdom, Holiness, Happiness* are often expressed by *light*, and they are all from God: As the stars shine with a borrowed lustre, so do all the creatures; where you meet with any brightness and excellency in them, remember 'tis but a streak and ray of the divine Glory: As the star brought the wisemen to Christ, so should all the stars in the world bring up your thoughts to God, who is the Fountain and *Father of Lights*; Thus *Mat.* 5. 16.

5, 16. *Let your light ſo ſhine before men, that they ſeeing your good works, may glorifie*, not you, but, *your Father which is in heaven.* If you ſee a candle burn brightly and purely, remember 'twas lighted and inkindled by God; if there be *any light in them*, a ſight and ſenſe of the myſteries of the Goſpel, if they be *burning and ſhining lights*, if they give out the flame of an holy converſation, ſtill remember they do but diſcover that luſtre and glory they received *from above.* Well then, if *God be the Father of Lights*,

1. It preſſeth you to apply your ſelves to God; if you want the light of grace, or knowledg, or comfort, you muſt ſhine in his beam, and be kindled at his flame; we are dark bodies, till the Lord fill us with his own glory: Oh how uncomfortable ſhould we be without God! In the night there is nothing but *terror* and *error*; and ſo it is in the Soul, without the light of the divine preſence: When the Sun is gone, the herbs wither; and when God, *who is the Sun of Spirits*, is withdrawn, there is nothing but diſcomfort and a ſad languiſhing in the Soul. Oh pray then, that God would ſhine in upon your Soul, not *by flaſhes*, but with a *conſtant light*: 'Tis too often thus with us in point of comfort and grace; holy thoughts ariſe, and, like a flaſh of lightning, make the room bright, but the lightning is gone, and we are as dark as ever: But when God ſhineth in by a conſtant light, then ſhall we give out the luſtre of an holy converſation; *Iſai.* 60. 1. *Ariſe and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee*: We like the Moon, are dark bodies, and have no light rooted within our ſelves, the Lord muſt ariſe upon us ere we can ſhine. So alſo in point of comfort, *Pſal.* 34. 5. *They looked to him, and were lightned; their face was not confounded.*

2. It ſheweth the reaſon why wicked men hate God: * *Light is come into the world, and men love darkneſs rather then light:* And again, *They come not to the light, for their deeds are evil.* Men that delight in darkneſs cannot endure God, nor any thing that repreſenteth God; *Rachel* could not endure *Laban*'s ſearch, nor wicked men Gods eye; he is *the Father of Lights*, he hath a diſcerning eye, and a diſcovering beam. * John. 3. 19, 20, 21.

3. To preſs the children of God to walk in all purity and innocency: *Ye are children of light, walk in the light*, Epheſ. 5. 8. Walk ſo, as you may reſemble the glory of your Father; faults in you, like ſpots in the Moon, are ſoon diſcerned: You that are the

Lights of the World ſhould not ſhine dimly; nay, in the worſt times, like ſtars in the blackeſt night, you ſhould ſhine brighteſt; therefore the Apoſtle ſaith, *Phil.* 2. 14. *Shine as ſtars in the midſt of a perverſe age.*

Obſervat. 5. 5. *That the Lord is unchangeable in holineſs and glory*, he is a Sun that ſhineth always with a like brightneſs; God, and all that is in God, is unchangeable; for this is an attribute that like a ſilken ſtring through a chain of pearl runneth through all the reſt; his *mercy* is unchangeable, *his mercy endureth for ever*, Pſalm. 100. 5. So his *ſtrength*, and therefore he is called *The Rock of Ages*, Iſai. 26. 4. So his *counſel*, *Mutat ſententiam ſed non decretum*, (as *Bradwardine*,) he may change his *ſentence*, the outward threatning or promiſe, but not his inward *decree*; he *may will a change*, *but not change his will.* So his *love* is immutable, his heart is the ſame to us in the diverſity of outward conditions; we are changed in eſtate and opinion, but God he is not changed; therefore when *Job* ſaith, *Job* 30. 21. *Thou art turned to be cruel*, he ſpeaketh only according to his own feeling and apprehenſion.

Well then, 1. The more mutable you are, the leſs you are like God: O how ſhould you loath your ſelves, when you are ſo fickle in your purpoſes! ſo changeable in your reſolutions! God is immutably holy, but *you have an heart that loveth to wander*: He is always the ſame, but you are ſoon removed, *Gal.* 1. 6. *Soon ſhaken in minde*, 2 *Theſſ.* 2. 2. Whirryed with every blaſt, *Eph.* 4. 14. Born down with every new emergency and temptation. The more you do *continue in the good that you have learned, and been aſſured of*, 2 *Tim.* 3. 14. the more do you reſemble the divine perfection.

2. Go to him to eſtabliſh and ſettle your ſpirits: God, that is unchangeable in himſelf, can bring you into an immutable eſtate of grace, againſt which *all the gates of hell* cannot prevail; there be not quiet, till you have gotten ſuch gifts from him as are *without repentance*, the fruits of *eternal grace*, and the pledges of *eternal glory*.

3. Carry your ſelves to him, as unto an immutable Good; in the greateſt change of things ſee him always the ſame: When there is little in the Creature, there is as much in God as ever; *Pſal.* 102. 26, 27. *They ſhall periſh, but thou ſhalt endure; they ſhall all*

all wax old as a garment: Thou art the ſame for ever, and thy years have no end: All Creatures vaniſh, not onely like a *piece of cloth*, but like a *garment*; Cloth would rot of it ſelf, or be eaten out by mothes, but a garment is worn, and waſted every day; but God doth not change, there is no wrinkle upon the brow of Eternity; the arm of mercy is not dryed up, nor do his bowels of love waſte and ſpend themſelves: And truly this is the Churches comfort in the ſaddeſt condition, That how ever the face of the Creatures be changed to them, God will be ſtill the ſame: 'Tis ſaid ſomewhere, That the *Name of God is an ointment poured out*, Certainly, this name of Gods immutability *is as an ointment poured out*, the beſt Cordial to refreſh a fainting Soul: When the *Iſraelites* were in diſtreſs, all the Letters of credence that God would give *Moſes* were thoſe, *Exod.* 3. 14. *I am that I am hath ſent me unto you:* That was comfort enough to the *Iſraelites*, that their God remained in the ſame tenor and glory of the divine Eſſence; he could ſtill ſay, *I AM:* With God is no change, no paſt or preſent, he remaineth in the ſame indiviſible point of Eternity, and therefore ſaith, *I AM.* So the Prophet *Malachi* 3. 6. ἔγω κύριος ὁ θεὸς ὑμῶν καὶ οὐκ ἀλλοιώμαι, *I am the Lord that change not, or am not changed: therefore ye ſons of Jacob are not conſumed:* Our ſafety lieth in Gods immutability; we cannot periſh utterly, becauſe he cannot change.

Verſe 18. *Of his own good will begat he us, by the Word of Truth, that we ſhould be a kinde of firſt fruits of his Creatures.*

The Apoſtle ſheweth, that his main aym was to ſet forth God as the Author of ſpiritual gifs; and therefore inſtanceth in Regeneration.

Of his own good will] βουληθεὶς, Becauſe he would, or being willing: The word is put, 1. To *deny compulſion* or neceſſity, God needed not to ſave any: And ſecondly, To *exclude merit*, we could not oblige him to it, 'twas meerly the good pleaſure of God; for this βουληθεὶς is equivalent to that which *Paul* calleth εὐδοκία, the natural bent, purpoſe and inclination of Gods heart to do the Creatures good, *Epheſ.* 1. 11. 'tis called the *counſel of his will*, and elſewhere *abundant mercy*, 1 *Pet.* 3. *Out of his abundant*

mercy he hath begotten us to a lively hope: in other places, *the pleaſure of the Father.*

Begat he us,] A word that properly importeth natural generation, and ſometimes 'tis put for *Creation*; and ſo as we are men we are ſaid to be his γένος, *his off-ſpring*, *Act.* 17. 28 and indeed ſo ſome take it here, applying theſe words to Gods creating and forming us, and making men to be his *firſt fruits*, or the choiceſt piece in the whole Creation; or, as *Zoroaſtres* called him, τολμηροπλάστης τῆς φύσεως ἄγαλμα, *the maſter-piece of over-daring Nature*: but this is beſides the ſcope; for he ſpeaketh of ſuch a begetting as is by the *Word of Truth*, which, in the next Verſe, he maketh to be an argument of more conſcience and ſenſe of the duty of hearing; therefore *begetting* is put to imply the work of Grace upon our Souls: the ſame metaphor is elſewhere uſed, 1 *Pet.* 1. 23. *Being born again, not of corruptible ſeed, but of incorruptible, by the Word of God, which liveth for ever:* So 1 *Pet.* 1. 3. *Begotten to a lively hope.* I have brought theſe two places to ſhew you the two parts in the work of grace, the one is *qua regeneramur*, by which *we are begotten*, the other *qua renaſcimur*, by which *we are born again*; the one is Gods act purely, the other implieth the manifeſtation of life in our ſelves; a diſtinction that ſerveth to clear ſome Controverſies in Religion: but I go on with my work.

By the word of truth,] Here is the inſtrument noted: Thoſe that refer this Verſe to the Creation, underſtand it of Jeſus Chriſt, who is the Eternal uncreated Word of the Father, and by him were all things made, ſee *Joh.* 1. 1, 2. *Heb.* 1. 3, &c. but clearly 'tis meant of the *Goſpel*, which is often called the *Word of Truth*, and is the ordinary means whereby God begetteth us to himſelf.

That we ſhould be a kinde of firſt fruits of his Creatures.] Thoſe that apply the Verſe to the Creation ſay, the Apoſtle meaneth here that man was the choyceſt, chiefeſt part of it; for all things were ſubjected to him, and *put under his feet*, *Pſal.* 8. But I conceive it noteth rather the dignity and prerogative of the Regenerate; for as 'twas the priviledg of the firſt fruits of all the ſheaves to be conſecrated: ſo Beleevers and Converts, among all men, were ſet aſide for the uſes and purpoſes of God: The firſt fruits of all things were the Lords; 1. Partly to teſtifie his right in that people.

2. Partly

2. Partly for a witneſs of their thankfulneſs, they having received all from him, were to give him this acknowledgement, *Prov.* 3. 9. *Honour the Lord with thy ſubſtance, and with the firſt fruits of thy increaſe*; This was the honour and the homage they were to do to God: Now this is every where attributed to the people of *God*, as to *Iſrael*, becauſe they were *Gods* peculiar people called out from all the Nations: *Jer.* 2. 3. *The firſt fruits of his increaſe is holineſs to the Lord*; that is, of all people they were dedicated to God: So the holy Worſhippers, figured by thoſe *Virgins* in *Revel.* 14. *Verſ.* 4. are ſaid to *be redeemed from among men, to be a firſt fruits unto God and the Lamb*; Theſe were the chiefeſt, Chriſts own portion: So the Church is called, *Heb.* 12. 23. *The Church of the firſt born*: All the world are as *common men*, the Church are the Lords.

The Points are theſe:

1. That which engaged God to the work of Regeneration was meerly his own will and good pleaſure; *Of his own will begat he us*: Rom. 9. 18. *He hath mercy on whom he will have mercy, and whom he will he hardneth.* Gods Will is the Reaſon of all his Actions; you will find the higheſt cauſe to be Will, Love and Mercy; God can have no higher motive, nothing without himſelf, no foreſight of Faith and Works, he was meerly inclined by his own pleaſure: *John* 15. 16. *Ye have not choſen me, but I have choſen you*; he begins with us firſt. When *Moſes* treateth of the cauſe of Gods Love to *Iſrael*, he aſſigneth nothing but love, *Deut.* 7. 7, 8. *He loved you, becauſe he loved you*; he had no *motive*, and can expect no *ſatisfaction*: So *Pſal.* 18. 19. *He delivered me, becauſe he delighted in me*; that was all the reaſon he did it, becauſe he would do it: So *Hoſea* 14. 4. *I will love them freely*; there's the ſpring and riſe of all: This is applicable divers ways. 1. To ſtir us up to admire the mercy of God, that nothing ſhould incline and diſpoſe his heart but his own Will; the ſame Will that begat us paſt by others; *Whom he will he ſaveth, and whom he will he hardneth.* Mans thoughts are very unſober in the inquiry why God ſhould chooſe ſome, and leave others; when you have done all, you muſt reſt in this Supream Cauſe, Gods Will and Pleaſure: *Mat.* 11. 27. *Even ſo Father, becauſe it pleaſed thee*: Chriſt himſelf could give no other reaſon, and there is the final reſult of all diſputes. Oh admire God, all ye his Saints, in his mercy to you; this *Obſervat.* 1.

this circumſtance giveth us the pureſt apprehenſions of the freeneſs of Gods Love, when you ſee that 'twas *Gods own Will* that determined mercy to you, and made the difference between you and others; nay in ſome reſpects, it puts a difference between you and Chriſt; * *ἐυδόκησε πάλιν ὁ σωζεῖται, ἀλλοῖς γίγνηται σωτηρία, The good will of the Father ſlayeth thee, and ſaveth others*; he willed Chriſts Death, and your Salvation; in the ſame Verſe, *Chriſts Bruiſes*, and *our Salvation* are called CHEPHERS, *Gods Pleaſure*; *Iſa.* 53. 10. *It pleaſed the Father to bruiſe him*; and then, *My Pleaſure*, that is, in the Salvation of the Elect, *ſhall proſper in his hands.*

* *Nazianz.* in his *Chriſtus patiens.*

2. It informeth us the Reaſon, why in the work of Regeneration God acteth with ſuch liberty, God acteth according to his pleaſure; *The holy One of Iſrael muſt not be limited* and confined to our thoughts; *John* 3. 8. *The wind bloweth where it liſteth.* All is not done after one Tenour, but according to the Will of the free Spirit; as in *giving means*, you muſt leave God to his Will; there are *mighty works* in *Chorazin* and *Bethſaida*, when there are none in *Tyre* and *Sydon*: *Iſrael* had *Statutes* and *Ordinances*, when all the world had nothing but the glimmering candle of their *own reaſon.* So for *the work of the Spirit* with the means, ſome have only the means, others the work of the Spirit with the means; *John* 14. 22. *How is it that thou wilt reveal thy ſelf unto us, and not unto the world?* They have choyce Revelations: The *Spouſe* was brought into the *Cloſet*, Cant. 1. 3. when the *Virgins* common Chriſtians, ſtay only in the palace of the great King: Do but obſerve two places, *Acts* 9. 7. 'tis ſaid of of *Paul's* Companions, *that they heard a voyce*, and yet *Acts* 22. 9. 'tis ſaid, *they that were with him heard not the voice*; *Solomon Glaſſius* reconcileth theſe two places thus, They heard a ſound, but they did not hear it diſtinctly as Chriſts voyce: Some onely hear the outward ſound, the voyce of man, but not of the ſpirit in the word; there is a great deal of difference in the ſame Auditories. So alſo for the *meaſure of grace*, to ſome more is given, to ſome leſs; though all have a vital influence, yet all have not the ſame meaſure of arbitrary influences; *Phil.* 2. 13. *He giveth both to will and to do*, *κατὰ τὴν ἐυδοκίαν according to his good pleaſure*: So for *the manner* 'tis very diverſe and various; *God* beginneth with ſome *in love*, with others *by terrors, plucking them out of the fire*: Some are gained by

by a croſs and affliction; others by a mercy: Some *are caught by an holy guile*, (as the Apoſtle ſaith of the Corinthians) others are brought in more ſenſibly, and with greater conſternation: Upon ſome the Spirit cometh like a *gentle blaſt*, grace inſinuateth it ſelf; upon others like a *mighty ruſhing winde*, with greater terror and enforcement: So *for the time*, ſome are longer in the birth, and wait at the pool for many years; others are ſurprized and gained of a ſudden, *Cant.6.12. Ere I was aware, my Soul made me like the Charets of Amminadab*: Therfore we ſhould not limit God to any one inſtance, but ſtill wait upon him in the uſe of means, for his good pleaſure to our Souls.

2. That the calling of a Soul to God, is, as it were, a new begetting and regeneration: He *begat us*; there muſt be a new framing and making; for all is out of order, and there is no active influence and concurrence of our will; therfore grace is called, 2 *Cor.*5.17. καινη κτισις, *a new Creation*; all was a Chaos and vaſt emptineſſe before: So elſewhere 'tis expreſt by being *born again*, John 3.5. and ſo Believers are called *Chriſts Seed*, Iſai.53.10. The Point being obvious, I ſhall the leſs ſtay on it: 'Tis uſeful 1. To ſhew us the horrible defilement and depravation of our nature; mending and repairing would not ſerve the turn; but God muſt new make, and new create us, and beget us again; like the houſe infected with leproſie, ſcraping will not ſerve the turn, it muſt be pulled down, and built up again. They mince the matter that ſay of nature as thoſe of the Damoſel, *She is not dead, but ſleepeth*; as if it were a *langour* or a *ſwoune* into which *Adam* and his poſterity fell; no, 'twas a *death*; and therefore are thoſe two notions of *Creation* and *Reſurrection* ſolemnly conſecrated by the Spirit of God, to expreſſe our Regeneration, or new birth. 2. To ſhew us, that we are meerly paſſive in our converſion; 'tis a begetting, and we (as the infant in the womb) contribute nothing to our own forming; *Pſal.*100.4. *It is he that hath made us: and not we our ſelves*; we had no hand in it. 3. It ſheweth us two properties of converſion. 1. There will be *life*; the effect of generation is life; natural men are ſaid, *Epheſ.*4.18. *to be alienated from the life of God*, they are altogether ſtrangers to the motions and operations of the Spirit: But now when the Soul is begotten, there will be acting, and moving, and ſpiritual feeling, the Soul will not be ſo dead towards God; *Paul* ſaith, *Gal.*2.20. *Not I live, but Chriſt liveth* *Obſervat.* 2.

in me: A man cannot have interest in Christ, but he will receive life from him. 2. There will be a *change*; at the first God bringeth in the holy frame, all the seeds of grace, and therefore there will be a change; of prophane carnal careless hearts, they are made spiritual, heavenly, holy: *Ephes.* 5.8. *Ye were darkness, but now are light in the Lord*; You see there is a vast difference: If men remain the same, how can they be said to be begotten? they are filthy still, carnal still, worldly still; there will be at least a desolation of the old forms and frames of spirit.

Observat. 3. 3. 'Tis the proper work of God to beget us: *He begat*; 'Tis sometimes ascribed to God the Father, as here; and so in other places to God the Son: Believers are *his Seed*, Isai. 53. 10. Sometimes to the Spirit *John* 3. 6. God the Fathers Will; *Of his own will begat he us:* God the Sons Merit; through his obedience we have *the Adoption of Sons*, Gal. 4. 6. God the Spirits Efficacy; by his over-shadowing the Soul, is the new creature hatched and brought forth. 'Tis ascribed to all the three Persons together in one place, *Tit.* 3. 6, 7. *By his mercy he hath saved us through the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ.* In another place you have two persons mentioned, *Ephes.* 2. 10. *For we are his workmanship, created in Jesus Christ unto good works.* 'Tis true, the Ministers of the Gospel are said to beget, but 'tis as they are Instruments in Gods hand: So *Paul* saith, *I begat you*, 1 Cor. 4. 15. and of *Onesimus* he saith, *Whom I begat in my bonds*, Philem. vers. 10. God loveth to put his own honour many times upon the Instruments.

Well then: 1. Remove false causes; you cannot beget your selves, that were monstrous; you must look up above self, and above means, to God, who must form you after his own Image; 'tis said, *Joh.* 1. 13. *That we are begotten, not of blood, nor of the will of the flesh, nor the will of man, but of God*: Not in the outward impure way, that's meant by that *not of blood*; *nor by the will of the flesh*, that is, in the carnal manner, as man begetteth man, to satisfie a fleshly will or desire; *nor of the will of man*, that is, any workings or desires of our will, but onely by the power of the Spirit; for the intent of that place is to remove *gross thoughts*, and *wrong causes*, that we might apprehend it right for the nature of it, & look up to the right cause of it.

2. It sheweth what an honourable relation we are invested with by

by the new birth: *He begat us*; God is our Father; that engageth his love, and bowels, and care, and every thing that can be dear and refreſhing to the creature; *Mat.* 6. 32, *Your heavenly Father knoweth that you have need of theſe things.* This relation is often urged by the Children of God, *Iſai.* 63. 16. *Doubtleſs thou art our Father, though Abraham be ignorant of us*; There's comfort *in a Father*, much more in an *heavenly Father*: *Evil men* may be *good fathers*, Mat. 7. 11. They cannot but obey thoſe natural and fatherly impreſſions that are upon their bowels; how much more will a *good God* be a *good Father*? * *Tam pater nemo, tam pius nemo*, None can be ſo good and ſo much a Father as he. *Tertul. in lib. de Orat dom.*

4. The ordinary means whereby God begetteth us, is the Goſpel; *He begat us by the word of Truth*: 1 Cor. 4. 15. *I have begotten you in Jeſus Chriſt through the Goſpel*; there is the Inſtrument, the Author, the Means; the Inſtrument *Paul*, *I have begotten you*: the Means, *by the Goſpel*; the Author, *in Jeſus Chriſt*: So 1 *Pet.* 1. 23. *Begotten by the incorruptible Seed of the Word*: the Word is, as it were, the Seed, which being ingrafted in the heart, ſpringeth up in obedience: 'tis by the Word, and that part of the Word which is properly called Goſpel: *Moſes* may bring us to the Borders, but *Joſhua* leadeth us into the Land of *Canaan*: the Law may prepare and make way: but that which conveyeth the grace of converſion is properly the Goſpel. Well then, let us wait upon God in the uſe of the Word, 'tis not good to baulk the known and ordinary ways of grace: *Wiſdoms dole* is given at *Wiſdoms gates*, Prov. 8. 34 *Bleſſed is he that watcheth always at my gates.* 'Twas a great advantage to the decrepit man to lie ſtill *at the pool*, John 5. *Gods means* will prove ſucceſsful in *Gods Time*: Urge your Souls with the neceſſity of the Means: *Faith cometh by hearing, and hearing by the Word of God*, Rom. 10 17. Without Grace I cannot be ſaved, without the Word I cannot have Grace: reaſon thus within your ſelves that you may awaken the Soul to a greater conſcience and ſenſe of waiting upon God in the Word: 'Tis true, the divine Grace doth all, *he begetteth us*: but remember 'tis *by the Word of Truth*: The influences of the heavens make fruitful ſeaſons, but yet plowing is neceſſary: 'Tis one of the Sophiſms of this age, to urge the Spirits efficacy as a plea for the neglect of the Means. *Obſervat.* 4. James. 1. 26.

5. *The Goſpel is a Word of Truth*: ſo 'tis called, not onely in this, *Obſervat.* 5.

this, but in divers other places; ſee 2 *Cor.* 6. 7. *Epheſ.* 1. 12. *Col.* 1. 5. 2 *Tim.* 2. 15. the ſame expreſſion is uſed in all theſe places: You may conſtantly obſerve, that in *matters Evangelical* the Scriptures ſpeak with the greateſt averment and certainty, the comfort of them is ſo rich, and the way of them is ſo wonderful, that there we are apt to doubt moſt, and therefore there do the Scriptures give us the more ſolemn aſſurance, as 1 *Tim.* 1. 15. *This is a faithful ſaying, and worthy of all acceptation, That Jeſus Chriſt came to ſave ſinners*: We are apt to look upon it as a doubtfull thing, or at beſt but as a *probable truth*, therefore *Paul* prefaceth, *This is a faithful ſaying*. So *Iſai* 53. 4. *Surely he hath born our griefs, and carried our ſorrows*: Thou ſayeſt, *Surely I am a ſinner*, but 'tis as ſure that Chriſt is a *Saviour*; Naturally we are more ſenſible and ſure of ſin, then of the comforts of Chriſt: The Apoſtle
Rom. 1. 32. ſpeaketh of heathens, * *That they knew the Judgment of God, and that they that commit ſuch things are worthy of death.* Natural conſcience will give us a ſight and ſenſe of ſin, but uſually we look upon Goſpel-comforts, with a looſe heart, and doubtful mind, and therefore is it that the Scripture uſeth ſuch forms of certainty; Is it ſure that thou art a ſinner; ſo ſure is it that he hath *born our ſins, and carried our ſorrows?* So *Rev.* 19. 9. *Bleſſed are they which are called to the Supper of the Lamb: Theſe are the true ſayings of God.* So *Rev.* 22. 6. when he had ſpoken of the glory of heaven, he ſaith, *Theſe ſayings are faithfull and true:* The Spirit of God fore-ſaw where we are moſt apt to doubt, and therefore hath layd in ſuch ſolemn ſecurity (as the Aſſeverations of God) afore-hand. Thus Chriſts Prieſthood is uſhered in with an oath, *Pſa.* 110. 4. *The Lord hath ſworn, Thou art a Prieſt for ever after the order of Melchiſedec.* Points ſo far above the reach and apprehenſion of nature, are hard to be believed, therefore are they pre-
Uſe. faced with deep Aſſeverations and Oaths.

The Uſe is to preſs us to *put to our ſeal* to theſe truths, to adventure our ſouls upon the warrant of them; how ſtrange is it, that our hearts ſhould be moſt looſe towards theſe points, that have a ſpecial note of truth and faithfulneſs annexed to them? well may it be ſaid, 1 *John.* 5. 10. *He that believeth not, maketh God a Lyar*; for theſe things are propounded to you, not onely in *aſſertions*, but *aſſeverations*: he hath told you they are faithful and true ſayings, therefore you implicitely give God the lye, when you

you think theſe things are too good to be true, or carry your ſelves with a careleſneſs, and looſe uncertainty towards them, or in a deſpair think there cannot be comfort for ſuch ſinners as you are; this is to lift up your own ſenſe and experience againſt the Oaths and Proteſtations of God, which are every where interlaced with the Propoſals of the Goſpel. Oh do not hang off, bring up aſſent to the greateſt certainty that may be, check thoſe vile thoughts which ſecretly lurk in all our hearts, that the Goſpel is ſome *fine device*, and *rare artifice* to cheat the world, ſome golden fancy to make fools fond with, as that prophane Pope ſaid, *Fabula Chriſti*, the fable of the Goſpel! Oh conſider, all the wit of the creatures could not contrive or deſign ſuch a plot and frame of truths ſo ſatisfying to the conſcience, as the Goſpel is; and therefore all *Aſſents* that do not amount and come up to *Aſſurance*, are beneath the dignity of it.

Aſſents are of divers kinds, ſome are very imperfect; there is *Conjecture*, which is but a lighter inclination and propenſion of the minde to that which is only probable, it may or may not be true; this is diſcerned by careleſſneſs and diſreſpect towards things that are excellent; men do but gueſs and have but looſe thoughts of them: Higher then this there is *opinion*, when the minde is ſtrongly ſwayed to think a thing true, however there is *formido oppoſiti*, a fear of the contrary, which is oppoſed *to believing with all the heart*, Acts 8. This is enough to ingage to profeſſion, a man followeth his opinion. The next degree above this is ὀλιγοπιστία, *weak faith*, which engageth the Soul not only to *profeſſion*, but to ſome *affection* and *adherence* to the truths acknowledged; they look upon them as *true* and *good*, but cleave to them with much *brokenneſſe* and *imperfection*. Higher then this, there is *Aſſurance*, I mean, of the *truths of the Goſpel*, not of *our intereſt* in the *comforts* of it; this is intended by the Apoſtle, when, he ſaid, the *Theſſalonians received the Word with much aſſurance* 1 *Theſ.* 1.5. they were undoubtedly, and byeond contradiction perſwaded of the truths of the Goſpel: The ſame Apoſtle, *Col.* 2.2. calleth it, *The riches of the full aſſurance of underſtanding the myſteries of Chriſt*: That is ſuch an apprehenſion of the truths of the Goſpel, as is joyned with ſome experience, and a reſolution to live and dye in the profeſſion of it.

Quest. You will say, How shall we do to ripen *our assents* to such a perfection? What are those proper *mediums*, or arguments, by which (next to the infallible perswasion of the Spirit) the Soul is assured that the Gospel is *a Word of Truth*?

Ans. This Question is worth answering at all times, because *Atheism* is so natural to us: if there were none in the world, yet there is too much of the *Atheist* in *our own bosoms*: But in these times especially, the reigning sin being *Atheism* and *Scepticism* in matters of Religion, occasioned partly by corrupt and blasphemous Doctrines, which have a marvellous compliance with our thoughts: partly by the sad divisions among the people of God, every one pretending to be in the right, we suspect all: therefore Christ prayed for unity in the Church upon his argument, *That the world may know that thou hast sent me*, *Joh.* 17.23, When there are *Divisions* in the Church, usually there is *Atheism* in the World: Partly by the Scandals and Villanies committed under a pretence of Religion, by which Christ is, as it were, *denyed*, *Titus* 1.16. and again, *Crucified, and put to an open shame*, *Heb.* 6. 6. that is, exposed to the derision and scorn of his Enemies, and represented as a Malefactor: Now, if ever, then is it needful to ballast the minde with solid and rational grounds and to establish you in the holy faith. Many Arguments are urged by the *Fathers* and the *Schoolmen* in behalf of the Gospel: but I have always preferred the Arguments of the Fathers, as of *Lactantius*, *Tertullian*, *Justine Martyr*, *Cyril*, *&c.* before those of the School-men, as being more practical and natural, & so having a greater and a more constant awe upon the Conscience: whereas those of the School-men (who questionless were the worser men) are more subtle and speculative, and so less apt to be understood, and are not so always present with the Soul, as the other are that are founded in practical Truths. Briefly then, you may know the Gospel to be a Word of Truth, because what ever is excellent in a Religion, is in an unparalleld manner found in our religion, or in the Doctrine of the Gospel: The glory of a Religion lieth in three things, *The excellency of Rewards*, *the purity of Precepts*, and *the sureness of Principles of Trust*. Now examine the Gospel by these things, and see if it can be matched elsewhere.

1. *The excellency of Rewards.*; this is one of the chiefest perfections of a Religion; therefore the Apostle proposeth it a principle

Principle and foundation of Religion and worſhip *to beleeve that God is, and that he is a plentiful Rewarder of thoſe that ſeek him*, *Heb.* 11.6. He that cometh to God, that is, to engage in his Worſhip, next to his *Being* muſt beleeve his *Bounty*; and the reaſon is, becauſe a man, in all his endeavors, is poiſed to ſome happineſs and reward: Now ſince the Fall *there are many inventions*, *Eccleſ.*7.29. As the *Sodomites*, when they were ſmitten with blindneſs, groped about *Lots* door, ſo do we grop and feell, here and there, for a reward that may be adequate and of full proportion with our deſires: The *Heathens* were at a ſad loſſe and puzzle; * *Auſtin* out of *Varro* reckoneth up 288 Opinions about the Chiefeſt Good; Some placed it in pleaſures, and ſuch things as gratified ſenſe; But this were to make *brutes* of *men*, for 'tis *the beaſts happineſs to enjoy pleaſures without remorſe*: and *Tully* ſaith, He is not worthy the name of a man, *qui unum diem velit eſſe in voluptate*, that would entirely ſpend one whole day in pleaſures: Alas! this is a way ſo groſſe, ſo oppreſſive, and burthenſome to Nature, ſo full of diſturbance and diſtraction to Reaſon, that it can never ſatisfie! Some went higher for a reward for virtue, and talked of *victory over enemies*, *long life*, *and an happy old age*; but many that were good wanted theſe Bleſſings: Others dreamed of a kinde of *Eternity*, and placed it in *fame*, and *the perpetuity of our name*, and *renown*, which is a kind of ſhadow of the *true Eternity*; but this was a ſorry happineſſe to thoſe that lived and dyed obſcurely: Thoſe that went higheſt, could go no higher then *the exerciſe of Virtue*, and ſaid, *That Virtue was a reward to it ſelf*; and ſaid, *That a man was happy*, *if virtuous*, *in the greateſt torments*, *in* Phalaris *brazen Bull*, *&c*, But alas! * *if our happineſs were in this life onely*, *we were of all men moſt miſerable*; Chriſtianity would ſcarce make amends for the trouble of it. But now the Goſpel goeth higher, and propoundeth *a pure and ſweet hope*, *moſt pure* and fitteſt for ſuch a ſublime Creature, a reaſonable Creature, as Man is, and *moſt ſweet* and contenting, and that is the eternal and happy enjoyment of God in Chriſt, in the life to come; not a *Turkiſh Paradiſe*, but chaſte and *rational* * *pleaſures at his right hand for evermore*; compleat knowledg, perfect love, the filling up of the Soul with God; ſo that the Goſpel, you ſee, hath out-bidden all Religion, propounding a fit and moſt excellent reward to the holy life.

* *Auguſt. de. civit. Dei, lib: 19. cap. 1.*

* 1 Cor. 15. 19.

* Pſa. 16. 11.

2. *Purity*

2. *Purity of Precepts:* In the Chriſtian Religion all Moral duties are advanced and heightned to their greateſt perfection: *Pſ.* 119.96. *The Commandment is exceeding broad*, of a vaſt extent and latitude, compriſing every motion, thought and circumſtance: The *Heathens* contented themſelves with a ſhadow of duty: the Apoſtle ſaith, *Rom.* 2. 14. That ἔργον νόμου, *the work of the Law was written upon their hearts*: that is, they had a ſenſe of the outward work, and a ſight of the ſurface of the Commandment: They made conſcience to abſtain from *groſs Acts* of ſin, and to perform *outward acts* of Piety and Devotion, as Sacrifice, and babling of Hymns and Prayers to their gods; all their wiſdom was to make the life plauſible, *to reſraine themſelves*, as 'tis ſaid of *Haman* when his heart boyled with rancor and malice againſt *Mordecai*, *Eſth.* 5.10. *Haman refrained himſelf:* So *Lactantius* proveth againſt them, that they had not a true way of Mortification, and were not ſpiritual enough in their apprehenſions of the Law: *Sapientia eorum plerunque abſcondit vitia, non abſcindit*: all their wiſdom was to *hide* luſt, not to quench a luſt, or rather to prevent *the ſin*, not to check the *luſt*: But now our holy Religion doth not onely forbid *ſins*, but *luſts*, 1 *Pet.* 2. 11. *Dearly beloved, I beſeech you as ſtrangers and pilgrims abſtain from fleſhly luſts: Babylons brats* (as we ſhewed before) by an *holy murther* muſt be *daſhed againſt the ſtones:* The Precepts are exact, commanding love, not onely to *friends*, but *enemies*; The Law is ſpiritual, and therefore in all points perfect, *Pſal.* 19.7. *The Law of the Lord is perfect, converting the Soul*: that is, not onely guiding the offices of the exterior man, but piercing to the thoughts, the firſt motions of the heart, we have a perfect Law.

2. *The ſureneſs of the Principles Truſt*: : One of the choyceſt reſpects of the Creature to the God-head is Truſt and Dependance; And Truſt, being the Reſt and quiet of the Soul, muſt have a ſure bottom and foundation: Now *ſtand upon the ways*, and ſurvey all the Religions in the World, and you will finde no foundation for Truſt, but in the Goſpel; refer it to any object truſting in God for *a common mercy*, truſting in God for *a ſaving mercy*.

1. For a *common mercy*: There are no ſuch repreſentations of God to the Soul as in the Goſpel: The Gentiles had but looſe and dark thoughts of God, and therefore are generally deſcribed by

by this character, *Men without hope*, 1 Theſ. 4. 13. I remember when our Saviour ſpeaketh againſt carking and anxiouſneſs about outward ſupports, he diſſwadeth thus; *Take no thought what ye ſhall eat, or what ye ſhall drink, or what ye ſhall put on, for after theſe things ſeek the Gentiles*, Mat. 6. 31, 32. Implying ſuch ſolicitude to be only excuſable in Heathens, who had no ſure Principles; but you that know Providence, and the care of an heavenly Father, ſhould not be thus anxious; 'Tis true, the Heathens had ſome ſenſe of a Deity, they had τὸ γνωστὸν τῦ θεῦ, ſome knowledg of the Nature of God, *Rom*, 1. 20. but the Apoſtle ſaith in the next Verſe, That they *were vain ἐν διαλογισμοις, in their imaginations*, that is, in their practical inferences and diſcourſes, when they came to repreſent God as an Object of Truſt, and to form practical thoughts and apprehenſions of his Majeſty, there they were vain and fooliſh; but now in the Goſpel God is repreſented as a fit Object of Truſt, and therefore the ſolemn and pureſt part of Chriſtian Worſhip is *Faith*; and 'tis judiciouſly obſerved by *Luther*, *Id agit tota Scriptura ut credamus Deum eſſe miſericordem*, 'Tis the deſign of the whole Scripture to bring the Soul to a ſteddy belief and truſt; therefore the Pſalmiſt, when he ſpeaketh of Gods different Adminiſtrations in the World, and in the Church, when he cometh to his Adminiſtrations in the Church, he ſaith, *Pſal.* 93. 5. *The Teſtimonies of the Lord are ſure*: God deals with us upon *ſure Principles*, though he hath diſcovered himſelf to the World only in *looſe attributes*.

2. For *ſaving mercies*; and indeed that's the tryal of all Religions; that is beſt which giveth the Soul a ſure hope of Salvation: *Jer.* 6. 16. God biddeth them, *Stand upon the ways, and ſee, and aſk for the good old way, and walk therein, and ye ſhall find reſt for your Souls*: Intimating, they ſhould chuſe that for the beſt Religion which yeildeth moſt peace of conſcience. Now there are three things that trouble the Soul, our *diſtance from God*, our *dread of angry Juſtice*, and a *deſpair of retaining comfort with a ſenſe of duty*; and therefore ere the conſcience can have any ſolid reſt and quiet, there muſt be three matches made, three couples brought together, *God and Man*, *Juſtice and Mercy*, *Comfort and Duty*; all theſe muſt mutually embrace and kiſs each other.

1. *God and Man muſt be brought together*: Some of the wiſe Heathens placed happineſs in the neareſt acceſs and approach to

God that may be, as *Plato* for one; and *Cælius Rhodiginus* saith, *Aristotle* delighted much in that Verse of *Homer*, where 'tis said, *That 'twould never be well till the gods and mortal men did come to live together.* Certain we are that common instinct maketh us to grope and feel after an eternal good; *Acts* 17. 27. *They groped after God.* Now how shall we come to have any commerce with God, there being besides the *distance of our beings* *guilt contracted* in the Soul? How can stubble dwell with *devouring burnings?* guilty creatures think of God, without trembling? approach him, without being devoured and swallowed up of his glory? The Heathens were sensible of this in some part, and therefore held, That the supream gods were defiled by the unhallowed approaches of sinful and mortal men, and therefore invented *Heroes*, and *half gods*, a kind of middle powers, that were to be mediators, to convey their prayers to the gods, and the blessings of the gods back again to them; so *Plutarch*, Διὰ δαιμονίαν πᾶσα ὁμιλία καὶ διάλεκτος θεῶν πρὸς ἀνθρώπους; That by these *intermediate powers* there was all commerce and communion between the gods and men: To this doctrine of the Heathens the Apostle alludeth, 1 *Cor.* 8. 5. *The Heathens had lords many, and gods many*; as *they had many gods*, many ultimate objects of worship, so *many lords*, that is, mediators: *But to us* (saith he) *there is but one Lord, and one God*; that is, one Supream Essence, and one Mediator, which is that excellent and sure way which the Scriptures lay down for our commerce with God: The device of the Heathens being fabulous and absurd, could not yield comfort; but in the Gospel there is excellent provision made for our comfort and hope; for there the Godhead and Manhood is represented as met in one nature: The *Son of God* was made the *Son of man*, that the *sons of men* might be the *sons of God*; therefore the Apostle *Peter* sheweth, That the great work of Christ *was to bring us to God*, 1 *Pet.* 3. 18. to bring God and man together: So the Apostle *Paul* saith, *Heb.* 10. 20. *We may draw near through the vail of his flesh.* 'Tis an allusion to the Temple, where the vail hid the glory of the *Sanctum Sanctorum*, and gave entrance to it: So Christs Incarnation did, as it were, rebate the edg of the divine Glory and Brightness, that creatures may come and converse with it without terror. Christ is the true *Jacobs* ladder, *John* 1. 51. *The bottom of which toucheth Earth*, there is his *Humanity*; and *the top reacheth Heaven*, there

is his *Divinity*; ſo that we may climb this ladder, and have communion with God, *Aſcende per hominem & pervenies ad deum*, as that Father ſaid; Climbing up in hope by the Manhood of Chriſt, we have ſocial acceſs to the Godhead.

2. *Juſtice and mercy muſt be brought together*, We want Mercy, and fear Juſtice; guilt impreſſeth a trembling upon the ſpirit, becauſe we know not how to redeem our Souls out of the hands of angry Juſtice; the very Heathens were under this bondage and torment, becauſe of the ſeverity of the divine Juſtice, *Knowing the judgment of God, they thought themſelves worthy of death*, Rom. 1.32. Therefore the great inquiry of nature is, how we ſhall appeaſe angry Juſtice, and redeem our Souls from this fear; you know the Queſtion, *Micah* 6.6, 7. *Wherewith ſhall I come before him? And wherewith will he be pleaſed?* The Heathens, in their blindneſs, thought to oblige the Godhead by acts meritorious (as merit is natural) either by coſtly Sacrifices, *Rivers of Oyl, thouſands of Rams, burnt offering, and whole burnt offerings*, Hecatombs of Sacrifices; or by putting themſelves to pains or tortures, as *Baals Prieſts gaſhed themſelves*: or by doing ſome act that is unwelcom and diſpleaſant to nature, as by offering their children in Sacrifices, thoſe dear pledges of affection, which certainly was an act of great ſelf-denyal, natural love being deſcenſive, and like a river running downward; yea, this was not all, the beſt of their children, *their firſt-born*, in whom all their hopes were laid up, they being obſerved to be moſt fortunate and ſucceſful: And this cuſtom alſo the carnal Jews took up; for bare outward Sacrifice was but a dull way, either to ſatisfie God, (* *His being the cattel of a thouſand hills*) or to pacifie conſcience; for though it were a Worſhip of Gods own appointing, yet *it did not make the comer thereunto perfect, as appertaining to the conſcience*, Heb. 9. 9. that is, the Worſhipper that looked no further, could never have a quiet and perfect conſcience, and therefore *they cauſed their children to paſs through the fire to Moloch*; ſuch a barbarous cuſtom could not be taken up barely by imitation; nothing but horror of conſcience could tempt men to an act ſo cruel and unnatural, and the Prophet plainly ſaith, *They gave their firſt-born for the ſin of their Soul*: Thus you ſee all ways are at a loſs, becauſe they could not yield a recompence to offended Juſtice. But in the Goſpel, *Juſtice and Mercy have kiſſed each other, Righteouſneſs and Truth have met together*, as 'tis

* Pſal. 50. 10.

Pſal. 85. And we may ſing. *Gracious is the Lord, and righteous* *Pſal.* 116. 5. Our Beloved is *white and ruddy*, Cant. 5. 10 For there is a God ſatisfying, as well as a God offended, ſo that Mercy and Juſtice ſhine with an equal luſtre and glory; yea Juſtice, which is the Terror of the World, in Chriſt, is made our friend, and the chief ground of our hope and ſupport, as 1 *John* 1. 9. *The Lord is faithful and righteous to forgive us our ſins*: A man would have thought *faithful and gracious* had been a more proper term then *faithful and righteous*, Pardon being moſt properly an act of free grace; but Juſtice being ſatisfied in Chriſt, 'tis no derogation to his Righteouſneſs to diſpence a pardon; ſo the crown of Glory is called a *Crown of Righteouſneſs*, 2 Tim. 4. 8. There is an whole vein of Scriptures runneth that way, that make all the comfort and hope of a Chriſtian to hang upon *Gods Righteouſneſs*; yea, if you will believe the Apoſtle *Paul*, you ſhall ſee that Gods great intent in appointing Chriſt, rather then any other Redeemer, was to ſhew himſelf juſt in pardoning, and that he might be kind to ſinners without any wrong to his Righteouſneſs: In ſhort, That Juſtice being ſatisfied, Mercy might have the freer courſe; hear the Apoſtle, and you ſhall ſee he ſpeaketh full to this purpoſe, *Rom.* 3. 25. 26. *Whom God hath ſet forth to be a Propitiation through Faith in his blood to declare his Righteouſneſs in the Remiſſion of his ſins*: And leſt we ſhould loſe the Emphatical word, he redoubleth it, *To declare, I ſay, his Righteouſneſs, and that he might be juſt, and the Juſtifier of him that beleeveth in Jeſus*; that is, in the matter of Juſtification, where grace is moſt free, God makes his Righteouſneſs ſhine forth, having received ſatisfaction from Chriſt.

3. *Comfort and Duty are brought together*: The end of all Religions is, *ut anima ſit ſubjecta Deo & pacata ſibi*, That the Soul may be quiet in it ſelf, and *obedient* to that which is ſuppoſed to be God. Now how ſhall we do to retain a *care of Duty*, with a *ſenſe of Comfort?* Conſcience cannot be ſtifled with looſe Principles: The *Heathens* could not be quiet, and therefore when their Reaſon was diſcomposed and diſturbed with the rage of ſenſual luſts, and they knew not how to bridle them, they offered violence to Nature, pulled out their eyes, becauſe *they could not look upon a woman without luſting after her*; and raged againſt their *innocent members*, inſtead of their *unclean affections*: And we that have the light of Chriſtianity know much more, that we cannot

not have Comfort without Duty; for though true peace of conſcience be *founded* in Chriſts Satisfaction, yet 'tis *found* onely in his Service, *Matth.* 11. 28. *Come to me, and I will give you Reſt*: But in Verſ. 29. 'tis *Take my yoke upon you, and ye ſhall finde Reſt for your Souls*: As we muſt come to Chriſt for Comfort; ſo we muſt ſtay under his Diſcipline, if we would have a ſenſe of it in our own Souls. Well, now you ſhall ſee how excellently theſe are provided for in the Goſpel; There is *ſpirit* againſt *weakneſſes*, and *merit* againſt *defects and failings*, ſo that *Duty* is provided for, and *Comfort*; They need not deſpair under weakneſſes, having the aſſiſtance of a mighty Spirit: * They need not *put out their eyes*, having a God *to quench their luſts*: They need not deſpair under the *ſenſe of their defects*, there being ſuch a *full merit* in the obedience of Chriſt. In ſhort, when they have *largeſt thoughts* of *Duty*, they may have *ſweeteſt hopes* of *Comfort*, and ſay with *David*, *Pſal.* 119. 6. *I ſhall not be aſhamed when I have reſpect to all thy Commandments.*

* *Democritus excæcavit ſcipſum quod multi ceres ſine concupiſcentia aſpicere non poſſet, & doleret ſi non eſſet potius: at Chriſtianus ſalvis oculis fœminam videt; animo adverſus libidinem cæcus eſt.* Tertul. in Apol. ca. 46.

So much for the *ſixth Obſervation.*

7. *That Gods Children are his firſt fruits*: The word hinteth two things, *their Dignity*, and *their Duty*; Which two Conſiderations will draw out the force of the Apoſtles Expreſſion. *Obſervat.* 7.

1. It noteth *the Dignity* of the people of God in two regards: 1. One is, *They are the Lords portion*; λαὸς περιούσιος, *his peculiar people*, *Tit.* 2. 14. the treaſure people, the people God looketh after; The world are his *goods*, but you his *treaſure*; the word κτισμάτων in the Text is Emphatical: Others are but his *creatures*, you his *firſt fruits*; he delighteth to be called *your God*, he hath, as it were, *impropriated* himſelf to your uſe and comfort; *Bleſſed is the people whoſe God is the Lord*, *Pſal.* 144. *ult.* He is *Lord* of all, but your *God*: One ſaid, *tolle meum, & tolle Deum*; 'Tis the relation to God that is ſweet, and a general relation yeeldeth no comfort: Oh what a mighty inſtance is this of the love of God to us, That he ſhould reckon us for his *firſt fruits*, for his own lot and portion! 2. That they are *the conſiderable part of the world*: The *firſt fruits* were offered for the bleſſing of all the reſt; *Prov.* 3. 10. *Offer thy firſt fruits, and ſo thy Barns ſhall be filled with plenty, and thy preſſes ſhall burſt out with wine*: So here; the Children of God they are *the bleſſing in the Cluſter*; others fare the better for their neighborhood; they are the ſtrength, *the*

charets and horsemen of a Nation: 'Twas a profane suggestion in *Haman* to say, *It was not for the Kings profit to suffer them to live*: These are the first fruits that God taketh in lieu of an whole Nation, to convey a blessing to the rest.

2. It hinteth *Duty*: As 1. *Thankfulness* in all their lives; first fruits were dedicated to God in token of thankfulness: *Cain* is implicitely branded for unthankfulness, because he did not offer the first fruits: You that are the first fruits of God, should, in a sense of his mercy, live the *life* of *love* and *praise*; The Apostle saith, *The mercies of God should perswade us to offer our selves*, *Rom.* 12. 1. Now under the *Gospel* there are no *sin-offerings*, all are *thank-offerings*: Well then, give up your selves in a * *reasonable way* of sacrifice; 'Tis but Reason, that when God hath *begotten us*, we should be his *first fruits*: The principle and motive of obedience under the *Gospel*, is not *terror* but *gratitude*, *Luk* 1. 74. *That we being delivered out of the hands of our enemies*, *should serve him without fear*, *&c.* Your lives should shew you to be *first fruits*, to be yeelded to God, as a testimony of thankfulness. 2. It noteth *Holiness*; the first fruits were holy unto the Lord: *Gods* portion must be holy; and therefore of things that were in their own nature an abomination, the first fruits were not to be offered to God, as the first born of a Dog, or Ass, but were to be redeemed with money: God can brook no unclean thing; Sins in you are far more irksom and grievous to his Spirit then in others: you shall see, *Jerem.* 32. 30. 'tis said, *The children of Israel and Judah have onely done evil before me*, *from their youth*: The *Septuagint* read, μόνοι ποιοῦντες τὴν ἁμαρτίαν, *They alone*, *or they onely*, *have been sinners before me*; as if God did not take notice of the sins of other Nations: *Israel*, Gods portion, are the *onely sinners*. 3. It noteth *Consecration*: you are dedicate things, and they must not be alienated; your time, parts, strength, and concernments, all is the Lords; you cannot dispose of them as you please, but as it may make for the Lords glory; you are not first fruits *when you seek your own things*; you are not to walk in *your ways*, nor to *your own ends*: you may *do with your own as it pleaseth you*, but you cannot do so with what is the Lords: First fruits were passed over into the right of God, the owner had no property in them. Well then, 1. You are not to walk in your own ways; your desires and wills are not to guide you, but the will of God; *There is a way*

(saith

* Λογικὴ λάτρεια.

(ſaith *Solomon*) *that ſeemeth right in a mans own eyes*; a corrupt minde looketh upon it as good and pleaſant, and a corrupt will and deſire is ready to run out after it: So the Prophet *Iſaiah*, Chap. 53. 6. *We are all gone aſtray, every man to his own way.* Oh remember you are to ſtudy the minde and will of God; your *own inventions* will ſeduce you, and your *own affections* will betray you. 2. Not *to your own ends*; 2 *Cor.* 5. 14 *Henceforth we are no more to live to our ſelves*; to our pleaſure, profit, honor, intereſts; we have no right and property in our ſelves, 'tis all given up to God: * Thoſe that give up all to God, did not reſerve a liberty for *ſelf-purſuits* and *ſelf-intereſts*: All pleaſures, honors, profits, are to be *refuſed*, or *received*, as they make us ſerviceable to the glory of *God*.

* *Neſciunt ſuis parcere qui nihil ſuum norunt.* Ambroſ.

Verſ. 19. *Wherefore my beloved Brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.*

Wherefore, my beloved Brethren, &c.] You ſee theſe words are inferred out of the former: The Apoſtle ſaith, *Wherefore*; Some make the conſequence thus, *He hath begotten you*, therefore walk as men regenerate; for they make theſe ſentences to be of a general concernment, and take them in the largeſt ſence and extent of them: But this ſeemeth harſh, partly becauſe 'tis not the uſe of the *Goſpel* to deſcend to ſuch low civilities as the ordering of ſpeech, and the like; much leſs would it urge ſuch a weighty Argument as *Regeneration* in a matter of ſuch common importance; and indeed the inference in that ſence is no way clear, and it would be a great gap and ſtride to deſcend from ſuch a weighty and ſpiritual matter to meer rules of civility. Partly becauſe the ſubſequent context ſheweth theſe ſentences muſt be reſtrained to the matter in hand; for, Verſ. 21. he ſub inferreth out of theſe ſayings an Exhortation to hear the Word rightly; therefore I conceive the Connection to ſtand thus; He had ſpoken of the *Word of Truth* as being the inſtrument of Converſion, and upon that ground perſwadeth to diligent hearing and reverend ſpeaking of it; for ſo theſe ſentences muſt be reſtrained, and then the Coherence is more fluent and eaſie; As thus: You ſee what an honor God hath put on the Word, as by it to beget us to himſelf; therefore *be ſwift to hear*, that is, of a docile or teachable minde, be ready ſtill to wait upon God in the Word:

Word: *Be slow to speak*, that is, do not rashly precipitate your judgment or opinion concerning things of Faith: *Be slow to wrath*, that is, be not angrily prejudiced against those that seem to differ and dissent from you. Thus you see, if we consider these directions under a special reference to the matter in hand, the Context is easie: I confess 'tis good to give Scripture its full latitude in application, and therefore Rules may be commodiously extended to repress the disorders of private Conversation, as *Garrulity*, when men are full of talk themselves; and *Morosity*, when they cannot endure to hear others: and so also anger and private revenge; especially when any of these is found (as usually they are) in Christian Meetings and Conventions, little patience, and much talk and anger. But the chief aim of the Apostle is to direct them in the solemn hearing of the Word.

The Notes are these:

Observat. 1. 1. From that [*Wherefore*] *'Tis a great encouragement to wait upon the Ordinances*, when we consider the benefits God doth dispense by them: In the institution of every Duty there is a *word of Command* and a *word of promise*; The Command for *our warrant*, the Promise for *our encouragement*; The *Command* that we may come *in obedience*, and the *Promise* that we may come *in Faith*: Thus 'tis said, *Isai* 55. 3. *Hear, and your Souls shall live*; *Hear*, that's the Command; *Your Soul shall live*, there's the Promise: 'Tis *Gods mercy* that no Duty is a *meer task*, but an *holy means*; and Ordinances are appointed, not onely in *soveraignty*, but in *mercy*. Well then, Christians are not onely to look to the *ground* of Duties, but the *end* of them that sweeteneth them to us: God hath required nothing of you but for your own benefit; *Prov* 9. 12. *If thou be wise, thou shalt be wise for thy self*: *God* hath *Glory* in your approaches, but you have *Comfort*: Oh consider then, every time you come to hear the Word, the high priviledges you may enjoy by it; Say thus, when you come to hear, *I am to hear that my Soul may live, I am going to the Word, that is, to beget me, to make my Soul partaker of the Divine Nature*: Christians do not raise their expectations to such an height of mercies as are offered to them in the Ordinances.

Observat. 2. 2. Again, From the Illative particle [*Wherefore*] *Experience of the success of Ordinances ingageth us to a further attendance upon them*: He hath begotten you by the the Word of Truth;

Wherefore

Wherefore, be ſwift to hear: Who would balk a way in which he hath found good, and diſcontinue duty when he hath found the benefit of it? When God hath given you ſucceſs, he hath given you a ſeal of his Truth, a real experience of the comforts of his ſervice. The *Stancariſts* that think Ordinances uſeleſs for Believers, fit to initiate us in Religion, and no further, are ignorant of the *nature of grace, the ſtate of their own hearts,* and the *ends of the Word.* Becauſe this proud Sect is revived in our times, and many as ſoon as they have found the benefit of Ordinances, think they are above them, let us a little examine theſe particulars.

1. *They are ignorant of the nature of grace,* which always upon a taſte longeth for more; *Pſal.* 63. 1, 2. *I long to ſee thy Power and Glory, as I have ſeen thee in the Sanctuary.* When the Springs lie low, a little water caſt in bringeth up more: So after a taſte, grace longeth for more communion with God; they would *ſee God as they have ſeen him:* So the Apoſtle, *1 Pet.* 2. 3, 4. *If ye have taſted that he is gracious, come to him as to a living ſtone;* that is, if you have had any taſte and experience of Chriſt in the Word, (which is the caſe in the context) you will be coming to him for more. However 'tis with ſpiritual pride: Grace is *quickened* by former ſucceſs and experience, not *blunted.*

2. *They are ignorant of the intent and end of the Word,* which is not only to *beget us,* but to *make the Saints perfect,* Epheſ. 4. 12, 13. The Apoſtles when they had eſtabliſhed Churches, returned to *confirm the Diſciples hearts,* Acts 14. 22. We are to look after *growth,* as well as *truth.* Now leſt you ſhould think it only concerneth the *new-born babes,* or the weaker ſort of Chriſtians you ſhall ſee thoſe of the higheſt form found need to exerciſe themſelves herein; the Prophets *ſearched diligently into the Writings of other Prophets,* 1 Pet. 1. 11, 12. *Daniel* himſelf, though a Prophet, and a Prophet of high Viſions, *ſtudyed books,* Dan. 9. 2. And ſtill the greateſt have need of praying, meditating, reading, hearing, to preſerve the work of grace that is begun in their Souls: That place is notable, *Luke* 8. 18. *Take heed how you hear; for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken that which he ſeemeth to have:* Our Saviour upon this ground preſſeth them to a greater conſcience and ſenſe of the duty of hearing; becauſe thoſe that have grace already, will have further confirmation and increaſe; and thoſe that upon a preſumption and

pretence of having grace, neglect the means of grace, ſhall *loſe that which they ſeemed to have*; that is, ſhall appear to be juſt nothing in Religion: Blaſted in *gifts*, as well as decayed in *grace*.

3. *They are ignorant of the ſtate of their own hearts*: Are there no graces to be perfected and increaſed? no corruptions to be mortified? no good reſolutions to be ſtrengthened? no affections to be quickned and ſtirred up? Is there no decay of vigour and livelihood? no deadneſs growing upon their ſpirits? Certainly *none need Ordinances ſo much as they that do not need them*: The Spirit is a tender thing, ſoon diſcompoſed: *Things that are moſt delicate, are moſt dependant*: *Brambles* grow of themſelves, but the *Vine* needeth props: Wolves and dogs can romage and ſeek abroad in the Wilderneſs, but the ſheep need a Paſtor. They that look into their hearts, would find a double need of Ordinances, 1. *Knowledg is imperfect*: 'Tis ſome good degree of Knowledg to be ſenſible of our own ignorance: none ſo proud and contented as they that know leaſt: 1 *Cor.* 8. 2. *If any man thinketh he knoweth any thing, he knoweth nothing as he ought to know.* At firſt Truths ſeem few, and ſoon learned; and 'tis ſome good progreſs in any learning, to be ſenſible, and humbled with the imperfections of knowledg; and 'tis ſo in divine matters: We ſee little in the Word, till we come to be more deeply acquainted with it, and then *Pſal.* 119. 18. *Open mine eyes, that I may ſee wonders in thy Law*; then we come to diſcern depths; and ſuch wiſdom as we never thought of: The Word is an *Ocean*, without bottom and banks: A man may ſee an end of other things, and get the maſtery over an *Art*; *I have ſeen an end of all perfection, but the Commandment is exceeding broad*, Pſal. 119. 96. We can never exhauſt all the treaſure and worth that is in the Word. 2. *Affections need a new excitement*: Commands muſt be repeated to a dull ſervant; ſuch is our will: We need freſh enforcements of duty upon us: Live coals need blowing, and a good Souldier the trumpet to ſtir up his warlike rage: 1 *Cor.* 14. 31. *All may learn, or all be comforted*: The Apoſtle there ſpecifieth the two ends of Prophecy, which is either that we may learn, or be comforted, or exhorted; the word is indifferent to both thoſe ſignifications, either the improving of knowledg, or the exciting of languiſhing affections.

Obſervat. 3. 3. From that [*Let every one*] This is a duty that is univerſal, and

and bindeth all men: *None are exempted from hearing, and patient learning; the eye hath need of the foot*: Thoſe that know moſt, may learn more. *Junius* was converted by diſcourſe with a plowman: A ſimple Laick (as * the ſtory calleth him) turned the whole Councel of *Nice* againſt *Arrianiſm*: God may make uſe of the meaneſt things for the inſtruction of the greateſt. *Paul*, the great Apoſtle, calleth *Priſcilla* and *Perſis*, two women, his *fellow-helpers in the Lord*, Rom. 16. *Torches are many times lighted at a candle*; and the moſt glorious Saints advantaged by the meaneſt. Chriſt would teach his Diſciples by a child; *He took a child and ſet him in the midſt of them*, Mat. 18. 2. 'Tis proud diſdain to ſcorn the *meaneſt gifts*: There may be *gold in an earthen veſſel*; There is * none *too old*, none *too wiſe*, none *too high* to be taught. *Let every one.*

* *Socrates Scholaſt. lib. 2. Eccleſ. Hiſt. c. 8.*

* Ἀει γηρᾷσκω πολλὰ διδασκόμενος. Solon.

4. From that [*Be ſwift*] That is, ready; *The commendation of duties is the ready diſcharge of them.* Swiftneſs noteth two things: 1. Freeneſs of ſpirit, do it without reluctancy when you do it; no offerings are accepted of God, but ſuch as are *free will-offerings*, Pſal. 119 108. 2. Swiftneſs noteth diligence in taking the next occaſion; they will not decline an opportunity, and ſay another day; Delay is a ſign of unwillingneſs: You ſhall ſee *Ezek.* 1. The *beaſts had four faces, and four wings*: they had *four faces*, as waiting when the Spirit would come upon them; and *four wings*, as ready to look and fly into that part of the world into which God would diſpatch them. This readineſs to take occaſions is ſhewed in three things. 1. In refraining all debates and deliberations; *I conſulted not with fleſh and blood but immediately I went up to Jeruſalem*, Gal. 1. 10. When the Soul deliberateth about duty, it neglecteth it; do not debate when God commandeth, whether it be beſt or no; the Soul is half won when it yieldeth to diſpute things: God ſaith, *Gen.* 2. 17. *In the day that thou eateſt thereof, thou ſhalt dye.* And *Eve* repeateth, *Chap.* 3. 3. *Thou ſhalt not eat, leſt ye dye*; and Satan ſaith, *verſ.* 4. *Ye ſhall not ſurely dye*: God *affirmeth*, the woman *doubteth*, and Satan *denyeth*: 'Tis not good to allow the Devil the advantage of a debate; when you paule upon things Satan worketh upon your heſitancy. 2. In laying aſide all pretences and excuſes: Duty would never be done, if we ſhould allow the Soul in every leſſer ſcruple; there will ſtill be a *Lion in the way*; and *Opening to the Spouſe* will be interpreted

Obſervat. 4.

A defiling of the feet. *Peter*, as ſoon as he heard the voyce of Chriſt, caſt himſelf into the Sea; others came about by ſhip, *Mat.* 14. 29. he did not the plead the waves between him and Chriſt. 3. In yielding your ſelves up to the whole Will of God without reſervations; do not allow one exception, or reſerve one carnal deſire: *Acts* 9 6. *Lord, what wilt thou have me to do?* The ear and heart was open for every command. So 1 *Sam.* 3. 9. *Speak Lord, for thy Servant heareth*: He was ready to receive whatever God would commend; but alas 'tis otherwiſe with us: Chriſt cometh to offer himſelf to us, as he did to the blind man, *Luke* 18 41. *What wilt thou that I ſhall do unto thee?* Chriſt is fain to ask our pleaſure, not we his: The maſter asketh what the ſervant will command: Yea, we refuſe him when he offereth himſelf to us, *Heb.* 12. 25. μὴ παραιτήσασθε, *See that ye refuſe not, &c.* The word ſignifieth,—Do not urge vain pretences. This is the fourth Note; but I muſt be more particular.

Obſervat. 5. 5. From that [*Be ſwift to hear,*] That is, the Word of God; for otherwiſe 'twere good to be ſlow in hearing: We may wiſh our ſelves deaf ſometimes, that we may not hear oaths, impurities, railings; as old *Maris* was glad that he was blind, that he could not ſee ſuch a curſed Apoſtate as *Julian*. Divers things are implyed in this Precept, I ſhall endeavour to draw out the ſence of it in theſe particulars.

1. It ſheweth how we ſhould value hearing, be glad of an opportunity; the * *ear is the ſenſe of learning*: and ſo 'tis of *grace*; 'tis that ſenſe that is conſecrated to receive the moſt ſpiritual diſpenſations: *Rom.* 10. 14. *How ſhall they believe in him of whom they have not heard?* The Lord beginneth his Sermon with *Hear, O Iſrael*, Deut. 6. When Chriſt was ſolemnly diſcovered from Heaven to be the great Prophet of the Church, the reſpect that is beſpoken for him is Audience, *Mat.* 17. 5. *This is my beloved Son, hear him.* God is pleaſed to appoint this way, do not deſpiſe it; reading hath its uſe, but the voyce hath *aliquid latentis energiæ*, a ſecret force upon the Soul, becauſe of the *ſimpathy* between the *external word*, and *inward reaſon*; I mean, it hath a *miniſterial efficacy*, by which the authority and ſoveraign efficacy of the Spirit is conveyed: God would inſinuate a *real efficacy* in a *moral way*, and therefore uſeth the voyce: The Apoſtle had ſpoken much of the Word, and then he ſaith, *This is the Word which is preached*

* *Plus eſt in auribus quam in oculis ſitum, quoniam doctrina & ſapientia percipi auribus ſolis poteſt, oculis ſolis non poteſt.* Lactantius.

to you, 1 Pet. 1. 25. 'Tis not the Word read, but the word preached: You may judg it a vain artifice, count it the *fooliſhneſs of preaching*, but 'tis under the bleſſing of a ſolemn inſtitution; *it pleaſed the Father, &c.* 1 Cor. 1. 21. Therefore by the external voyce there is meant then a *miniſterial excitation*: Reading doth good in its place; but to ſlight hearing, out of a pretence that you can read better Sermons at home, is a ſin: Duties miſ-timed loſe their nature; the blood is the continent of life when it is in the proper veſſels; but when 'tis out, 'tis hurtful, and breedeth putrifactions and diſeaſes.

2. It beweth how ready we ſhould be to take all occaſions to hear the Word: If Miniſters muſt preach *in ſeaſon and out of ſeaſon*, a people are bound to hear: 'Tis obſerved, that a little before the French Maſſacre, Proteſtants were cloyed with the Word, and ſo 'tis now: Heretofore they would run far and neer to enjoy ſuch an opportunity; *Mat.* 3. 5. *Jeruſalem and Judea, and all the Region round about, came to hear John*; Some of thoſe places mentioned were thirty miles from *Ænon* beyond *Salem*, which was the place where *John* baptized: 1 *Sam.* 3. 1. *The Word of the Lord was precious in thoſe days for there was no open viſion.* Heretofore Lectures were frequented, when they were more ſcarce: The Wheat of Heaven was deſpiſed when it fell every day, *Amos* 8. 12. *I will ſend a famine of the Word, and they ſhall wander from Sea to Sea, from the North even to the Eaſt, they ſhall run to and fro, and ſhall not finde it*: Then they would go far and neer for a little comfort and counſel; This is one of thoſe enjoyments which is *valued* when 'tis *wanted*: When Manna is a common food, men luſt for Quails, *Nothing but this Manna.* This *ſwiftneſs* here, ſheweth the content men ſhould take in hearing the Word; but, alaſs! now men pretend every vain excuſe, *their Merchandize*, *their Farm*, and ſo cannot wait upon the Word of God; it may be on the Lords Day, when they dare do nothing elſe; but few take other occaſions and opportunities: *David* ſaith, *Pſal.* 26. 8. *I have loved the habitation of thy houſe, the place where thine houſe dwelleth*: 'Twas *comfort* to him to wait upon God, to come to the doors of wiſdom; a *burthen* to us.

3. It noteth readineſs to hear the ſenſe and minde of others upon the Word: we ſhould not be ſo puffed up with our own knowledg, but we ſhould be ſwift to hear what others can ſay: 'Tis a

great evil to contemn others gifts; There is none ſo wiſe, but he may receive ſome benefit by the different handling of what he himſelf knoweth: 'Tis an advantage to obſerve the different breathings of the Spirit of God in divers inſtruments; *Job* would not deſpiſe *the cauſe of his ſervants*, *Job* 31. And as we ſhould not contemn their *gifts*; ſo we ſhould not contemn their *judgments*: In this *being ſwift to hear* is condemned that ἰδιογνωμοσύνη, that private ſpirit, and over-prizing of our own conceits and apprehenſions, ſo that we are not patient to hear any thing againſt them: Men are *puffed up with their own minde*, though it be *fleſhly* and carnal, *Col.* 2. 19. They make a *Darling* and an *Idol* of their own thoughts: The Apoſtle ſaith, 1 *Cor.* 14. 30. *If any thing be revealed to another that ſitteth by, let the firſt hold his peace*: You do not know what may be revealed to another; no man is above a condition of being inſtructed: Divide *Self* from thy Opinion, and love things not becauſe they ſuit with thy prejudices, but Truth: *Be ſwift to hear*, that is, to conſider what may be urged againſt you.

4. It noteth what we ſhould do in *Chriſtian Meetings*: They are apt to degenerate into *noiſe* and *clamor*; We are all *ſwift to ſpeak*, but not to *hear* one another, and ſo all our Conferences end in tumult and confuſion, and no good is gotten by them; Every mans * *belly is like a bottle full of wind, ready to burſt for want of vent.* If we were as patient and *ſwift to hear* as we are *ready to ſpeak*, there would be leſs of *wrath*, and more of *profit* in our Meetings. I remember, when a *Manichee* conteſted with *Auguſtine*, and with importunate clamor cryed, *Hear me, hear me*, the Father modeſtly anſwered, *Nec ego te, nec tu me, ſed ambo audiamus Apoſtolum*; Neither hear me, nor I thee, but let us both hear the Apoſtle. 'Twere well if we could thus repreſs the violences and impetuoſneſs of our ſpirits; when one cryeth, *Hear me*, and another, *Hear me*, let us both hear the Apoſtle, and then we ſhall hear one another; He ſaith, *Be ſwift to hear*, *ſlow to ſpeak*: When *Paul* reproveth the diſorder and tumult that was in the *Corinthian* Aſſemblies, he adviſeth them to ſpeak κατὰ μέρος, *by turn or courſe*, 1 *Cor.* 14. 27. And Verſ. 31. *Ye may all prophecy one by one, that all may learn, and all be comforted*; That every one ſhould have free liberty to ſpeak, according as their part and turn came, and not in a hurry and clatter, which hindred both the

* Job. 32. 19.

the Inſtruction and comfort of the Aſſembly.

6. *That there are many caſes wherein we muſt be ſlow to ſpeak:* This clauſe muſt alſo be treated of, according to the reſtriction of the Context; ſlow in ſpeaking of the Word of God, and that in ſeveral caſes. *Obſervat. 6.*

1. It teacheth men not to adventure upon the preaching of the Word, till they have a good ſpiritual furniture, or are ſtored with a ſufficiency of gifts: 'Tis not for every one that can ſpeak an hour to adventure upon the work of Teaching. *John* was thirty years old when he preached firſt, *Luk.* 3. 1. In the fifteenth year of *Tiberius* *, that was *Johns* thirtieth year; *Auguſtus* reigned fifty five years, and *John* was born in his fourtieth year, and preached in the fifteenth of *Tiberius* his next ſucceſſor. Every one itcheth after the dignity of being a *Teacher in Iſrael*; There is ſomewhat of ſuperiority in it, (upon which reaſon the Apoſtle forbiddeth *Women to teach*, 1 *Cor.* 14. 34. becauſe by the Law of their Creation they cannot be ſuperiors;) and ſomewhat of profit, and therefore the time is haſtened and precipitated; Few ſtay till their youthful heats be ſpent, and thirty years experience hath fitted them for ſo great a work and burthen. 'Tis obſervable, that Jeſus Chriſt had alſo fulfilled thirty years ere he entred upon his publique Miniſtry. Though I do not tye it meerly to the years, either *too young* or *too weak*, 'tis all one to me; There are (as *Ignatius* ſaith in his Epiſtle to the *Magneſians*) τὴν πολλὰν μάτην φιρούσας, ſome that in vain hang out the *Buſh of gray hairs*, when they have no *good wine* to vend or utter: Indeed the drift of that whole Epiſtle is to * perſwade them to reverence their Biſhop, though but of ſmall years; where he inſtanceth in *Daniel*, *Solomon*, *Jeremiah*, *Samuel*, *Joſiah*, whoſe youth was ſeaſoned with knowledg and piety; and concludeth, that 'tis not *age* but *gifts* make a Miniſter: and through the abundance of *Spirit*, there may be an *old minde* in a *young body*: and *Timothy*, though *young in years*, was an *Elder in the Church*. For my own particular, I muſt ſay, as *Pharoahs* chief Butler ſaid, * *I remember my faults this day*; I cannot excuſe my ſelf from much of crime and ſin in it; but I have been in the Miniſtry theſe ten years, and yet not fully compleated the Thirtieth year of my age; the Lord forgive my raſh intruſion: What ever help or furtherance I have contributed to the faith and joy of the *Saints*, by my *former publique Labours*, or my *private Miniſterial*

* *Stapyld. in prompt. Moral. in Dom. 3. Advent.*

* *Hortatur Magneſianos*; Μὴ καταφρονεῖν τῆς ἡλικίας τῶ ἐπισκόπε ἀ πρὸ τὴν φαινομένην ἀφωρῶλας νέότη τὰ ἀλλα πρὸ τὴν ἐν θεῶ φύσιν. *Ignat. Epiſt. ad Magneſ. ſub initio Epiſt.*

* Gen. 41. 9.

Miniſterial Endeavours, or ſhall do by this *preſent work*, I deſire it may be wholly aſcribed to the efficacy of the Divine Grace; which is many times conveyed and reached forth by the moſt unworthy *inſtruments*. But to return, *Tertullian* hath a notable Obſervation concerning ſome Sectaries in his time, *Nunquam citius proficitur quam in caſtris rebellium, ubi ipſum illic eſſe promereri eſt*; That men uſually have a quick diſpatch and progreſs in the Tents of Hereſie, and *become Teachers ere they are ſcarce Chriſtians*: He goeth on *Neophytos collocant, ut Gloria eos obligent, quia Veritate non poſſunt*: They ſet up young men to teach, that they may win them *by Honour*, when they cannot gain them *by Truth*; Certainly this is a bait that Pride ſoon ſwalloweth: and that which hath drawn many into Error, is a liberty to teach before they are ſcarce any thing in Religion. Oh conſider, *Haſty Births do not fill the houſe, but the grave*: Men that obtrude themſelves too ſoon upon a Calling, do not *edifie*, but *deſtroy*: 'Tis good for a while to be *ſlow to ſpeak*. *Aquinas*, when he heard *Albertus*, was called *Bos mutus, the dumb Ox*, becauſe for a great while he was altogether ſilent: 'Tis not the Spirit of God but the ſpirit of vain-glory which putteth men upon things which they are not able to wield and manage: 'Tis good to *take notice* of thoſe *compreſſions* and *conſtraints* that are within our ſpirits; but 'tis good alſo to *take heed* that they do not ariſe from Pride, or ſome carnal affections.

* *Tertul. in lib. de præſcript. adverſus Hæret.*

2. It ſheweth, That we ſhould not precipitate our Judgments concerning Doctrines and points of Divinity; That we may not raſhly condemn or defend any thing that is contrary to the Word of God, or of which we have certainty from the Word: *Be ſlow to ſpeak*; that is, do not ſpeak till you have a ſure ground: The ſudden conceptions of the minde are not always the beſt: To take up things haſtily engageth a man to many inconveniences: *Moſes* would not give an Anſwer ſuddenly, *Numb.* 11. 9. *I will hear what the Lord will ſpeak concerning you*: That great Prophet was at a ſtand till he had ſpoken with God. Under the Law, the tip of the Prieſts ear was to be *ſprinkled with blood*; firſt he muſt *hear Chriſt*, and then *ſpeak* to the People. Well then, Be not too haſty to defend any Opinion till you have tryed it: How mutable do men of a ſudden ſpirit and fiery nature appear to the world! raſhly profeſſing according to their preſent apprehenſions, they

are

are forced to change often. There ſhould be a due pauſe ere we receive things, and a ſerious deliberation ere we defend and profeſs them.

3. That we be not more forward to teach others, then to learn our ſelves. Many are *haſty to ſpeak*, but backward to do, and can better *maſter it*, and preſcribe to others, then practiſe themſelves, which our Apoſtle noteth, *Jam.* 3. 1. *My Brethren, be not many maſters*; that is, be not ſo forward to diſcipline others, when you neglect your own Souls: The Apoſtle ſpeaketh ſo earneſtly, as if he meant to rouze a benummed Conſcience. *Rom.* 2. 21. *Thou which teacheſt another, teacheſt thou not thy ſelf?* and I have heard, that a ſcandalous Miniſter in reading of it was ſtruck at the heart, and converted: Since the Fall, Light is more *directive* then *perſwaſive*; and therefore an * *Heathen* could obſerve, That 'tis far more eaſie to inſtruct others, then to practiſe our ſelves.

* Ἁπανλες ἔσμὲν εἰς τὸ νυθετεῖν σόφοι δ' ἀυλοι ποιῶμεν μωεὶ ὁ γιγνόσκομέν. *Menander.*

4. That we do not vainly and emptily talk of the things of God, and put forth our ſelves above what is meet, 'tis good to take every occaſion, but many times indiſcreet ſpeaking doth more hurt then ſilence: Some will be always bewraying their folly, and in every meeting ingroſs all the diſcourſe, *Prov.* 10. 19. *In the multitude of words there wanteth not ſin; but he that refraineth his lips, is wiſe*: We ſhould weigh our words before we utter them; When men are ſwift to ſpeak, and much in talk, they bewray ſome folly which is a ſtain to them: So *Prov.* 17. 27. *He that hath underſtanding, ſpareth his words*; empty veſſels ſound loudeſt; and men of great parts, like a deep river, glide on with the leaſt noiſe.

5. It teacheth us not to be over ready to frame Objections againſt the Word; *'Tis good to be dumb at a reproof, though not deaf*: Let not every *proud thought* break out into thy ſpeeches: Guilt will recoil at the hearing of the Word, and the minde will be full of vain ſurmiſes, and carnal Objections; but alaſs, how odious would men appear, if they ſhould be ſwift to utter them? if thoughts, that are the *words of the minde*, ſhould be formed into outward words and expreſſions? *Thoughts* may be *corrected* upon further information, but *words* cannot be *recalled*: Thoughts do onely ſtain our own ſpirits, words convey a taint to others; Thoughts are more indeliberate then words, in *thoughts* we ſin with our minde onely, in *words* with our minde and tongue.

Obſervat. 7. 7. *That renewed men ſhould be ſlow to wrath*: You muſt underſtand this with the ſame reference that you do the other clauſes, and ſo it implieth, that the Word muſt not be *received*, or *delivered*, with a wrathful heart; it concerneth both *Hearers* and *Teachers*.

1. *The Teachers*: They muſt be ſlow to wrath in delivering the Word. 1. Let not the Word lacquey upon *private anger*: *ſpiritual weapons* muſt not be uſed in *your own cauſe*; you have not a power to caſt out of Chriſt at your own pleaſure: The Word is not committed to you for the advancing of your eſteem and intereſts, but Chriſts; The Apoſtle had *vengeance in a readineſs*, 2 *Cor.* 10. 6. but 'twas for *diſobedience to Chriſt*, not for *diſreſpect to his own perſon*: Men that quarrel for eſteem, bring a juſt reproach and ſcandal upon their Miniſtry. 2. Do not eaſily deliver your ſelves up to the ſway of your own paſſions and anger: People will eaſily diſtinguiſh between this mock-thunder, and divine Threatnings; paſſionate out-cryes do onely fright the eaſie and over-credulous Souls, and that onely for the preſent; proofs and inſinuations do a great deal more good; *Snow that falleth ſoft, ſoaketh deep*: In the tempeſt Chriſt ſlept; when paſſion is up, true zeal is uſually aſleep.

2. *The People*: It teacheth them patience under the Word; do not riſe up in arms againſt a juſt reproof; 'tis natural to us, but be ſlow to it, do not yeeld to your nature: *David* ſaid, *I have ſinned againſt the Lord*, 2 *Sam.* 12. 13. when *Nathan* ſet home his fact with all the aggravations: And 'tis an accuſation againſt a King, 2 *Chron.* 36. 12. *He humbled not himſelf before Jeremiah the Prophet, ſpeaking from the mouth of the Lord*: Mark, 'tis not ſaid, *before the Lord*, but *before Jeremiah*: God was angry with a *great King* for not humbling himſelf before a *poor Prophet*. *Anger doth but bewray our own guilt*: One was reported to have uttered ſomething againſt the honour of *Tiberius*; the crafty Tyrant did the more ſtrongly beleeve it, becauſe it was the juſt report of his own guilt, * *quia vera erant dicta credebantur*, ſaith the Hiſtorian; So, many think we aim at them, intend to diſgrace them, becauſe indeed there is a cauſe, and ſo ſtorm at the Word; uſually *none are angry at a reproof but thoſe that moſt deſerve it*; and when conviction, which ſhould *humble*, doth but *irritate*, 'tis an ill ſign: thoſe that were * *pricked at the heart* were much better

* Tacitus.

* Acts. 2. 37.

ter tempered then thoſe that were * *cut to the heart*, as *humiliation* is a better fruit of the Word then *impatience*: you ſhall ſee the Children of God are moſt meek, when the Word falleth upon their hearts moſt directly: *David* ſaith, *Let the righteous reprove me, and it ſhall be an oyl, &c.* Reproof to a gracious Soul 'tis like a ſword anointed with balſam, it woundeth and healeth at the ſame time: So *Hezekiah* ſaid, *Iſa.* 39. 8. *Good is the Word of the Lord, which thou haſt ſpoken*; 'Twas a ſad Word, an heavy Threatening; yet the ſubmiſſion of his ſanctified judgement calleth it *good*: In ſuch caſes you ſhould not ſtorm and rage, but give thanks, and ſay, as *David* to *Abigal, Bleſſed be the Lord that ſent thee to meet me this day*: Bleſs God for meeting with you in the Word.

* Acts. 7. 54.

8. *That 'tis ſome cure of paſſion to delay it*: *Be ſlow to wrath.* *Obſervat.* 8. * Anger groweth not by degrees, like other paſſions, but at her birth ſhe is in her full growth; the heat and fury of it is at firſt, and therefore the beſt cure is deliberation; *Prov.* 19. 11. *The diſcretion of a man deferreth his anger*; that is the revenge which anger meditateth: Many men are like tinder or gun-powder, take fire at the leaſt ſpark of offence; and by following their paſſions too cloſe, run themſelves into inconveniencies; therefore 'tis good to check theſe precipitant motions by delay and due recourſe to Reaſon: *Prov.* 14. 29. *He that is haſty of Spirit exalteth folly*: when men are quick and ſhort of ſpirit, they are tranſported into many undecencies, which diſhonour God, and wound their conſcience, and afterward have cauſe enough, by a *long repentance*, to bewail the ſad effects of a *ſhort and ſudden anger*. *Theodorus* adviſed *Auguſtus*, when he was ſurprized with anger, to repeat the Alphabet, which advice was ſo far good, as it tended to cool a ſudden rage, that the mind being diverted, might afterward deliberate. So * *Ambroſe* counſelled *Theodoſius* the great (after he had raſhly maſſacred the Citizens of *Theſſalonica*) to decree, *That in all ſentences that concerned life, the execution of them ſhould be deferred till the thirtieth day, that ſo there may be a ſpace for ſhewing mercy, if need required.* Well then, indulge not the violence and ſwiftneſs of paſſion; *ſudden apprehenſions* uſually miſtake; the *ultimate judgment* of reaſon is beſt: Motions vehement, and of a ſudden irreption, run away without a rule, and end in folly and inconvenience. It is a deſcription

* *Maximum remedium iræ dilatio eſt, ut primus ejus fervor relanguescat, & caligo quæ premit mentem aut reſileat aut minus denſa ſit; graves habet impetus primo.* Senec. l. 2. de ira, c. 28. & l. 3. cap. 12.

* Ruff. l. 2. hiſt. c. 18. Theod. l. 5. hiſt. c. 26.

of God, that he is *ſlow to wrath*; certainly an haſty ſpirit is moſt unlike God: 'Tis true, that ſome good men have been obſerved to be ὀξύχολοι, haſty, and ſoon moved, as (*a*) *Calvin*; *Auguſtine* obſerves the like of his father (*b*) *Patricius*; and ſome obſerve the ſame of (*c*) *Cameron*; but for the moſt part theſe motions in thoſe Servants of God were but (as *Jerom* calleth them) *Paſſions*, ſudden and irreſiſtible alterations that were connatural to them, and which they by religious exerciſes in a great meaſure mortified and ſubdued; and if anger *came ſoon*, it *ſtaid not long*: *Solomon* ſays, *Eccleſ.* 7. 9. *Be not haſty in thy ſpirit to be angry, for anger reſteth in the boſom of fools*: That anger is moſt culpable, which *ſoon cometh*, but *reſteth* or ſtayeth *long*, as being indulged: So *Solomon* ſaith elſewhere, *Prov.* 14. 17. *He that is ſoon angry dealeth fooliſhly, but a man of wicked devices is hated*; implying, that *ſudden anger* is an effect of folly and *weakneſs*, which may be incident to the beſt, but to concoct anger into *malice* is an argument of *wickedneſs*, and is found only in the moſt depraved natures: in ſhort, 'tis *contemptible* to be angry ſuddenly, but to plot revenge *abominable*.

a *Beza in vitâ Calvini, p.* 109.
b *Erat vero ille ſicut benevolentiâ præcipuus: ita irâ fervidus* Aug. *confeſſ. lib.* 9. *cap.* 9.
c Ὀξύχολος quidem & adverſus notos & familiares facile irritabilis, ſed qui etiam iram deponeret, atque ultro culpam & errorem ignoſceret. Icon Camer. præf. operibus.

Verſ. 20. *For the wrath of man worketh not the Righteouſneſs of God.*

Here he rendreth a reaſon of the laſt clauſe, why they ſhould take heed of this indignation and riſing of their hearts againſt the Word, becauſe the *wrath of man* would hinder them from attaining that *righteouſneſs*, and accompliſhing that duty which God requireth in his Word.

For the wrath of man] There is an emphaſis in that word, he doth not ſay wrath in general, for there is always a righteouſneſs in the wrath of God: The Apoſtle ſaith, *Rom.* 1. 18. *'Tis revealed from Heaven againſt the unrighteouſneſs of men*: or rather the wrath of man, to ſhew, that under what diſguiſes ſoever it appeareth, 'tis but *humane* and *fleſhly*: there is nothing *of God*, but much *of man* in it.

Worketh not] οὐ κατεργάζεται, doth not attain, doth not perſwade, or bring forth any righteous action, yea it hindreth God from perfecting his work in us.

The Righteouſneſs of God.] That is, ſay ſome, *Juſtice mixt with Mercy*, which is the Righteouſneſs that the Scriptures aſcribe

aſcribe to God, and anger will not ſuffer a man to diſpenſe it: but this ſeems too much ſtrained and forced. Others ſay, the meaning is, it doth not execute Gods *juſt revenge*, but our *own malice*. But rather *the righteouſneſs of God* is put for ſuch righteouſneſs as God *requireth*, God *approveth*, God *effecteth*: and in this ſence in Scripture, things are ſaid to be *of God* and *of Chriſt*, which are *effected by his power*, or *commanded in his Word*: Thus Faith is ſaid to be *the work of God*, *Joh.* 6. 29. becauſe he commandeth we ſhould labour in it, which plainly is the intent of that Context; and the Apoſtle uſeth the word *Righteouſneſs*, becauſe anger puts on the form of *juſtice and righteouſneſs* more then any other virtues. It ſeemeth to be but a juſt diſpleaſure againſt an offence, and looks upon revenge not as *irrational exceſs*, but a *juſt puniſhment*, eſpecially ſuch anger as carrieth the face of zeal, which is the anger ſpoken of in the Text: Rage and diſtempered heats in Controverſies of Religion, and about the ſence of the Word, ſuch *carnal zeal*, how juſt and pious ſoever it ſeem, is not approved and acquitted as *righteous* before God. 'Tis obſervable that there is a *Litote* in the Apoſtles expreſſion, more is intended then ſaid; for the Apoſtle means, it is ſo far from working *Righteouſneſs*, that it worketh all manner of evil; witneſs the tragical effects of it in the world, the ſlaughters that *Simeon* and *Levi* wrought in *Shechem*: *Sarah* in her anger breaks two Commandments at once, *takes the name of God in vain*, *and falſely accuſeth Abraham*, *Gen.* 16. 5.

1. From the Context; *The worſt thing that we can bring to a religious Controverſie is anger*: The Context ſpeaketh of anger occaſioned by differences about the Word; uſually no affections are ſo outragious as thoſe which are engaged in the *quarrel of Religion*, for then that which ſhould *bridle* the paſſion, is made the *fuel* of it, and that which ſhould *reſtrain* undue heats and exceſſes *engageth* them; however this ſhould not be: Chriſtianity of all Religions is the *meekeſt* and *moſt humble*; 'tis founded upon the *blood of Chriſt*, who is a *Lamb ſlain*; 'tis *conſigned* and ſealed by the Spirit of Chriſt, who *deſcended like a Dove*: both are emblems of a meek and modeſt humility; and ſhould a *meek Religion* be defended by our *violences*, and the *God of peace* ſerved with *wrathful affections*, and the madneſs of *Obſervat.* 1.

an *evil nature* bewray it ſelf in the *beſt cauſe*? Chriſts warfare needeth not ſuch carnal weapons, as *Achiſh* ſaid, *Have I need of mad men?* 1 *Samuel* 21. 15. So hath Jeſus Chriſt need of our paſſions and furies? Doth the *God of Heaven* need a *tongue ſet on fire of Hell*, *James* 3. 6. *Michael* the Arch-Angel was engaged in the *beſt cauſe* againſt the *worſt Adverſary*, with Satan about the body of *Moſes*; and yet the *purity of his nature* would not permit him to *profane* his engagement with any exceſs, and undecency of paſſion; *He durſt not bring againſt him a railing accuſation*, *Jude* 9 And as the *wrath of man* is *unſuitable* to the *matters of God*, ſo 'tis alſo *prejudicial*: When tongue is ſharpned againſt tongue, and pen againſt pen, what followeth? nothing but mutual animoſities and hatreds, whereby if we gain ought of *Truth*, we loſe much of *Love* and *Goodneſs*: Satan would fain be even with God; The Devils Kingdom is moſtly ruined by the rage of his own inſtruments, and you cannot gratifie Satan more, then when you wrong the Truth by * an unſeemly defence of it; for then he ſeemeth to be quits with Chriſt, overturning his Kingdom by thoſe which are engaged in the defence of it. Briefly then, if you would do good, uſe a fit means; the barking dog loſeth the prey: violence and furious proſecution ſeldom gaineth: *Thoſe engage moſt ſucceſsfully that uſe the hardeſt arguments, and the ſofteſt words*; whereas railings and revilings, as they are without *love*, ſo they are without *profit*. Be watchful, our religious affections may often overſet us.

* *Affectavit quandoque Diabolus veritatem defendendo concutere.* Tert.

Obſervat. 2. 2. From that [*Worketh not the righteouſneſs*] *Anger is not to be truſted*; 'tis not ſo juſt and righteous as it ſeemeth to be: of all paſſions this is moſt apt to be juſtified; as * as *Jonah* ſaid to God, *I do well to be angry*; ſo men are apt to excuſe their heats and paſſions, as if they did but expreſs a juſt indignation againſt an offence and wrong received. Anger, like a cloud, blindeth the minde, and then tyrannizeth over it; there is in it ſomewhat of *rage* and *violence*, it vehemently exciteth a man to act, and taketh away his rule according to which he ought to act: all violent concitations of the ſpirit diſturb Reaſon, and hinder clearneſs of debate; and 'tis then with the the Soul as 'tis with men in a mutiny, the graveſt cannot be heard: and there is in it ſomewhat of *miſt* and *darkneſs*, by which Reaſon being beclouded, is rather

* Jonah 4. 9.

ther made a *party* then a *judg*, and doth not onely *excuſe* our paſſion, but *feed* it; as being imployed in *repreſenting the injury*, rather then *bridling* our irrational *exceſs*. Well then, do not beleeve Anger; men ceedit their paſſion, and that foments it. In an unjuſt cauſe, when *Sarah* was *paſſionate*, you ſee how *confident* ſhe is, *Gen.* 16. 5. *The Lord judg between me and thee*; 'Twould have been ill for her if the Lord had umpired between her and *Abraham*: 'Twas a ſtrange confidence, when ſhe was in the wrong, to appeal to God: You ſee Anger is full of miſtakes, and it ſeemeth *juſt* and *righteous* when it doth nothing leſs then *work the righteouſneſs of God*. The Heathens ſuſpected themſelves, when under the power of their anger; *I* would beat thee* (ſaith one) *if I were not angry*. When you are under the power of a paſſion, you have juſt cauſe to ſuſpect all your apprehenſions; you are apt to miſtake others, and to miſtake your own ſpirits: paſſion is *blinde*, and cannot judg; 'tis *furious*, and hath no leiſure to debate and conſider.

* *Cadiſſem te niſi iratus eſſem.* Plato.

3. From that [*Anger of man*] and [*Righteouſneſs of God*] Note the oppoſition; for there is an emphaſis in thoſe two words, *Man* and *God*: The point is, *That a wrathful ſpirit is a ſpirit moſt unſuitable to God*. God being *the God of peace* requireth *pacatum animum*, a quiet and compoſed ſpirit. Thunder is in the lower regions, all above is quiet: wrathful men are moſt unfit either to *act grace*, or to receive *grace*; to *act grace* by drawing nigh to God in worſhip, for *worſhip* muſt carry proportion with the *object* of it: as the* God that is a *Spirit*, will be ſerved *in Spirit*; ſo the *God of peace*, with a *peaceable minde*: So to *receive grace* from God; Angry men *give place to Satan*, but *grieve the Spirit*, and ſo are more fit to receive ſin then grace. God is deſcribed, *Pſal.* 2. 4. to *ſit in the Heavens*, which noteth a quiet and compoſed poſture; and truly as he *ſitteth in the Heavens*, ſo he dwelleth in a *meek and quiet ſpirit*.

Obſervat. 3.

Inferiora ſuperiora ſuminant.

* *Joh.* 4. 24.

Eph. 4. 26, 27. with 30.

4. The laſt note is more general, from the whole Verſe; *That mans anger is uſually evil and unrighteous*: Anger and Paſſion is a ſin with which the people of God are many times ſurprized, and too too often do they ſwallow it without grief and remorſe, out of a conceit partly that their anger is ſuch as is *lawful* and *allowed*; partly that 'tis but a venial evil, and of *ſudden ſurreption*, for which there is a pardon of courſe.

Obſervat. 4.

I shall therefore endeavour two things briefly:

1. Shew you *what Anger is sinful.*
2. *How sinful,* and how great an evil it is.

First, To state the matter, that's necessary, for all anger is not sinful; one sort of it falleth under a *concession*; another under a *command*; another under the *just reproofs* of the Word.

1. There are some *indeliberable motions*, which *Jerom* calleth * *Propassions*, sudden and irresistible alterations, which are the * *infelicities* of Nature, not *the sins*; tolerable in themselves, if rightly stinted. A man is not to be stupid and insensate: Anger in it self is but a natural motion to that which is offensive; and (as all passions) is so long lawful, as it doth not make us *omit a duty*, or *dispose us to a sin*, or *exceed the value of its impulsive cause*: So the Apostle saith, *Be angry, and sin not*, *Ephes.* 4. 26. He alloweth what is *natural*, forbiddeth what is *sinful*.

* Περιπάθειαι non πάθη. *Hieron. Epist. ad Demet.*

* *Infirmitates non iniquitates.* Ambro.

2. There is a necessary holy Anger, which is the whetstone of fortitude and zeal: So 'tis said, *Lots righteous Soul was vexed*, 2 *Pet.* 2. 7. So Christ himself, *Mark* 3. 5. *He looked about him with Anger*: So *Moses* his *wrath waxed hot*, *Exod.* 11. 8. This is but an advised motion of the will guided by the rules of Reason. Certainly they are angry, and sin not, who are angry at nothing but sin: 'Tis well when every passion serveth the interests of Religion. However, let me tell you, this being a fierce and strong motion of the spirit, it must be used with great advice and caution. 1. *The Principle must be right*: Gods interests and ours are often twisted, and many times self interposeth the more plausibly, because 'tis varnished with a shew of Religion; and we are more apt to storm at indignities and affronts offered *to our selves*, rather then to God. The *Samaritanes* rejected Christ, and in the name of Christ the Apostles they presently *called for fire from Heaven*, but our Lord saith, *Luk.* 9. 55. *Ye know not what manner of spirit ye are of*: 'Tis good to look to the impulses upon which our spirits are acted; pride and self-love is apt to rage at our own contempt and disgrace; and the more securely when the main interest is Gods. A river many times loseth its savor, when 'tis mingled with other streams: and zeal that boileth up upon an injury done to God, may prove carnal when 'tis fed with the accessions of our own contempt and interest: * 'Tis observed of *Moses*, that he was

* Πρεπέα μὲν ψύχη τὰς παθ' ἑαυτὸ διαβολὰς ὑποφέρειν, &c *Basil. ad fratres in eremo.*

was moſt meek in his own cauſe; when *Miriam* and *Aaron* ſpoke againſt him, 'tis ſaid, *Numb.* 12. 3. *The man Moſes was meek above all men in the earth*: But when the Law was made voyd, he broke the Tables, and his meek ſpirit was heightened into ſome exceſs of zeal: By that action you would have judged his temper hot and furious. *Lots* ſpirit was vexed, but 'twas with *Sodoms filthineſs*, not with *Sodoms injuries*: Zeal is too good an affection to be ſacrificed to the Idol of our own eſteem and intereſts. 2. It muſt have a *right object*: The heat of indignation muſt be againſt *the crime*, rather then againſt *the perſon*: Good *anger* is always accompanied with *grief*; it prompteth us to pity and pray for the party offending. *Mark* 3. 5. *Chriſt looked about him with anger, and was grieved for the hardneſs of their hearts*: Falſe zeal hath *miſchief* and *malice* in it; 'twould have the offendor rooted out, and purpoſeth *revenge* rather then *correction*. 3. *The manner muſt be right*: See that you be not tempted to any undecency and unhandſomneſs of expreſſion; *Violent and troubled expreſſions argue ſome carnal commotion in the ſpirit*: *Moſes* was angry upon a good cauſe, but he *ſpake unadviſedly with his lips*, *Pſal.* 106. 33. In religious Contests men are more ſecure, as if the occaſion would warrant their exceſſes; and ſo often *Anger* is vented the more freely, and lieth unmortified, under a pretence of *Zeal*.

3. There is a ſinful Anger, when 'tis either, 1. *Haſty* and *indeliberate*; raſh and ſudden motions are never without ſin: ſome peeviſh ſpirits are (as I ſaid) like *fine glaſſes*, broken as ſoon as touched, and all of fire upon every ſlight and trifling occaſion; when meek and grave ſpirits are *like flints*, that do not ſend out a ſpark, but after violent and great colliſion: *Feeble minds have an habit of wrath*, and, like broken bones, are apt to roar with the leaſt touch: it argueth much unmortifiedneſs to be ſo ſoon moved. Or, 2. *Immoderate*, when it exceedeth the merits of the cauſe, as being *too much*, or kept *too much*; *Too much*, when the commotion is ſo immoderate, as to diſcompoſe the Spirit, or to diſturb reaſon, or to interrupt prayer, and the free exerciſe of the ſpirit in duties of Religion; when men have loſt that * patience in which they ſhould *poſſeſs and enjoy themſelves*: there is a *rational diſlike* that may be allowed, but ſuch *violent commotions* are not without ſin. *Too long*; anger ſhould be like a ſpark, ſoon extinguiſhed; like

* *Luk.* 21. 19.

fire in straw, rather then like *fire in iron*: Thoughts of revenge are sweet, but when they stay long in the vessel, they are apt to wax eager and sowre: New wine is heady, but if it be kept long it groweth tart. *Anger* is furious, but if it be detained it is digested and concocted into *malice*. * *Aristotle* reckoneth three degrees of angry men, each of which is worse then the former; some are *hasty*, others are *bitter*, others are *implacable*: Wrath retained desisteth not without revenge. Oh consider, this spirit is most unchristian; the rule of the Word is, * *Let not the Sun go down upon your wrath*: This is a fire that must be covered ere we go to bed: If the Sun leave us *angry*, the next morning may finde us *malicious*. * *Plutarch* saith of the *Pythagoreans*, that if any offence had fallen out in the day, they would *before Sun-set* mutually embrace one another, and depart in love: And there is a story of *Patricius* and *John* of *Alexandria*, between whom great Anger had passed; but at evening *John* sent to him this message, *The Sun is set*; upon which they were soon reconciled. 3. *Causeless*, without a sufficient ground, *Matth.* 5. 22. *Whosoever is angry with his brother without a cause, is in danger of judgement*, But now the great enquiry is, what is a sufficient cause for Anger? Are injuries? I answer, No; Our Religion forbideth *revenge* as well as *injury*, for they differ onely *in order*; the ill doing of another doth not loosen and take away the bond of our love: When men are provoked by an injury, they think they may do any thing; as if anothers injury had exempted them from the obedience of Gods Law: This is but to repeat and act over their sins; 'twas bad in them, 'tis worse in us: * for he that sinneth by example, sinneth twice, because he had an instance of the odiousness of it in another: *To answer a fool according to his folly* is to be *like him*, *Prov.* 26. 4. to practise that my self, which I judg odious in another: and certainly it cannot be any * property of a good man purposely to be evil because another is so. But are *mishaps* a cause? I answer, No; this were not onely *anger*, but *murmuring*, and a storming against providence, by which all events, that are to us casual, are determined. But are the miscarriages of Children and Servants a cause? I answer, if it be in *spiritual*,

* Ὀργιλοὶ, πικροὶ, χάλεποι. *Arist. Ethic. lib.* 4. *cap.* 18.

* *Eph.* 4. 26.

* Πυθαγορικοὶ φασὶ μὴ δεῖν περιμένειν ἕως μὴ ἥλιος δύνῃ τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀπασμοὺς διδόντες. Plutarch.

* *Qui exemplo peccat bis peccat.*

* *Qui refert injuriam ultiscitur, eum ipsum a quo laesus est gestit imitari; & qui malum imitatur bonus esse nullo pacto potest.* Lactant. de vero cultu, *lib.* 6. *cap.* 18.

matter

matters, Anger juſtly moderated is a *duty*; if in moral and *civil* onely, a rational and temperate diſpleaſure is *lawful*; for 'tis but a *natural diſlike* and motion of the Soul againſt what is unhandſom and troubleſom: but we muſt ſee that we regard *meaſure*, and *time*, and *other circumſtances*. 4. Such as is *without a good end*: The end of all Anger muſt be *the correction of offences*, not the *execution of our own malice*: Always *that Anger is evil*, *which hath ſomewhat of miſchief in it*; which aimeth not ſo much at the *conviction* and *reclaiming* of an offender, as his *diſgrace* and *confuſion*: The ſtirring of the ſpirit is not ſinful, till revenge mingle with it. Well then, as there muſt be a *good cauſe*, there muſt be a *good end*, * *Cain* was angry with *Abel without a cauſe*, and therefore his Anger was *wicked* and *ſinful*: But * *Eſau* had *ſome cauſe* to be angry with *Jacob*, and yet his Anger was not *excuſeable*, becauſe there *was miſchief* and *revenge in it*.

* Gen. 4. 5.
* Gen. 27. 41.

Secondly, My next work is to ſhew you, how ſinful it is: I have been larger in the former part then my method permitted; I ſhall the more contract my ſelf in this. Conſider an Argument or two.

1. Nothing maketh room for Satan more then wrath; *Epheſ.* 4. 26, 27. *Be angry and ſin not*: and it followeth, *Give not place to the Devil*: as if the Apoſtle had ſaid, if you *give place* to Wrath, you will *give place to Satan*, who will further and further cloſe with you. When *paſſions* are neglected, they are ripened into *habits*, and then the Devil hath a *kinde of right* in us. The world is full of the tragical effects of Anger, and therefore when 'tis harbored and entertained, you do not know what may be the iſſue of it.

2. It much woundeth your own peace: When the Apoſtle had ſpoken of the ſad effects of Anger, he addeth, *Eph.* 4. 30. *And grieve not the holy Spirit, by which you are ſealed to the day of Redemption*: The Spirit cannot endure an unquiet Manſion and Habitation: Wrathful and froward ſpirits uſually want their *ſeal*, that peace and eſtabliſhment which others enjoy; for the violences of Anger do not only *diſcompoſe Reaſon*, but *diſturb Conſcience*: The Holy Ghoſt loveth a ſedate and meek ſpirit; the clamor and tumult of paſſion frighteth him from us: and 'tis but juſt with God, to let them want *peace of Conſcience*, that make ſo little *conſcience of Peace*.

3. It diſparageth Chriſtianity: The glory of our Religion lieth in the power that it hath to *ſanctifie* and *meeken* the ſpirit. Now when men that profeſs Chriſt break out into ſuch rude and indiſcreet exceſſes, they ſtain their profeſſion, and debaſe *Faith* beneath the rate of *Reaſon*; as if *Morality* could better cure the irregularities of Nature then *Religion*. Heathens are famous for their patience under injuries, diſcovered not onely in their *ſayings* and *rules* for the bridling of paſſion, but in *their practice*: many of their ſayings were very ſtrict and exact: for by the progreſſive inferences of Reaſon they fancied rules of perfection, but indeed looked upon them as calculated for *talk*, rather then *practice*: But when I finde them in their lives paſſing by offences with a meek ſpirit, without any diſturbance and purpoſes of revengeful returns. I cannot but wonder, and be aſhamed that I have leſs command and rule of my own ſpirit then they had, having ſo much advantage of *rule* and *motive* above them: as when I read that * *Lycurgus* had one of his eyes ſtruck out by an inſolent young-man, and yet uſed much lenity and love to the party that did it; how can I chuſe but bluſh at thoſe eager proſecutions that are in my own ſpirit upon every light diſtaſte? that I muſt have *limb for limb, tooth for tooth?* and cannot be quiet till I have returned reviling for reviling? &c. Certainly I cannot diſhonour the *Law of Chriſt* more, then to do leſs then they did by the *Law of Nature*.

* *Plutarch. in vita Lycurgi.*

Verſe 21. *Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted Word, which is able to ſave your Souls.*

The Apoſtle having formerly ſpoken of the power of the Word, and from thence inferred, That it ſhould be heard willingly, and without a cavilling or contradicting ſpirit, and to that purpoſe having ſhewed the evil of wrath; he again enforceth the main Exhortation of laying aſide all wrathful and exulcerated affections, that they might be fitter to entertain the Word with an *honeſt* and *meek heart* for their Comfort and Salvation. There is in the Verſe a *duty*, and that is *receiving of the Word*: the *help* to it, and that is *laying aſide evil frames of ſpirit*: Then there is the *manner* how this duty is to be performed, *with meekneſs*: then the *next end*, and that is *ingrafting the Word*: then the *laſt end*, which is pro-

propounded by way of *motive*: *Which is able to ſave your Souls.*

Wherefore] that is, becauſe Wrath is ſuch an hinderance to the Righteouſneſs which God requireth; or it may be referred to the whole Context, upon all theſe conſiderations.

Lay apart] ἀποθέμενοι; The force of the Word implieth, We ſhould put it off as on unclean rag, or worn garment: The ſame metaphor is uſed by the Apoſtle *Paul*, *Epheſ.* 4. 22. *That ye put off the old man, which is corrupt, according to the deceitful luſts:* and *Coloſ* 3. 8. in a very like caſe, *But now put off theſe, anger, malice, wrath, blaſphemy, filthy communication.*

All filthineſs] πᾶσαν ῥυπαρίαν. The word is ſometimes put for the filthineſs of Ulcers, and for the naſtineſs and filth of the body through ſweating, and is here put to ſtir up the greater abomination againſt ſin, which is elſewhere called *the filth of the fleſh*, 1 *Pet.* 3. 21. Some ſuppoſe the Apoſtle intendeth thoſe luſts which are moſt beaſtly, and have greateſt turpitude in them. But either the ſenſe muſt be more general, to imply all ſin; or more particularly reſtrained to filthy and evil ſpeaking; or elſe it will not ſo well ſuite with the Context

And ſuperfluity of naughtineſs,] Τὴν περισσείαν κακίας. It may be rendered *the overflowing of malice*, and ſo it noteth *ſcoffs*, and *railings* and *evil ſpeakings*, which are the *ſuperfluity* of that in which every thing is ſuperfluous: and theſe are ſpecified in a parallel place of the Apoſtle *Peter*, 1 *Pet.* 2. 1. to which *James* might allude, writing after him. *Beza* rendereth it *the excrement of wickedneſs*. Some make it an alluſion to the garbage of the ſacrifices in the Brook *Kidron*. Moſt take it generally for that *abundance* of evil and filthineſs that is in the heart of man.

And receive] A word often uſed for the appropriation of the Word, and admitting the power of it into our hearts. *Receive*, that is, give it more way to come to you; make more room for it in your hearts. Thus 'tis charged upon them, 2 *Theſſ.* 2. 10. *That they received not the love of the Truth*: So 'tis ſaid of the natural man, ὐ δέχεται, *He receiveth not the things of God*: This is a notion ſo proper to this matter, that the formal Act of Faith is expreſſed by it, *Joh.* 1. 11. *To as many as received him, &c.*

With Meekneſs] That is, with a teachable minde, with a modeſt ſubmiſſive ſpirit.

The engrafted Word,] Λόγον ἔμφυτον, Some refer it to Reaſon, others to Chriſt, but with much abſurdity; for this word noteth the end and fruit of Hearing, that the Word may be planted in us: and the Apoſtle ſheweth, that by the induſtry of the Apoſtles the Word was not onely *propounded* to them, but *rooted* in them by Faith. The like Metaphor is elſewhere uſed: *I have planted*, 1 *Cor.* 3. 6. that is, God by his means: and the Metaphor is continued, *Col.* 1. 6. Λόγ& καρποφορέμεν&; a phraſe that noteth the flouriſhing and growing of the Word, after the planting of it in the Soul.

Which is able to ſave] That is, inſtrumentally, as 'tis accompanyed with the divine Grace; for the Goſpel *is the power of God unto ſalvation*, *Rom.* 1. 16.

Your Souls.] That is, your ſelves, Bodies and Souls: Salvation is attributed to the Soul by way of eminency, the principal part being put for the whole; *Rom.* 13. 1. *Let every Soul be ſubject to the higher Powers*; that is, every perſon: So in other places the ſame manner of expreſſion is uſed in this very matter, 1 *Pet.* 1. 9. *The end of your Faith, the Salvation of your Souls*: So *Mat.* 16. 25. *Loſe his own Soul*; that is, himſelf. In ſuch forms of ſpeech the Body is not excluded, becauſe it always followeth the ſtate of the Soul.

The Notes are many: I ſhall be the briefer.

Obſervat. 1. 1. From that [*Laying aſide*] *Before we come to the Word, there muſt be preparation.* They that look for the *Bridegroom* had need *trim up their Lamps.* The Inſtrument muſt be tuned ere it can make melody. Raſh entering upon Duties is ſeldom ſucceſsful: God may meet us unawares; ſuch is his mercy, but 'tis a great adventure. The people were to *waſh their clothes* when they went to *hear the Law*, *Exod.* 19. 10. Something there muſt be done to * *prepare* and * *fix* the heart to ſeek the Lord. *Solomon* ſaith, *Take heed to thy foot when thou goeſt into the houſe of God*, *Eccleſ.* 5. 1. The Heathens had one in their Temples to remember them that came to worſhip of their work; he was to cry, *Hoc age.* Many come to hear, but they do not conſider the weight and importance of the Duty: Chriſt ſaith, *Luke* 8. 18. *Take heed how you hear*: 'Twere well there were ſuch a ſound in mens ears in the times of their approaches to God, ſome to cry to them, *Oh take heed how you hear*: 'Tis good to be *ſwift to hear*, but not

* 2 Chr. 20. 19.
* Pſa. 56. 1.

not to be *raſh* and *inconſiderate*: Do not make ſuch haſte as to forget to take God along with you. * *You muſt begin Duties with Duties*: *Special Duties* require a *ſpecial ſetting apart* of the heart for God, but all require ſomething: Inconſiderate addreſſes are always fruitleſs: We *come on*, and *go off*, and there's all: We do not come *with expectation*, and go without ſatisfaction. Well then, Come with more adviſed care, when you come to wait upon God; look to your feet, and come prepared. Let me ſpeak one word by way *of Caution*, and another by way *of Direction*.

* Iter ad pietatem eſt intra pietatem.

1. By *way of Caution*. 1. Do not exclude God out of your preparations: Uſually men miſtake in this matter, and hope by their own care to work themſelves into a fitneſs of ſpirit. Preparation conſiſteth much in *laying aſide evil frames*; and before you lay aſide other evil frames, lay aſide *ſelf confidence*: *Prov.* 16. 1. *The preparations of the heart in man, and the anſwer of the tongue, is from the Lord*; The very diſpoſitions and motions of the ſpirit are from him: 'Tis a wrong to that Text to expound it ſo, as if the *preparation* were from *man*, and the *ſucceſs* from *God*; both are from the Lord: Gods Children have entred comfortably upon Duties, when they have ſeen God in their preparations; *Pſa.* 71. 16. *I will go forth in the ſtrength of God*; that is, to the Duty of Praiſes, as is clear in the Context. 2. Though you cannot get your hearts into ſuch a frame as you do deſire, truſt God; *Faith is the evidence of things not ſeen*, *Hebr.* Chap. 11. Verſ. 1. and that help which is *abſent* to *ſenſe* and *feeling*, may be *preſent* to *Faith*. A Bell may be long in riſing, but it ringeth loud when 'tis once up. You do not know how God may come in. The *Eunuch* read, and underſtood not, and God ſent him an *Interpreter*, *Act.* 8. When you begin Duty, you are dead and indiſpoſed, but you do not know with what ſenſible approaches of his Grace and Power he may viſit you, ere it be over: 'Tis not good to neglect Duty out of diſcouragements; this were to *commit* one ſin to *excuſe* another: *Say not, I am a Childe*, *Jer.* 1. 6. *I am ſlow of lips*: *Who made the mouth? Exod.* 4. 10.

2. By *way of Direction*: I cannot go out into all the ſeverals of preparation, how the *heart* muſt be *purged*, *faith exerciſed*, *repentance renewed*, *wants* and *weakneſſes reviewed*, *Gods glory* con-

considered, the *nature*, *grounds*, and *ends* of the Ordinances *weighed* in our thoughts: Onely in the general, so much preparation there must be, as will make the heart *reverend*: God will be served with a *joy mixed with trembling*: The heart is never right in worship, till it be possessed with an awe of God; *How dreadful is this place*? *Gen.* 28. 17. And again, such preparation as will *settle the bent of the spirit* Heaven-ward: 'Tis said somewhere, *They set themselves to seek the Lord*: and *David* saith, *Psa.* 57. 7. *My heart is fixed, my heart is fixed*: that is, composed to an heavenly and holy frame. And again, such preparation as will make you come *humble* and *hungry*: Grace is usually given to the desiring Soul; *He hath filled the hungry with good things*, *Luk.* 1. 53. Again, such as *erecteth* and *raiseth* the heart into a *posture of expectation*: 'Tis often said, *Be it to thee according to thy faith*: They that look for nothing, finde nothing; Christs *greater things* are for those that beleeve, *Joh.* 1. 50.

Observat. 2. 2. *Christian preparation consists most in laying aside and dispossessing evil frames*: Weeds must be rooted out, before the ground is fit to receive the seed: *Plow up your fallow ground, and sow not among thorns*, *Jerem.* 4. 3. There is an unsuitableness between a *filthy spirit* and the *pure holy Word*; and therefore they that will not leave their accustomed sins, are unfit Hearers. The *matter* must be *prepared* ere it can receive the *form*. Some translate *Pauls* δοκιμαζέτω ἑαυτὸν, 1 *Cor.* 11. 28. *Let him purge himself*, get away his dross and corruption: All this sheweth the need of *renewing repentance* before the hearing the Word, that sin being dispossessed, there may be room for the enterance of grace. Noxious weeds are apt to grow again in the best mindes; therefore as the *Leper* under the Law was still to keep his *hair shaven*, *Levit.* 14. so should we cut and shave; that though the roots of sin remain, yet they may not grow and sprout. There is an extraordinary vanity in some men that will *lay aside their sins* before some solemn Duties, but with a purpose to *return to the folly of them*; as they fable the Serpent layeth aside his poyson when he goeth to drink: They say to their lusts, as *Abraham* to his Servants, *Tarry you here, for I must go yonder and worship, I will come again to you*, *Gen.* 22. 5. They do not take an everlasting farewel of their sins. But however, they are wiser then those that come reeking from their

sins

ſins into Gods preſence: this is to dare him to his face. The Jews are chidden for praying *with their hands full of blood*, *Iſai.* 1. 15. They came boldly, before they had been humbled for their oppreſſion: *If her Father had ſpit in her face, ſhould ſhe not be aſhamed ſeven days? Numb.* 12. 14. After great Rebellions there ſhould be a ſolemn humbling and purging. What can men that come in their ſins expect from God? Their *ſtate* confuteth *their worſhip*: God will have nothing to do with them; and he marvelleth they ſhould have any thing to do with him: He hath nothing to do with them; *Job* 8. 20. *He will not help the evil doers*; in the Original, *He will not take the wicked by the hand*: And he wondereth you ſhould have any thing to do with him; *What haſt thou to do to take my words into thy mouth? Pſa.* 50. 16.

From the word [*Laying aſide*] ἀποθέμενοι. Put it off as a rotten and filthy garment: *Sin muſt be left with an utter deteſtation*; *Iſai.* 30. 22. *Thou ſhalt caſt them away as a monſtrous cloth; thou ſhalt ſay, Get ye hence*: Sin is often expreſſed by *Abomination*; 'tis ſo to God, it ſhould be ſo to men: Faint reſiſtance argueth ſome inclination of the minde to it: Here affections ſhould be drawn out to their height; *Grief* ſhould become *Contrition*, *Anger* ſhould be heightened into *Rage* and *Indignation*, and *Shame* ſhould be turned into *Confuſion*; no diſpleaſure can be ſtrong and keen enough for ſin. *Obſervat.* 3.

4 From that [*All*] *We muſt not lay aſide ſin in part onely, but all ſin*: So in *Peter*, the particle is univerſal, πᾶσαν κακίαν, 1 *Pet.* 2. 1. *All malice*: and *David* ſaith, *I hate every falſe way*, *Pſal.* 119. True Hatred is * εἰς τὰ γένη, to the whole kind: *When we hate ſin as ſin, we hate all ſin*: The heart is moſt ſincere when the hatred is general: The leaſt ſin is dangerous, and in its own nature deadly and deſtructive. *Caſar was ſtabbed with bodkins.* We read of ſome that have been devoured of *wilde beaſts*, Lions and Bears; but of others that have been eaten up of *vermine*, mice, or lice. Pope *Adrian* was choked with a Gnat: The leaſt ſins may undo you: You know what Chriſt ſpeaketh of a *little Leaven*; Do not neglect the leaſt ſins, or excuſe your ſelves in any *Rimmon*; Carry out your ſelves againſt all known ſins, and pray as he, *Job* 34. 32. *That which I ſee not, teach thou me; if I have done iniquity, I will do ſo no more.* * *Ariſt. Rhet. in Paſſ.*

Obſervat. 5. 5 From that word [*Filthineſs*] *Sin is filthineſs*; it ſullieth the glory and beauty of the Soul, defaceth the Image of God: This expreſſion is often uſed, *Filthineſs of fleſh and ſpirit*, 2 *Cor.* 7. 1. where not onely groſs wickedneſs, ſuch as proceedeth from fleſhly and brutiſh luſts, is called *filthineſs*, but ſuch as is more ſpiritual, *Unbelief*, *Hereſie*, or *Miſ-belief*, *&c.* nay, original corruption is called ſo, *Job* 14. 4. *Who can bring a clean thing out of an unclean?* ſo *Job* 15. 14. *How can man be clean?* Nay, things glorious in the eyes of men; *Duties* they are called *Dung*, becauſe of the iniquity that is found in them, *Mal.* 2. 3. *I will ſpread dung upon your faces, even the dung of your ſolemn Feaſts*: So 'twas in Gods eyes; The Spirit of God every where uſeth compariſons taken from things that are moſt odious, that our hearts may be wrought into the greater deteſtation of ſin. Certainly they are much miſtaken that think ſin *an ornament*, when the Spirit of God calleth it *dung* and *excrement*. But more eſpecially I finde three ſins called *filthineſs* in Scripture: 1. *Covetouſneſs*, becauſe it debaſeth the ſpirit of man, and maketh him ſtoop to ſuch undecencies as are beneath humanity: So 'tis ſaid, *filthy lucre*, 1 *Pet.* 5. 2. Then ſecondly, *Luſt*, which in Scripture-dialect is called *filthineſs*, or *the ſin of uncleanneſs*, 1 *Theſſ.* 4. 7. becauſe it maketh a man to ſubject or ſubmit his deſires to the beaſts happineſs, which is ſenſual pleaſures. Thirdly, In this place *Anger* and *Malice* is called *filthineſs*: We pleaſe our ſelves in it, but 'tis but *filthineſs*; 'tis brutiſh to yield to our rage and the turbulent agitation of our ſpirits, and not to be able to withſtand a provocation; 'tis worſe then poyſon in Toads or Aſps, or what may be conceived to be moſt filthy in the creatures; poyſon in them doth hurt others, it cannot hurt themſelves; Anger may not hurt others, it cannot chooſe but hurt us. Well then, All that hath been ſaid is an engagement to us to reſiſt ſin, to deteſt it as a defilement; 'twill darken the glory of our Natures: * *There are ſome ſpots that are not as the ſpots of Gods children*: Oh let us get rid of theſe * filthy garments, and deſire change of rayment, the righteouſneſs of Chriſt. I, but there are ſome *leſſer ſins* that are *ſpots* too; * *the garment ſpotted by the fleſh*: unſeemly words are called *filthineſs*, *Eph.* 5. 4. and duties *dung*.

* 2 Deut. 32. 5.

* Zec. 3. 4, 5, 6.

* Jude : 3.

Obſervat. 6. 6. From that [*Superfluity of wickedneſs*] *That there is abundance*

dance of wickedneſs to be purged out of the heart of man. Such a fulneſs as runneth over, a deluge of ſin, *Gen.* 6. 5. *All the imaginations of the heart are evil, onely evil, and that continually*; it runneth out into every *thought*, into every *deſire*, into every *purpoſe*: As there is ſaltneſs in every drop of the Sea, and bitterneſs in every branch of Wormwood; So ſin in every thing that is framed within the Soul: Whatever an unclean perſon touched, though it were holy fleſh, it was unclean: ſo all our actions are poyſoned with it. *Dan.* 9. 27. we read of the *over-ſpreading of abominations*: and *David* ſaith, *Pſa.* 14. *They are all become vile, and gone out of the way*; all, and all over: In the *underſtanding* there are filthy thoughts and purpoſes, there ſin beginneth; *fiſh ſtink firſt at the head*: In the *Will* filthy motions; the *affections* mingle with filthy objects: The *Memory*, that ſhould be like the Ark, the *cheſt of the Law*, retaineth, like *the grate of a Sink*, nothing but mud and filthineſs: The Conſcience is defiled and ſtained with the impurities of our lives: The members are but inſtruments of filthineſs: *A rolling eye* provoketh a *wanton fancy*, and ſtirreth up *unclean glances*; 2 *Pet.* 2. 14. *Having eyes full of Adultery*; in the Original μοιχαλίδος, *full of the Adultereſs*: The *tongue* bewrayeth the rottenneſs of the heart in *filthy ſpeaking*. Oh what cauſe have we to bleſs God that there is * *a fountain opened for uncleanneſs!* Certainly Converſion is not an eaſie work, there is ſuch a maſs of corruption to be layd aſide. * Zec. 13. 1.

7. From that [*Receive*] *Our duty in hearing the Word is to receive it*: See places in the Expoſition. In the Word there is *the hand of Gods bounty* reaching out comfort and counſel to us; and there muſt be the *hand of Faith* to receive it: In receiving there is *an Act of the Underſtanding* in apprehending the Truth, and muſing upon it: So Chriſt ſaith, *Luk.* 9. 44. *Let theſe ſayings ſink down into your mindes*; let them not float in the fancy, but enter upon the heart, as *Solomon* ſpeaketh of *wiſdoms entering into the heart*, *Prov.* 2. 10. And there is *an Act of Faith*, the crediting and beleeving faculty is ſtirred up to entertain it: So the Apoſtle ſaith, *mingled with faith in the hearing*, *Heb.* 4. 2. that is, mingled with our heart, or cloſely applied to our hearts. And there is an *Act of the Will and Affections* to embrace and lodg it in the Soul, which is called ſome. *Obſervat.* 7.

where *a receiving the Truth in Love*, when we make room for it, that carnal affections and prejudices may not vomit and throw it up again: Christ complaineth somewhere, that *his Word had no place in them*, ὁ λόγος οὐχ ἔχει ἐν ὑμῖν, it cannot finde any room, or be safely lodged in you; but, like an hot morsel, or queasie bit, 'twas soon given up again.

Observ. 8. 8. *The Word must be received with all meekness*: Christ was anointed to preach *glad tydings to the meek*, *Isai.* 61. 1. They have most right in the Gospel. The main business will be to shew what this Meekness is: Consider its oppositi es; *Since the Fall Graces are best known by their contraries*: It excludeth three things: 1. *A wrathful fiercenesse*; by which men rise in a rage against the Word; when they are admonished, they revile: *deep conviction* provoketh many times *fierce opposition*; *Jer.* 6. 10. *The Word of the Lord is to them a reproach*: They think the Minister *raileth* when he doth but discover their guilt to them. 2. *A proud stubbornesse*, when men are resolved to hold their own; and though the *premisses* fall before the Word, yet they maintain *the conclusion*: *Jerem.* 2. 25. *Refrain thy foot from barenesse, and thy throat from thirst*; that is, why will you trot to *Egypt* for help you will get nothing but *bareness* and *thirst*: but they said, *Strangers have we loved, and them will we follow*; that is, Say what thou wilt, we will take our own way and course: So *Isai.* 44. 16, 17. *We will not hearken to thee*; *but we will certainly do whatsoever goeth out of our own mouth*; Men scorn to strike sail before the Truth, and though they cannot *maintain* an opposition, yet they will *continue* it. 3. A *contentious wrangling*, which is found in men of an *unsober wit*, that scorn to captivate the pride of Reason, and therefore stick to every shift: The *Psalmist* saith, *Psal* 25. 8. 9. *He will teach sinners the way*, *The meek he will guide in judgement*; *the meek he will teach his way*. Of all sinners, God taketh the *meek sinner* for his Schollar: There is difficulty enough in the Scriptures to harden the obstinate. * *Camero* observeth, that the Scriptures are so penned, that they that have a minde to know, may know; and they that have a minde to wrangle, may take occasion enough of offence, and justly perish by the rebellion of their own Reason: For, saith he, God never meant to satisfie *hominibus prafracti ingenii*, men of a *stubborn and perverse wit*. And

* *Camer. lib. de notis verbi Dei.*

Tertullian

* *Tertullian* had obſerved the ſame long before him: *That God hath ſo diſpoſed the Scriptures, that they that will not be ſatisfied, might be hardened.* Certain we are that our Saviour Chriſt ſaith, * *That theſe things are done in Parables; That ſeeing they might not ſee, nor perceive and underſtand:* that is, for a juſt puniſhment of wilful blindneſs and hardneſs, that thoſe that would not ſee might not ſee: So elſewhere our Lord ſaith, *That he that will do the Will of God, ſhall know what Doctrin is of God,* Joh. 7. 17 When the *heart* is *meekened to obey* a truth, the *mind* is ſoon *opened* to *conceive* of it.

* *Non periclitor dicere ipſas Scripturas ita diſpoſitas eſſe, ut materiam ſubmiſiſſarent Hæreticis.* Tertul.

* Mat. 4. 11, 12.

Secondly, My next work is to ſhew what it includeth: 1. *Humility and brokenneſs of ſpirit*: There muſt be *inſection* before *inſition*, *meekneſs* before *ingrafting*: Goſpel revivings are for the *contrite heart*, *Iſai.* 57. 15. The broken heart is not only a *tamed heart*, but a *tender heart*, and then the leaſt touch of the Word is felt: *Thoſe that tremble at my Word*, *Iſai.* 66. 2. 2. *Teachableneſs and tractableneſs of ſpirit*: There is an *ingenuous* as well as a *culpable facility*: * *The wiſdom that is from above is gentle, and eaſie to be entreated*: 'Tis good to get a tractable frame: The ſervants of God come with a minde to obey, they do but wait for the diſcovery of their duty, *Act.* 10. 33. *We are all here preſent before God, to hear the things that are commanded thee of God*: They came not with a minde to *diſpute*, but *practiſe*. Oh conſider, perverſe oppoſition will be your own ruine: 'Tis ſaid, *Luk.* 7. 30. *They rejected the counſel of God*, but 'twas *againſt themſelves*; that is, to their own loſs: So *Act.* 13. 46. *Ye put it from you, and judg your ſelves unworthy of eternal life*: Diſputing againſt the Word, 'tis a judging your ſelves: 'tis as if, in effect, you ſhould ſay, I care not for God, nor all the tenders of grace and glory that he maketh to me.

* Jam. 3. 17.

Obſerv. 4. 9. *The Word muſt not onely be apprehended by us, but planted in us*: 'Tis Gods promiſe, *Jerem.* 31. 33. *I will put my Laws in their their hearts, and write them in their inward parts*; that is, he will *enlighten our mindes* to the underſtanding of his Will, and *frame our hearts and affections* to the obedience of it: So that we ſhall not onely know duty, but have an inclination to it. which is the true *ingrafting of the Word*: Then *the root of the matter is within us*, *Job* 19. 28 that is, the comfort of Gods

promiſes rooted in the heart: So 1 *Joh.* 3. 9. *His ſeed abideth in him*; that is, the ſeed of the Word planted in the heart. Look to it then, That the Word be *ingrafted* in you, that it do not fall like ſeed on the ſtony ground, ſo as it cannot take root: You will know it thus; 1. If it be ingrafted; 'twill be λόγος καρποφόρος, *a fruitful Word*, *Col.* 1. 6. 'twill ſpring up in your converſation; the [a] *ſtalk of wickedneſs* will not grow ſo much as the Word. 2. The graft draweth all the ſap of the ſtock to its ſelf: All your affections, purpoſes, cares, thoughts, will ſerve the Word; *Rom.* 6. 17. εἰς ὃν παρεδόθητε τύπον διδαχῆς. *They were delivered over into the ſtamp and mould of the Word that was delivered to them.* All affections and motions of the ſpirit are caſt into the mould of Religion.

[a] Ezek 7. 11.

Obſerv. 10. 10. *That the Word in Gods hand is an inſtrument to ſave our Souls.* 'Tis ſometimes called the *Word of Truth*, at other times *the Word of life*; the one noteth *the quality* of it, the other *the fruit* of it. 'Tis called the *power of God*, *Rom.* 1. 16. and the *Arm of the Lord*, *Iſai.* 53. 1. *Who hath beleeved our report? To whom is the arm of the Lord is revealed?* By our report Gods Arm is conveyed into the Soul: The uſe to which God hath deputed the Word ſhould beget a reverence to it. The Goſpel is a ſaving Word, let us not deſpiſe the ſimplicity of it. Goſpel-Truths ſhould not be *too plain* for our mouths, or *too ſtale* for your ears: *I am not aſhamed of the Goſpel* (ſaith the Apoſtle,) *for 'tis the power of God to Salvation.*

Obſerv. 11. 11. *That the main care of a Chriſtian ſhould be to ſave his Soul.* This is propounded as an argument why we ſhould hear the Word, 'twill *ſave your Souls.* Uſually our greateſt care is to gratifie the body: *Solomon* ſaith, *All a mans labor is for the mouth*; that is, to ſupport the body in a decent ſtate. Oh but conſider this is but the worſer part; and who would trim the ſcabbard, and let the ſword ruſt? Man is in part *an Angel*, and in part *a Beaſt*; Why ſhould we pleaſe *the Beaſt* in us, rather then the *Angel*. In ſhort, your *greateſt fear* ſhould for the Soul, and your *greateſt care* ſhould be for the Soul: Your greateſt fear, *Mat.* 10. 28. *Fear not them that can deſtroy the Body, but fear him that can caſt both Body and Soul into Hell fire.* There is a double Argument: The Body is but the worſer part, and the Body is alone; but on the other ſide, the Soul is the more noble

noble part, and the ſtate of the Body dependeth upon the well or ill being of the Soul; He is able *to caſt both Soul and body*, &c. and therefore 'tis the greateſt imprudence in the world, out of a fear of the Body, to betray the Soul. So your *greateſt care*; riches and ſplendor in the world, theſe are the conveniencies of the Body, and what good will they do you, when you come to be layd in the cold ſilent grave? *Math.* 16. 26. *What profit hath a man, if he win the whole world, and loſe his own Soul?* 'Tis but a ſorry exchange, that, to hazard the eternal welfare of the Soul, for a ſhort fruition of the world: So *Job.* 27. 8. *What is the hope of the Hypocrite, though he hath gained, when God taketh his Soul?* There's many a carnal man that purſueth the world with a fruitleſs and vain attempt; *they riſe early, go to bed late, eat the bread of ſorrows*; yet all will not do: but ſuppoſe they have gained and taken the prey in hunting, yet *what will it profit him?* when Body and Soul muſt part, and though the Body be decked, yet the Soul muſt go into miſery and darkneſs without any furniture and proviſion for another life, what *hope* will *his gain* miniſters to him? Oh that we were wiſe to conſider theſe things, that we would make it our work to provide for the *Soul*, to cloath the *Soul* for another world, that we would wait upon God in the Word, that *our Souls* may be furniſhed with every ſpiritual and heavenly excellency, that we may not *be found naked*, ſaith the Apoſtle, 2 *Cor.* 5. 3.

12. *That they that have received the Word, muſt receive it again:* Though it were *ingrafted* in them, yet *receive* it that it *may ſave your Souls.* God hath deputed it to be a means not onely of *Regeneration*, but *Salvation*; and therefore till we come to Heaven, we muſt uſe this help: *They that live above Ordinances, do not live at all*, ſpiritually, graciouſly. Painted fire needeth no fuel. The Word, though it be an *immortal ſeed*, yet needeth conſtant care and watering. But of this before. *Obſerv.* 12.

Verſe 22. *But be ye doers of the Word, and not hearers onely, deceiving your own ſelves.*

This Verſe catcheth hold of the heel of the former: He had ſpoken of the fruit of the Word, *the Salvation of the Soul*; that it may be obtained, he ſheweth, that we ſhould not onely hear, but practiſe.

But

But be ye Doers of the Word,] That is, real obſervers: There is a ſentence of *Paul* that *for ſound* is like this, but is indeed quite to onother ſence, *Rom.* 2. 13. *For not the hearers of the Law, but the Doers are juſt before God: Doer* is there taken for one that ſatisfieth the Law, and fulfilleth it in every title; for the Apoſtles driſt is to prove, That the Jews, notwithſtanding their priviledg of having the Oracles of *God* committed to them, were never a whit the neerer Juſtification before God. But here, by *doers* are implied thoſe thoſe that receive the work of the Word into their hearts, and expreſs the effect of it in their lives. There are three things which make a man a ποιητὴς, a doer of ther Word, *faith, love*, and *obedience.*

And not hearers onely,] Some neither hear, nor do; others hear, but they reſt in it: Therefore the Apoſtle doth not diſſwade from hearing; *Hear*, ſaith he, but *not onely.*

Deceiving] παραλογιζόμενοι, The word is a term of Art, it implieth a Sophiticat Argument or Syllogiſm, which hath an appearance or probability of truth, but is falſe in matter or form, and is put by the Apoſtle to imply thoſe falſe diſcourſes which are in the Conſciences of men. *Paul* uſeth the ſame word, to imply that deceit which men impoſe upou others by colourable perſwaſions, *Col.* 2. 4. *Let no man* παραλογίζῃ *deceive you with enticing words.*

Your own ſelves.] The Argument receiveth force from theſe words: If a man would baffle other men, he would not put a Paralogiſm upon himſelf! deceive himſelf in a matter of ſo great conſequence! Or elſe it may be a monition, you deceive your ſelves, but you cannot deceive God.

The Notes are:

Obſerv. 1. 1. *That hearing is good, but ſhould not be reſted in*: The Apoſtle ſaith, *Be not Hearers only* Many go from Sermon to Sermon, hear much, but do not digeſt it in their thoughts The Jews were much in turning over the leaves of the Scriptures, but did not weigh the matter of them: therefore I ſuppoſe our Saviour reproveth them, *Joh.* 5. 39. *You ſearch the Scriptures*: that ἐραυνᾶτε there ſeemeth to be *Indicative*, rather then *Imperative*, eſpecially ſince it followeth, for *in them YE THINK to have Eternal Life*: They thought 'twas enough to be buſie in the letter of the Scripture, and that bare reading would yeeld them Eternal

Eternal Life: So do others reſt in hearing. They that ſtay in the means are like a fooliſh workman that contenteth himſelf with the having of tools. 'Tis a ſad deſcription of ſome fooliſh women, 2 *Tim.* 3. 7. *That they are ever learning, and never coming to the knowledg of the Truth.* Much hearing will encreaſe our Judgment, if there be not a lively impreſſion upon our hearts. The heart of man is ſo ſottiſh, that they content themſelves with the bare preſence of the Ordinances in their place: 'Tis ſatisfaction enough that *they have a Levite to their Prieſt*, *Judg.* 17. 13 Others content themſelves with the *bare preſence* at the Ordinances, though they doe not feel *the power* of them.

2. *That the doers of the Word are the beſt hearers*, That's good, when we *hear things that are to be done, and doe things that are to be heard*, That knowledge is beſt which is moſt practical, and that hearing is beſt which endeth in practiſe. *David* ſaith, *Pſal.* 119. 105. *Thy Word is a Lantern to my feet, and a light to my ſteps*: That's light indeed which directeth you in your paths and ways. *Matth.* 7. 14. *He that heareth my words, and doth them, I will liken him to a wiſe builder*: That's wiſdom, to come to the Word, ſo, as we may go away the better. Divers hearers propound other ends: Some come to the Word that they *may judg it*; the Pulpit, which is *Gods Tribunal*, is their *bar*; they come hither to ſit Judges of mens gifts and parts: *Jam.* 4. 11. *Thou art not a Doer of the Law, but a Judg.* Others come to hear pleaſing things, to delight themſelves in the elegancy of ſpeech, rarity of conceits, what is finely couched and ordered, not what is proper to their caſe: this is not an Act of *Religion* ſo much as *Curioſity*: for they come to a *Sermon* with the ſame minde they would do to a Comædy or Tragædy; the utmoſt that can be gained from them is commendation and praiſe: *Ezek.* 33. 32. *Thou art to them as a lovely ſong, or one that hath a pleaſant voyce; but they hear thy words, and do them not*: They were taken with the tinkling and tunableneſs of the expreſſions, but did not regard the heavenly matter: So that fond woman ſuddenly breaketh out into a commendation of our Lord, but it ſeemeth regard the perſon more then the doctrine, *Luk.* 11. 28. *Bleſſed is the womb that bare thee, and the paps that gave thee ſuck*; for which our Saviour correcteth her in the next Verſe, *Yea, rather bleſſed are they that hear the Word of God, and keep it.* You are miſtaken, the *Obſerv.* 2.

end of preaching is not to exalt men, but God. You will ſay, *an excellent Sermon*! but *what do you gain by it?* The hearers life is the preachers beſt [a] *commendation*: They that *praiſe the man*, but do not *practiſe the matter*, are like thoſe that taſte wines, that they may *commend* them, not *buy* them. Others come that they may better their parts, and encreaſe their knowledg: Every one deſireth to know more then another, to ſet up themſelves; they do ſo much excel others as they excel them in knowledg: and therefore we are all for Notions, and head-light, little for that [b] *wiſdom that entreth upon the heart*, and ſerveth to better the life: like children in the rickets, that have big heads, but weak joynts: This is the diſeaſe of this age: There is a great deal of curious knowledg, aiery notions, but practical ſaving Truths are antiquated, and out of date. *Seneca* obſerved of the Philoſophers, that when they grew *more learned*, they were *leſs moral*: And generally we finde now a great decay of Zeal, with the growth of Notion and Knowledg, as if the *waters of the Sanctuary* had put out the *fire of the Sanctuary*, and men could not be at the ſame time *learned* and *holy*. Others hear, that they may ſay they have heard; Conſcience would not be pacified without ſome worſhip: *They come as my people uſe to do, Ezek.* 33. 31. that is, according to the faſhion of the Age. Duties by many are uſed as a ſleepy ſop, to allay the rage of conſcience.

[a] 2 *Cor.* 3. 1, 2.

[b] *Prov.* 2. 10.

Boni eſſe deſierunt ſimulac docti evaſerint. Seneca.

The true uſe of Ordinances is to come that we may profit: Uſually men ſpeed according to their aim and expectation: *Deſire the ſincere milk of the Word, that ye may grow thereby*, 1 *Pet.* 2. 2. So *David* profeſſeth his aim, *Pſal.* 119. 11. *Thy Word have I hid in my heart; that I might not ſin againſt thee.* The minde, like the Ark, ſhould be *the cheſt of the Law*, that we may know what to do in every caſe, and that Truths may be always preſent with us, as Chriſtians finde it a great advantage to have Truths ready and preſent, to *talk with them* upon all occaſions, *Prov.* 6. 21, 22. Oh 'tis ſweet when we and *our* [c] *reins* can confer together.

[c] *Pſal.* 16. 7.

If you cannot finde preſent profit in what you hear, conſider how it may be uſeful for you to the future: Things, I confeſs, are not ſo acceptable when they do not reach the preſent caſe; But they have their ſeaſon, and if come to you, you may bleſs God that ever you were acquainted with them; *Iſai.* 42. 23. *Who will hearken*,

hearken and hear for the time to come? You may be under terrors, and under miſeries, and then one of theſe truths will be exceeding refreſhing: Or you may be liable to ſuch or ſuch ſnares when you come to be engaged in the world, or verſed in ſuch employments, therefore treaſure up every Truth of God: *Proviſion argueth Wiſdom*, it may concern you in time. *Jerem.* 10. 11. The Prophet teacheth them how they ſhould defend their Religion in *Babylon*; therefore that ſentence is in *Chaldee*, that he might put words in their mouths, againſt they came to converſe with the *Chaldeans*; *Thus ſhall ye ſay to them, The gods that made not the heavens and the earth, they ſhall periſh from the earth.* 'Tis good to provide for *Babylon* whiles we are in *Sion*, and not to reject truths as not pertinent to our caſe, but to reſerve them for future uſe and profit.

3. From that παραλογιζόμενοι, do not cheat your ſelves with a fallacy, or falſe argument, obſerve, *That ſelf-deceit is founded in ſome falſe argumentation, or reaſoning.* Conſcience ſupplieth three offices, of *a Rule*, *a Witneſs*, and *a Judg*; and ſo accordingly the Act of Conſcience is three-fold: There is συνίδησις, or a *right apprehenſion* of the principles of Religion; ſo Conſcience is *a Rule*: There is συνείδησις, a *ſenſe of our actions* compared with the Rule or known Will of God; or a Teſtimony concerning the proportion, or diſproportion, that our Actions bear with the Word. Then laſtly, there is κρίσις, or *judgment*, by which a man applieth to himſelf thoſe Rules of Chriſtianity which concern his fact, or ſtate. All theſe Acts of Conſcience may be reduced into a Syllogiſm, or Argument: As for inſtance, *He that is wholly carnal, hath no intereſt in Chriſt*; there is the firſt Act, *Knowledg*: *But I am wholy carnal*; there is the ſecond Act, *Conſcience*: *Therefore I have no intereſt in Chriſt*; there is the third Act, *Judgment*. The firſt Act of Conſcience maketh the *Propoſition*, the ſecond the *Aſſumption*, the third the *Concluſion*. Now all ſelf-deceit is in one of theſe Propoſitions: Sometimes Conſcience is out *as a Law*, in the very *Principle*; Sometimes *as a Witneſs*, in the *Aſſumption*; Sometimes *as a Judg*, it ſuſpendeth and hideth the *Concluſion*. Sometimes, I ſay, it faileth *as a Law*, by making an *erroneous Principle* to be the bottom of a *ſtrong Hope*; as here, the *Principle* is naught, *They that hear the Word ſhall be ſaved.* At other times it erreth in the application of the Rule, as[d] 1 *Joh.* 1. 6. *If*

Obſervat. 3.

[d] So 1 Joh. 2. 4.

If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth: The principle was right, *They that have communion with God are happy*; But *We have communion with God*, that was falſe, *becauſe they walked in darkneſs*: So, as a Judg it doth not paſs ſentence, but out of ſelf-love forbeareth to judg of the quality of the action or ſtate, that the Soul may not be affrightned with the danger of it. You ſee the deceit; how ſhall we help it? I anſwer ſeverally to all theſe Acts and parts of Conſcience.

First, That you may build upon right principles: 1. 'Tis good to *hide the Word in our hearts*, and to ſtore the Soul with ſound knowledg, and that will always riſe up againſt vain hopes; as he that would get weeds deſtroyed, muſt plant the ground with contrary ſeeds: When there is much knowledg, your own reins will chaſten you; and thoſe ſound principles will be talking to you, and ſpeaking by way of check and denyal to your ſudden and raſh preſumptions; *Binde the Law to thine heart, and when thou wakeſt it ſhall talk to thee*, *Prov.* 6. 22. 2. In the witneſſing of Conſcience obſerve the *Reaſon* of it, and let the principle be always in ſight: Do not credit a *ſingle teſtimony* without a *clear rule*, or *poſitive ground*: *A corrupt Conſcience uſually giveth in a bare report*, becauſe the grounds are ſo ſlender and inſufficient that they come leaſt in ſight: for upon a tryal Conſcience would be aſhamed of them: as for inſtance this is the report of Conſcience, Sure *I am in a good Condition*: now ask Why? and the Conſcience will be aſhamed of the Paralogiſm in the Text; *I hear the Word, make much of good Miniſters, &c.* And yet this is the ſecret and inward thought of moſt men, upon which they build all their hopes: whereas true grounds are open and clear, and are urged together with the report, and ſo beget a firm and ſteady confidence in the ſpirit; as 1 *Joh.* 2. 3. *Hereby we are ſure we know him*; that is, enjoy him, have communion with him, for knowing there, is knowing him by ſenſe and experience: now whence did this confidence ariſe? you ſhall ſee from an open and clear ground, *We are ſure* ſaith he (*becauſe we keep his Commandments*. 3. The grounds upon which Conſcience goeth ſhould be *full and poſitive*. There are three ſorts of *Marks* layd down in Scripture: Some are *onely excluſive*, others *incluſive*; and between theſe a midlde ſort of Marks, which I may call *poſitive*: For

excluſive

excluſive Marks, their intent is to deceive a falſe hope, or to ſhut out bold pretenders, by ſhewing them how far they come ſhort of an intereſt in Chriſt and uſually they are taken from a neceſſary common work, as *hearing the Word, praying in ſecret, attendance upon the Ordinances*; He that doth not theſe things, is certainly none of Gods: but in caſe he doth them, he cannot conclude his eſtate to be gracious. 'Tis the Paralogiſm mentioned in the Text, to reaſon from *Negative Marks*, and the common works of Chriſtianity: 'Tis true, all go not ſo far; therefore *Athanaſius* wiſhed, *Utinam omnes eſſent Hypocritæ, Would to God that All were Hypocrites*, and could undergo the tryal of theſe *exclu ve Marks*. All are not diligent Hearers; but however, 'tis not ſafe to be *hearers onely*. But then there are other Marks, which are *incluſive*, which are layd down to ſhew the *meaſures* and *degrees* of Grace, and are rather intended for *comfort* then *conviction*; which if they are found in us, we are ſafe, and in the ſtate of Grace; but if not we cannot conclude a nullity of Grace: Thus Faith is often deſcribed by ſuch effects as are proper to the radiancy and eminent degree of it, and promiſes are made to ſuch or ſuch raiſed operations of other graces: The Uſe of theſe Notes is to *comfort*, or to *convince of want of growth*. But again, there is a middle ſort of Marks between both theſe which I call *poſitive*, and they are ſuch as are always and onely found in an heart truly gracious, becauſe they are ſuch as neceſſarily infer the inhabitation of the ſpirit, and are there where grace is at the loweſt; ſuch the Apoſtle calleth, τὰ ἐχόμενα τῆς σωτηρίας, *Heb.* 6. 9. *Things that accompany Salvation*, or which neceſſarily have Salvation in them, the ſure ſymptomes of a bleſſed eſtate: He had ſpoken before of a common work, *enlightening, and ſlight taſtes and feelings*, Verſ. 4, 5, 6. But, ſaith he, *we are perſwaded better things of you*, and that you have thoſe neceſſary evidences to which Salvation is infallibly annexed: Now theſe muſt be by great care collected out of the Word, that we may be ſure the foundation and principle is right.

Secondly, That Conſcience as a witneſs may not fail you, take theſe Rules: 1. Obſerve the *natural and firſt report* of it, ere Art hath paſt upon it: Sudden and indeliberate checks at the Word or in Prayer, being the *immediate births* of Conſcience, have the leſs of deceit in them. I have obſerved, That the deceitfulneſs that is in a wicked mans heart is not ſo much in the teſtimony it

ſelf of his Conſcience, as in the many ſhifts and evaſions he uſeth to avoyd the ſenſe of it. Every ſinners heart doth *reproach* and *condemn* him; but all their Art is how to *choke* this teſtimony, or *ſlight* it. You know the Apoſtle *John* referreth the whole deciſion of all doubts concerning our eſtate to *Conſcience*, 1 *Joh.* 3. 20, 21. For certainly the *firſt voyce* of Conſcience is *genuine* and *unfeigned*; for it being privy to all our Actions, cannot but give a teſtimony concerning them; onely we elude it: And therefore let wicked men pretend what peace they will, their Conſciences witneſs rightly to them; and were it not for thoſe ſleights by which they put it off, they might ſoon diſcern their eſtate: The Apoſtle ſaith, *They are all their life time ſubject to bondage*, *Heb.* 2. 15. They have a wound and torment within them, which is not always felt, but ſoon awakened, if they were true to themſelves. The *artificial* and *ſecond* report of Conſcience is deceitful and partial, when it hath been flattered or choked with ſome carnal Sophiſms and Principles: But the firſt and native report, which of a ſudden pincheth like *a ſtitch in the ſide*, is true and faithful. 2. Wait upon the Word: One main uſe of it is, to help Conſcience in witneſſing, and to bring us and our hearts acquainted with one another: *Heb.* 4. 12. *The Word is quick and powerful, a diſcerner of the thoughts and intents of the heart*; it revealeth all thoſe plots and diſguiſes by which we would hide our Actions from our own privity and conſcience: He ſaith there, *It divideth between Soul and ſpirit*; The *Soul* cleaveth to ſin, and the *ſpirit*, or mind, plotteth pretences to hide it; but the Word diſcovereth all this ſelf-deceiving Sophiſtry. So 1 *Cor.* 14. 15. *The ſecrets of his heart are made manifeſt*; that is, to himſelf, by the conviction of the Word. 3. Aſcite Conſcience, and call it often into the preſence of God; 1 *Pet.* 3. 21. *The Anſwer of a good Conſcience towards God*: Will it witneſs thus to the All-ſeeing God? When *Peters* ſincerity was queſtioned he appealeth to Chriſts omniſciency, *Joh.* 21. 17. *Lord, thou knoweſt all things, and thou knoweſt that I love thee.* Can you appeal to Gods omniſciency? and aſſure your hearts before him? So 1 *Joh.* 3. 10. *If our hearts condemn us, God is greater then conſciences, and knoweth all things*: Gods Omniſciency is there mentioned, becauſe that is the ſolemn attribute to which Conſcience appealeth in all her Verdicts; which are the more valid, when they can be avowed before

fore the GOD *that knoweth all things.*

Thirdly, That Conſcience may do its Office *as a Judge*, you muſt do this. 1. When Conſcience is ſilent, ſuſpect it; 'tis nought: we are careleſs, and our heart is grown ſenſleſs and ſtupid with pleaſures. A *dead Sea* is worſe then a *raging Sea*: 'Tis not a *calm*, this, but *a death.* A tender Conſcience is always witneſſing; and therefore when it never ſaith, *What have I done?* tis a ſign 'tis ſeared: There is a continual parley between a godly man and his Conſcience; 'tis either ſuggeſting duty, or humbling for defects; it is their dayly exerciſe to judge themſelves: As God after every days work reviewed it, and *ſaw 'twas good*, *Gen.* 1. So they review each day, and judge of the actions of it. 2. If Conſcience do not ſpeak to you, you muſt ſpeak to Conſcience: *David* bideth inſolent men, *Pſalm.* 4 4. *To commune with their hearts, and be ſtill*: Take time to parley, and ſpeak with your ſelves. The Prophet complaineth, *Jerem.* 8. 6. *No man asketh himſelf, What have I done?* There ſhould be a time to ask queſtions of our own Souls. 3. Upon every doubt brings things to ſome iſſue and certainty: Conſcience will ſometimes liſp out half a word: draw it to a full conviction. Nothing maketh the work of Grace ſo doubtful and litigious, as this, That Chriſtians content themſelves with ſemi-perſwaſions, and do not get the Caſe fully cleared one way or another. The Spirit delighteth in a full and plenary conviction, *John* 16. 8. ἐλέγξει, *He ſhall convince the world of ſin, of righteouſneſs, and of judgment*: Conviction is a term of Art, * 'tis done when things are layd down ſo clearly, that we ſee 'tis impoſſible it ſhould be otherwiſe: Now this the Spirit doth, whether it be in a ſtate of ſin or righteouſneſs; God, ſaith he, would deal with his people ſo roundly, *that they might remember, and not open their mouth any more for ſhame*, *Ezek.* 16. 63. That is, leave them ſo convinced, that they might not have a word to ſay, but *unclean, unclean*: 'Tis good upon every doubt to follow it ſo cloſe, that it may be brought to a certain and determinate iſſue.

* Τῶ μὴ δύναλον ἀλλως ἔχειν ἀλλ' ὄντως ὡς ἡμεῖς λέγομεν, &c. *Ariſt. org.*

4. *That men are eaſily deceived into a good opinion of themſelves by their bear hearing.* We are apt to pitch upon the good that is in any action, and not to conſider the evil of it; *I am an hearer of the Word, and therefore I am in a good caſe*: Chriſts ſimilitude implieth, That men build upon their hearing, and make it *Obſervat.* 4.

it the foundation of their hopes, *Mat.* 7.24. to the end. Watch over this deceit; such a *weighty structure* should not be raised upon so *sandy a foundation.* 1. Consider the danger of such a self-deceit; hearing without practice draweth the greater judgment upon you: *Uriah* carryed Letters to *Joab*, and he thought the Contents were for his honour and preferment in the Army, but 'twas but the message of his own destruction. We hear many Sermons, and think to come and urge this to God; but out of those Sermons will God condemn us. 2. Consider how far Hypocrites may go in this matter; They may sever themselves from following Errors, and hear the Word constantly: *Luk.* 6. 47. *Whosoever cometh to me, &c.* They may approve of the good way, and applaud it; *Blessed is the womb that bare thee, and the paps that gave thee suck, &c. Luk.* 11. 27, 28. They may hold out a great deal of glavering and false affection; *Luk.* 6. 46. *Why call ye me Lord, Lord, and do not the things which I say?* They may be endowed with Church gifts of *Prophecy* and *Miracles*, be able to talk and discourse savorily of the things of God, do much for the edification of others; *Many will say to me in that day, &c. Matth.* 7.22. They may have a vain perswasion of their faith and interest in Christ, they will say, *Lord, Lord, Matth.* 7.21. They may make some progress in obedience, abstain from grosser sins, and things publiquely odious; *Herod did many things, Mark* 6. and Christ saith, *Every tree that bringeth not forth good fruit, &c. Matth.* 7.19. There must be something positive; There may be some external conformity: I, but there is no effectual change made; *the tree is not good, Matth.* 7.18. Well therefore *outward duties* with *partial reformation* will not serve the turn. 3. Consider the easiness of deceit; *Jerem.* 17 9 *The heart of man is deceitful above all things; Who can find it out?* Who can trace and unravel the *mystery of iniquity* that is in the Soul? Since we lost our uprightness, we have *many inventions*; *Eccles.* 7. 29. shifts and wiles whereby to avoyd the stroke of Conscience; they are called, *Prov.* 20 27. *the depths of the belly*: Look as in the belly the inwards are folded, and rolled up one within another, so are there turnings and crafty devices in the heart of man.

Verse

Verſ 23. *For if any be a hearer of the Word, and not a doer, he is like to a man beholding his natural face in a glaſs:*

Verſ 24. *For he beholdeth himſelf: and goeth his way, and ſtraightway forgetteth what manner of man he was.*

Here *James* amplifieth the former Reaſon, which was taken from the vanity and unprofitableneſs of bare hearing, by a ſimilitude taken from a man looking in a glaſs.

If any be a hearer of the Word, and not a doer,] That is, contenteth himſelf with bare hearing, or bare knowing the Word of God, and doth not come away with impulſes of zeal, and reſolutions of obedience.

Is like a man] In the Original 'tis ἀνδρὶ, a word proper to the Maſculine Sex, and therefore ſome frame a Criticiſm: The Apoſtle doth not ſay, *like a woman*; they are more diligent and curious: they vew themſelves again and again, that they may do away every ſpot and deformity: But this is more witty then ſolid: The Apoſtle uſeth ἀνὴρ promiſcuouſly for man and woman, as Verſ. 12. *Bleſſed is the man that endureth temptation*; the man or woman: onely the Maſculine Sex is ſpecified as moſt worthy.

That beholdeth his natural face] Τὸ πρόσωπον τῆς γενέσεως, *the face of his nativity*: What's intended by that? Some ſay, the face as God made it at his birth, that he may behold Gods work in it, and ſo take occaſion to condemn painting, and the artificial ceruſſe and varniſh of the face: Or his natural face, upon which men beſtow leaſt care; In painting, there is more exactneſs, Or *natural face*, as importing a glance, as a man paſſeth by a glaſs, and ſeeth that he hath the face of a man. not exactly ſurveying the ſeveral lineaments. Others think the Apoſtle hinteth the thing intended by the ſimilitude, our natural and original deformity, repreſented in the words; and that he complicateth and foldeth up the thing ſignified with the expreſſions of the ſimilitude; but that ſeemeth forced. I ſuppoſe by *natural face* he meaneth his own face, the glaſs repreſenting the very face which Nature gave him.

He goeth his way, and ſtraightway forgetteth what manner of man he was.] He forgetteth the faſhion of his countenance, the ſpots repreſented therein, and ſo fitly noteth thoſe weak impreſſi-

ons, which the discoveries of the Word leave upon a careless Soul; who after his deformity is represented, is not affected with it so as to be brought to repentance.

The Notes are these:

Observat.1. 1. *That the Word of God is a glass*: But what doth it shew us? I answer, 1. God and Christ; 2 *Cor.*3.18. *We all with an open face behold, as in a glass, the glory of the Lord, and are changed into the same image, from glory to glory*: A glass implieth the clearest representation that we are capable of here upon earth. I confess a *glass* is sometimes put for a *dark vision*; as 1 *Cor.*13.12. *Now we see but as in a glass, darkly; but then we shall see face to face*: Then we shall see God *a* himself, but here we have his image and reflection in the Word: As sometimes the *heart of flesh* is put for an *earthly minde*, sometimes for a *tender heart*: In opposition to an *heart of stone*: the *heart of flesh* is taken in a good sence; but in opposition to pure and sublime affections, in a bad sence: So, in opposition to the *shadows of the Law*, seeing *in a glass*, importeth a clear discerning; but in opposition to *face to face*, but a low & weak conception of the essence of God. Oh study the glory of God in the Word: though you cannot exhaust and draw out all the divine perfections in your thoughts: yet *b your ear may receive a little thereof*: When we want the Sun, we do not despise a Candle. 2. The Word is a glass to shew us our selves: it discovereth the hidden things of the heart, all the deformities of the Soul: *Mark* 4.22. *There is nothing hidden, that shall not be made manifest.* The Word discovereth: all things. *c Our sins are the spots which the Law discovereth Christ Blood is the water to wash them off, and that is discovered in the Gospel.* The Law discovereth sins; *Rom.*7.9. *I was alive without the Law, but when the Commandment came, sin revived, and I dyed.* We think our selves well, and in a good case, till the Law falleth upon the spirit with full conviction, and then we see all the spots and freckles of our Souls. The Gospel discovereth how we may do away our sins, and deck and attire our Souls with the Righteousnes of Jesus Christ.

a 1 Joh.3.2. *we shall see God as he is.*

b Job.4.12.

c Maculæ sunt peccata quæ ostendit Lex; aqua est sanguis Christi quem ostendit Evangelicum.

Use. It ministreth a Mediation to you: When you are at your glass, consider, the Word of God is a glass. I must look after the estate and complexion of my Soul: Take but a part of the Law, and exercise your self with it every day, and you will soon see the deformity

mity of your own spirit: Do not look in a flattering glass. We love a picture that is like us, rather then that which is flourished and varnished with more Art.

2. *That the knowledg of formal Professors is but slight and glancing*: like a man beholding his face in a glass, or like the glaring of a Sun-beam upon a wave, it rusheth into the thoughts, and it is gone. The beast under the Law that did not chew the cud, was unclean: There is much in meditation, and a constant light: Some men, if they should be considerate, would undo all their false hopes; therefore usually carnal mens thoughts are but slight and trivial; they know things, but are loth to let their thoughts pause upon them: *Luk.* 2. 'Tis said, *Mary pondered all these sayings.* A slippery, vain, inconsistent minde will be hardly held to Truths: When we apprehend a thing, curiosity being satisfied, we begin to loath it; and therefore 'tis an hard matter to agitate the thoughts again to that point to which they have once arrived; the first apprehension doth as it were deflour it. *Observat.*

3. *Vain men go from the Ordinances just as they came to them*; He beholdeth, and goeth away: Like the beasts in *Noahs* Ark, they went in unclean, and came out unclean; So many come unhumbled and unmortified, and so they go away: Oh let it never be said of you. *Observat.* 3.

4. *Slight apprehensions make a very weak impression*: Things work when the thoughts are serious and ponderous: d *musing maketh the fire burn.* When *Gods arrows stick fast*, they make us roar to the purpose, *Job* 6.4. And *David*, when he would express his deep affection, he saith, *Psal.* 51.3. *My sin is ever before me*; it would not out of his thoughts: Well then, a weak impression is an argument of a slight apprehension: Thoughts always follow affection. They that e *heal their wounds slightly*, shew that they were never soundly touched and pricked at heart. Men throughly affected, say, *I shall remember such a Sermon all my life time. David* saith, *Psal.* 119.93. *I will never forget thy Precepts; for by them thou hast quickened me.* Others f *let good things slip*, because they never felt the power of them. *Observat.* 4. d Psal. 39.3. e Jerem. 6.14. f Heb. 2.1.

Verse 25. *But who so looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

In this Verse you have the third Reason why they should hear the Word, so as to practise it: The first was, They would but deceive themselves, and go away with a vain mistake: The next, That bare hearing would be of little benefit; no more then for a man to glance his eye upon a glass, and to have a slight view of his countenance, And now, because due and right hearing will end in blessedness, this verse is full of matter; I shall drop it out as the order of the Words yeeldeth it.

But who so looketh] ὁ δὲ παρακύψας a metapor taken from those that do not only glance upon a thing, but bend their body towards it, that they may pierce it with their eyes, and narrowly pry into it: The same word is used for the stooping down of the Disciples to look into Christs Sepulchre, *Luk.* 24.12. and *Joh.* 20.4, 5. and that narrow search which the Angels use, to finde out the mysteries of Salvation; 1 *Pet.* 1. 12. *Which things the Angels desire to look into*; where there is a plain allusion to the *Cherubims*, whose faces were bowed down towards the Ark, as desirous to see the mysteries therein contained. The word implieth three things: 1. *Deepness of Meditation*: He doth not glance upon but *look into the perfect Law of Liberty*. 2. *Diligence of enquiry*: they do not content themselves with what is offered to their first thoughts, but accurately pry into the minde of God revealed in the Word, 3. *Liveliness of impression*: they do so look upon it as to finde the vertue of it in their hearts; 2 *Cor.* 3.18. *We, with open face beholding the glory of the Lord as in a glass, are changed into the same image from glory to glory*: Such a gaze as bringeth the glory of the Lord into our hearts, as *Moses* face shone by talking with God; and we, by conversing with the Word, carry away the beauty and glory of it in our spirits.

Into the perfect Law] Some understand the Moral Law, in opposition to the Ceremonial, as not being clear and full; and not able to justifie, though men rested in the observances of it; and not perfect, because not durable, and was not to remain for ever: Thus *Hebr.* 7.19. *The Law made nothing perfect, but onely the bring-*

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ing in of a better hope: A man could not be ſanctified, juſtified, ſaved, without Chriſt, by the Diſpenſation of *Moſes*. So *Heb* 9. 9. *That ſervice could not make the comer thereunto perfect, as appertaining to the Conſcience*: The Soul could finde no eaſe and reſt in it without looking to Chriſt. But though this ſence be probable, yet I rather underſtand the whole Doctrine and Word of God, and chiefly the Goſpel: The Will of God in Scripture is called a *Law*; So a godly man is ſaid *to meditate on the LAW day and night*, *Pſal.* 1: and *thy Law do I love*, *Pſal.* 119. where by Law is underſtood the whole Word; and the Goſpel is called νόμος πίστεως, the *Law of Faith*, *Rom.* 3.27. Now this Law is ſaid to be *perfect*, becauſe 'tis ſo formally in it ſelf, and they that *look into* it, will ſee that there needeth no other Word *to make the man of God perfect*.

Of Liberty,] 'Tis ſo called, partly becauſe of the clearneſs of Revelation, 'tis the counſel of God to his friends: or, ſaith *Piſcator*, becauſe it ſpareth none, but dealeth with all freely, without reſpect of perſons, though they be higher, richer, ſtronger, then others; but rather becauſe it calleth us into a ſtate of freedom. See other Reaſons in the Notes.

And continueth therein,] That is, preſevereth in the ſtudy of this holy Doctrine, and remaineth in the knowledg, belief, and obedience of it.

He being not a forgetful hearer,] ἀκροατὴς τῆς ἐπιλησμονῆς, an *hearer of oblivion*, an *Hebraiſm*; and he uſeth this term to anſwer the former ſimilitude of a mans forgetting his natural face.

But a doer of the work,] That is, laboreth to refer and bring all things to practice: He is ſaid to be *a doer* that ſtudieth to do, though his hand doth not reach to the perfectneſs of the work; that is mindful of the buſineſs cut out to him in the Word.

He ſhall be bleſſed in his deed.] That is, ſo behaving himſelf, or ſo doing; or, as ſome more generally, he ſhall be bleſſed in all his ways; whatſoever he doth ſhall be proſperous and happy: For they conceive it to be an alluſion to the words of the firſt *Pſalm*, Verſe 3. *Whatſoever he ſhall do ſhall proſper*: for the *Plaimiſt* ſpeaketh there of doing the Law, and meditating in the Law, as *James* ſpeaketh here of *looking into the Law of Liberty*, and walking in it. But here the Papiſts come upon us, and ſay, *Lo*

here is a clear place that we are bleſſed for our deeds. But I anſwer, 'tis good to mark the diſtinctneſs of Scripture phraſe; the Apoſtle doth not ſay *for*, but *in his deed*: 'Tis an *argument* or *evidence* of our bleſſedneſs, though not the *ground* of it; the *way*, though not the *cauſe*.

The Points are theſe:

Obſervat. 1. 1. From that [*He looketh*] *That we ſhould with all ſeriouſneſs and earneſtneſs apply our ſelves to the knowledg of the Goſpel*: There ſhould be *deep Meditation* and *diligent Enquiry*. Your firſt duty, Chriſtians, is, to admit the Word into your ſerious thoughts: *Pſal.* 1. 2. *He meditateth in the Law day and night*: We ſhould always be chewing and ſucking out the ſweetneſs of this cud: *Pſa.* 45. 1. *My heart enditeth a good matter*: The word in the Original ſignifieth *baketh* or *fryeth*; 'tis an alluſion to the *Mincha*, or meat-offering that was baked and fryed in a pan: Truths are concocted and ripened by Meditation. And then there muſt be *diligent enquiry*, that we may not content our ſelves with the *ſurface* of Truth, but get into the *bowels* of it: 1 *Pet.* 1. 10. *Of which Salvation the Prophets have enquired diligently*: Though they had a more immediate aſſiſtance of the Spirit, yet they would more accurately look into the depths and myſteries of the Goſpel, and conſider their own Prophecies. *Search for wiſdom as for hidden treaſures*: Jewels do not lie upon the ſurface: you muſt get into the caverns and dark receptacles of the earth for them: No more do Truths lie in the *ſurface* or *outſide* of an expreſsion. The beauty and glory of the Scriptures is *within*, and muſt be fetched out with much *ſtudy* and *prayer*. A glance cannot diſcover the worth of any thing to us: He that doth but caſt his eye upon a piece of embroidery, doth not diſcern the curiouſneſs and the art of it: So to know Chriſt in *the bulk* doth not work half ſo kindly with us, as when we ſearch out *the bredth* and *the depth*, and *the length*, the exact dimenſions of his love to us.

Prov. 2. 4.

Obſervat. 2. 2. *The Goſpel is a Law*: 'Tis often inveſted with this Title and appellation; *Ro.* 8. 2. *The Law of the Spirit of the life of Jeſus Chriſt, hath made us free from the Law of ſin and death*: The Covenant of *works* is there called *the Law of ſin and death*, becauſe the uſe of it to man faln, is to convince of *ſin*, and to oblige and binde over to *death*: But the Goſpel, or *Covenant of Grace*, is called *the Law of the Spirit of life of Chriſt*, becauſe the intent of it is, by Faith to plant us into Chriſt, whoſe *life* we are enabled to live by

by the *Spirit*; and 'tis called the *Law of this life*, becauſe every thing that concurreth to the right conſtitution and making of a Law, is found in the Goſpel: As, 1. *Equity*, without which, a Law is but *Tyranny*: All the Precepts of the Goſpel are *juſt* and *equal*, moſt proportionate to the dignity of mans nature; 'tis all *holy*, *good*, and *comfortable*. 2. There is *Promulgation*, which is the life and form of the Law, and without which 'twere but a *private ſnare* to catch men and intrap them: Now 'tis g *proclaimed to the captives*; it muſt *be preached to every creature*, *Mar.*16. 3. The *Author*, without which 'twere *ſedition*; God who can preſcribe to the creature. 4. The *End*, publique good, without which a Law were *tyrannous exaction*; and the end is *Salvation of our Souls*. Well then Look upon the Goſpel as a *Law* and *Rule*, according to which, 1. *Your lives muſt be conformed*: *Peace on them that walk according to this Rule*, *Gal.*6.16. that is, The directions of the Goſpel. 2. *All Controverſies and Doctrines muſt be decided*: *To the Law and the Teſtimony*; *if they ſpeak not according to this Rule*, *it is becauſe there is no light in them*, *Iſa.*8.20. 3. *Your eſtates muſt be judged*: *God will judg the ſecrets of men*, *according to my Goſpel*, *Ro.*2.16. The whole Word carrieth the face of *a Law*, according to which you ſhall be judged: nay, the *Goſpel it ſelf* is *a Law*, partly as 'tis *a Rule*, partly becauſe of the *commanding prevailing power it hath over the heart*: So 'tis the *Law of the Spirit of life*; ſo that they that are in Chriſt, are not without a Law; not ἄνομοι, but ἔννομοι. So the Apoſtle, 1 *Cor.*9.21. *I am not without the Law*, *but under the Law to Chriſt*; that is, under the Rule and Direction of the Moral Law; as adopted and taken in as a part of the Goſpel by Chriſt. g Iſai.61.1.

3. *The Word of God is a perfect Law*: So 'tis in divers reſpects: *Obſerv.* 3.
1. Becauſe it maketh perfect; The neerer we come to the Word, the greater is the perfection and accompliſhment of our ſpirits: The *gooodneſs* and *excellency* of the Creature lieth in the *neereſt conformity* to Gods Will. 2. It directeth us to the *greateſt perfection*, to God bleſſed for ever, to the righteouſneſs of Chriſt, to perfect communion with God in glory. 3. It concerneth the whole man, and hath a force upon the Conſcience: men go no further then outward obedience; but the *Law of the Lord is perfect*, *converting the ſoul*, *Pſ.*19 7. 'Tis not a lame defective Rule; beſides outward obſervances, there is ſomwhat for the ſoul. 4. 'Tis a perfect *law*, becauſe of the invariable

invariable tenor of it; it needeth not to be changed, but is always like it ſelf: as we ſay, That's a perfect Rule that needeth no amendment. 5. 'Tis pure, and free from Error: There are no Laws of men but there are ſome blemiſh in them; of old, wickedneſs was *enacted by a Law*, *h* Adultery by a Law of the *Syrians*, the Virgins were to proſtitute themſelves before marriage: So in the Laws of every Country there are ſome marks of humane error and frailty; but, *Pſal.*119.140. *Thy Word is pure, therefore thy ſervant loveth it.* 6. Becauſe 'tis a ſufficient Rule: *Chriſt hath been faithful in all his houſe*, in all the appointments of it. What ever is neceſſary for knowledg, for regulating of *life* and *worſhip*, for *confirmation* of true Doctrines, for *confutation* of falſe, 'tis all in the Word. 2 *Tim.*3.17: *That the man of God may be perfectly furniſhed unto every good work.* Well then, 1. Prize the Word: we love what is perfect. 2. Suffer nothing to be added to it: *Deut.*4. *Ye ſhall not add to the Word which I command you:* So the whole Bible is concluded, *Revel.*22. 18. *If any one add to theſe things, God ſhall add to him the plagues that are written in this book*: 'Twill be a ſad *adding* that incurreth thoſe plagues. The plagues written in that book were thoſe dreadful Judgments that ſhould be executed upon *Antichriſt*, and his adherents, they are moſt for *adding*, coyning new Doctrines of Faith, piecing up the Word with their own inventions: And indeed, as they add, by obtruding upon the world the *traditions* and *uſages* of men; ſo others add, by impoſing upon mens reverence their own *inventions* and *imaginations*: They cry up their fancies, without the Word, and *private illuminations*: God would not leave the World at ſo great an uncertainty. Others urge the *Commands of men.* Certainly God never intended that the Souls of his people ſhould be left as a preyto the preſent power.

h Oſorius de glor. lib.1.

*Obſervat.*4. 4. *That the Goſpel, or Word of God, is a Law of Liberty*: as 'tis a *perfect*, ſo 'tis a *free Law*; So 'tis in divers reſpects: 1. Becauſe it teacheth the way to true Liberty and Freedom from ſin, wrath, death: naturally we are under the Law of ſin and death, intangled with the yoke of our own corruptions, and bound over to eternal miſery: but the Goſpel 'tis a Doctrine of Liberty and Deliverance: *Joh.*8. 36. *If the Son ſhall make you free, you ſhall be freed indeed*: There is no ſtate ſo free as that which we enjoy by the Goſpel. 2. The *bond of Obedience* that is layd upon us

is

is in deed and in truth a *perfect freedom*. For,

1. The *matter* it ſelf of our obedience is *Freedom*.
2. We do it upon *free Principles*.
3. We have the help of a *free Spirit*.
4. We do it in a *ſtate of Freedom*.

1. The matter is Freedom: *Duty is the greateſt liberty, and ſin the greateſt bondage*. You cannot have a worſe reſtraint, then to be left *to walk in the ways of your own hearts*. The ſinning Angels are ſaid to be kept in *chains of darkneſs*, *Jude* 6. A wicked man is in *bondage* here, and hereafter; now *in ſnares*, then *in chains*: here *taken captive by Satan at his will and pleaſure*, 2 *Tim.* 2. 26. and hereafter bound up with Satan *in chains of darkneſs*. Sin it ſelf is a *bondage*, and Hell a q *priſon*: Were there nothing in ſin but the preſent ſlavery, 'tis enough to diſſwade us: Who would be a vaſſal to his own luſts? at the command of pride, and every unclean motion? But alaſs, the preſent thraldom is nothing to what is future. The condition of a ſinner for the preſent is *ſervile*, but hereafter *woful* and *dreadful*. Satans *work* is *drudgery*, and his *reward* is *death*: How can we remain in ſuch an eſtate with any pleaſure? From the beginning to the end 'tis but a *miſerable ſervility*. Why ſhould we account Chriſts ſervice a burthen? when 'tis the moſt happy liberty and freedom? The world is all for *caſting aſide the cords*, for *breaking theſe bonds*, *Pſal.* 2. 3. Which would you have? the *cords of duty*, or the *chains of darkneſs*? We cannot endure the reſtraints of the Word, or the ſevere grave Precepts of Chriſtianity; we look upon them as an infringement of our carnal eaſe and liberty: Oh conſider theſe are not *gyves*, but *ornaments*; *Pſal.* 119. 45. *I ſhall walk at liberty, for I ſeek thy precepts*; BEDDACAH, *at large*: That's the onely free life that is ſpent in loving, enjoying, and praiſing God. Oh do not count it then to be the only free and pleaſant life, to know nothing, to care for nothing, in matters of Religion: Who would dote upon his *ſhackles*? and think *Gyves* a *liberty*? 2 *Pet.* 2. 19. *While they promiſe themſelves liberty, they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame is he brought into bondage*: The Apoſtle alludeth to the Law of Nations, by which 'tis lawful to make ſlaves of thoſe that are overcome and taken in War. Now thoſe that preach carnal Doctrine, and tell men *they may live as they liſt*, they help on the victory of ſin, and

q 1 Pet. 3. 19.

ſo bring men into a vaſſallage and ſervitude to their own luſts: So *Rom.* 6. 20. *When ye were ſervants of ſin, ye were free from righteouſneſs*: You would expatiate, and run out at large, and you thought this was a *freedom*; but all the while you were *ſervants*, and ſervants to the *baſeſt maſter*, your *own ſin*: 'Twas *Cham's* curſe to *be a ſervant of ſervants*. 'Tis a goodly preferment, is it not? to be Satans vaſſal, Luſts ſlave? I remember [a] *Auſtine* ſaith of *Rome*, That ſhe was *the great Miſtreſs of the World, and the drudg of Sin.* And [b] *Chryſoſtom* ſaith, That *Joſeph was the freeman, and his Miſtreſs was the ſervant, when ſhe obeyed her luſts.*

a *Domitrix Gentium, & captiva vitiorum.* Aug. de civit. Dei lib.

b *Chryſoſ. Hom* 19. *in priorem ep. ad Corinth.*

2. We do it upon free Principles: What ever we do, we do it [c] *as the Lords free-men*, upon principles of love and thankfulneſs. God might rule us with *a rod of Iron*, but he urgeth the Soul with *conſtraints of love*: In one place, [d] *I beſeech you by the mercies of God, &c.* In another, [e] *Grace teacheth us, &c.* The *motives* of the Goſpel are Mercy and Grace; and the *obedience* of the Goſpel is an obedience performed out of *Gratitude* or *Thankfulneſs.*

c 1 Cor. 7. 22.

d Rom. 12. 1.

e Titus 2. 12.

3. We have the aſſiſtance of a free Spirit; That diſ-intangleth our Souls, and helpeth us in the work of Obedience: *David* prayeth, *Uphold me by thy free Spirit*, *Pſal.* 51. 12. A free Spirit, becauſe he maketh us free, helpeth us to ſerve God willingly and freely: There is *ſpirit and life* in the Commandment, ſomewhat beſides a *dead letter*, and that maketh it a *perfect Law of Liberty.* Of old, there was *light* in the Commandment *to guide their feet*, but not fire to *burn up their luſts*; there was no help to fulfil it: the light was *directive*, but not *perſwaſive.*

4. We do it in a free ſtate, in an eſtate of ſon-ſhip, and well pleaſing: *Rom.* 8. 15. *Ye have not received the Spirit of bondage again unto fear, but a Spirit of Adoption; whereby we cry, Abba, Father.* When a man is under a Covenant of *works*, the teſtimony of his conſcience is ſuitable to his eſtate; & therefore in his natural condition his ſpirit is ſervile, & all that he doth, he doth *as a ſervant*: but when he is regenerated, and claimeth by another tenure that of *grace* the diſpoſitions of his ſpirit are *filial* and *child-like*; he *acteth as a ſon*, with an *ingenuous liberty* and *confidence.* *Adam* himſelf in innocency, becauſe under a Covenant of Works, was but as an *honourable ſervant*: *Gal.* 4. 31. *We are not children of the bond-woman, but of the free*: The new Covenant giveth us another

kinde

kinde of *estate* and *spirit*. So *Luk.* 1. 74. *Being delivered out of the hands of our enemies, we serve him without fear*: that is, without such a scrupulous awe and bondage, as otherwise would remain upon the Soul.

Well then, Consider whether you be under a Law of Liberty, yea or no. To this end 1. Ask your Souls, which is a bondage to you. *Sin* or *Duty*? When you do complain of *the yoke*, what is grievous to you, the Commandment, or the Transgression? Do *you delight in the Law of the Lord in the inward man*? onely corruption that hangeth on so fast, is a sad burthen? The carnal heart hath a spite at the *Law*, not its *own lusts*. 2. When you do Duty, what is the *weigh* that poyseth your spirits to it? Your *warrant* is the *command*, but g your *poyse* and *weight* should be *love*. 3. What is your strength for Duty? *Reason*, or the assistance of the *free Spirit*? He that cometh in his *own name*, usualy standeth upon his *own bottom*: When our *dependance* is on Christ, our *tendency* is to him. 4. Would you have *the work* accepted for its *own sake*? or *your persons* accepted for *Christs sake*? 'Tis an ill sign, when a mans thoughts run more upon the *property* and *quality* of the *work*, then upon the *propriety* and *interest* of his *person*. In the *Law of Liberty*, or Covenant of Grace, Gods acceptance beginneth with the person; and though there be *weak services*, much deadness, coldness, dulness, yet 'tis accepted because 'tis done in a *free state*. *Works* can never be so vile as our *person* was when we first found favor with God. If it be thus with you, you have cause to bless God for your freedom, to consider, *what you shall render again*! h Require God you cannot, till you pay back as much as he gave you. He hath given *his Son* to free you, and you should give up *your selves*.

Use.

f Rom. 8. 7.

g *Amor meus est pondus meum, eo feror quocunque feror.* Aug.

h *Deo redempti sumus, deum debemus.* Salvian.

5. From that [*And abideth therein*,] *This commendeth our knowledg of, and affection to the Word, to continue in it*: Hypocrites have a *taste*, some mens hearts *burn* under the Ordinances, but all is lost and drowned in the world again: *Joh.* 8 31. *If ye continue in the Word, then are ye my Disciples indeed*: There may be good flashes for the present but Christ saith, *if ye continue*, if ye ripen them *to good effections*. So 2 *Joh.* 9 *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God; but he that abideth in the Doctrine of Christ, he hath both the Father and the Son*: He that *hath not God*, hath lost himself;

Obs rv. 5.

and he that hath God, hath all things: now ſo great a priviledg is promiſed to perſeverance. The corrupt Angels loſt their glory, when they left their love to the Truth: their ſin is thus expreſſed, they *abode not in the Truth*, *Joh.* 8. 44. Now to this *abiding in the Word* two things are oppoſite; 1. *Apoſtacy*, when we go off from our former profeſſion and zeal for God; a ſad caſe! 2 *Pet.* 2. 21. *Better they had never known the holy Commandment, then to go back from the knowledg of it, after it was once delivered to them:* The *leſs Law*, the *leſs tranſgreſſion*; Apoſtates ſin againſt more conviction: *Pſal.* 119. 118. *Thou haſt troden down them that err from thy ſtatutes:* God treadeth them under feet as i *unſavoury ſalt*, becauſe they have loſt their ſmartneſs and ſavor. 2. There is *other Goſpelling*; *Gal.* 1. 6. *Soon turned to another Goſpel*: So 1 *Tim.* 1. 3. *Charge them that they teach no other doctrine:* Men would have ſomething new and ſtrange, which is uſually the ground of Hereſie. So 1 *Tim.* 6. 3. *If any teach otherwiſe, and conſent not to wholeſom words, even the words of our Lord Jeſus Chriſt, he is proud, knowing nothing*; This deſire to differ, and hear another Goſpel, is very dangerous: *New ways* affected are *the high way* to an *old Error*.

i *Sic Ecebolius de ipſo*; ἑτεροδιδασκαλία, ἀλλοδιδασκαλία μὲ τὸ ἄλας τὸ ἀναλωθὲν. *Socrat. Eccl. Hiſt. lib.* 3. *cap.* 2.

Well then; If we muſt abide in the Word, then, 1. Be ſure to cheriſh good motions, if they come upon your hearts; you are to abide therein: though the Spirit break in upon the Soul of a ſudden, let it not go ſo: Uſually our religious pangs are but like a *ſudden flaſh of lightening* into a dark place. 2. Be careful to obſerve the *firſt decays* and languiſhments of your ſpirits, that you may *ſtrengthen the things that are ready to dye*, *Rev.* 3. 2. If the *candle of the Lord doth not ſhine* as it was wont to do, complain of the firſt dimneſs and decay.

Obſerv. 6. 6. From that [*Being not a forgetful hearer*] *That hearers muſt take heed that they do not forget the good things diſpenſed to them.* Helps to memory are theſe: 1. *Attention*; *men remember what they heed and regard*: *Prov.* 4. 21. *Attend to my ſayings, keep them in the midſt of thine heart*; that is, in ſuch a place where nothing can come to take them away: Where their is *attention*, there will be *retention*: The Memory is the *Cheſt* and *Ark* of Divine Truths, and a man ſhould ſee them carefully locked up. *Iſai.* 42. 23. *Who will hearken, and hear, for the time to come? Harkening* noteth *reverence* and *ſeriouſneſs*; as 'tis ſaid, *Iſai.* 32. 2. *The*

ears

ears of them that hear ſhall harken: Now reverence in the admiſſion of the Word, helpeth us in the keeping of it; Truths are loſt by ſlight hearing. 2. *Affection*, that's a great friend to Memory; men remember what they care for: An old man will not forget where he layd his bag of gold: Delight and love are always renewing and reviving the object upon our thoughts. *Pſal.* 119. *David* often aſſerteth his delight in the Law, and therefore 'twas always in his thoughts; Verſ. 97. *Oh how love I thy Law, 'tis my meditation all the day!* 3. *Application* and *appropriation* of Truths; we will remember that which concerneth our ſelves: In a publique Edict, a man will be ſure to carry away that which is proper to his caſe and tenure: *Job* 5. 27. *Hear this, and know it for thy good:* There he ſpake to me: this I muſt remember for my comfort. So *Prov.* 9. 12. *Be wiſe for thy ſelf*; This is for your Souls, and concerneth you neerly. 4. *Meditation*, and holy care to cover the Word, that it be not ſnatched from us by vain thoughts; that *the fowls of the air* do not peck up the *good ſeed*, *Mat.* 13. You ſhould often revolve and revive it upon the thoughts, as an apple, when 'tis toſſed in the hand, leaveth the odor and ſmell of it behinde, when 'tis gone: *Luk.* 2. 19. *Mary kept theſe ſayings, and pondered them in her heart:* She kept them, becauſe ſhe pondered them. 4. *Obſervation* of the accompliſhment of Truths: you will remember things ſpoken long ſince, when you ſee them verified: *Joh.* 2. 19. *Then they remembred that it was written, The zeal of thine houſe hath eaten me up.* Such occaſions obſerved will make old Truths to come to minde afreſh. So Verſ. 22. *Then they remembred he had ſpoken of deſtroying the Temple in three days.* So God ſaith, *Hoſea* 14. 12. *I will chaſtiſe them, as their Congregation hath heard*: When the Prophets are dead and gone, they may remember they were taught ſuch things along time ſince. 6. *Practiſe what thou heareſt*: you will remember the good you get by it: *I will remember thy Precepts, for by them thou haſt quickened me*, *Pſal.* 119. 49. Chriſtians can diſcourſe of the circumſtances of that Sermon by which they have received profit. 7. *Commit it to the Spirits keeping and charge: Joh.* 14. 26. *The Comforter ὑπομνήσει, ſhall bring things to your remembrance.* Chriſt chargeth the Holy Ghoſt with his own Sermons; the Diſciples memories were too ſlippery: And truly this is the great advantage which they have, that have intereſt in the Promiſe of the Spirit, that truths are

brought freſhly to minde in the very ſeaſon wherein they do concern them.

Obſerv. 7. 7. From that [*He being not a forgetful hearer, but a doer*] *Sin cometh for want of remembring*; forgetfull hearers are negligent: *Pſal.* 103. 18. *Them that remember his Commandements to do them*; a godly man hath an affective memory, *he remembreth to do*: Wicked men are often expreſſed and ſet out by their bad memories, as *Job* 8. 13 *They forget God*: ſo *Pſal* 119. 139. *Mine Enemies have forgotten thy word*; that is, they do not practiſe it; yea, *the ſins of God's people are uſually ſins of forgetfulneſſe and incogitancie*: as *Peter* would never have been ſo bold and daring upon the danger, and done what he did, if he had remembred: the Text ſaith, *When he remembred he wept bitterly*, Luk. 22. 61. So when they fainted under affliction, *Heb.* 12. 5. *Ye have forgotten the conſolation which ſpeaketh to you as children.* A bad memory is the cauſe of a great deal of miſchief in the Soul. So for diſtruſt, *Mark* 8 18. *Ye ſee and hear, but do not remember*: they did not actually conſider the former experience of the loaves and fiſhes, and ſo diſtruſted. So for murmuring and impatience. *David* murmured *till he remembred the years of the right hand of the moſt high*. *Pſal.* 77. 10. We finde that ſeaſonable truths give a great deal of relief and eaſe to the minde in a temptation: *Lam.* 3. 21. *This I recall to mine, and therefore I have hope*; whereas, others are troubled with every event of providence, becauſe they do not remember the comforts the Scripture hath provided in ſuch a caſe They that came to the Sepulchre were troubled about the death and reſurrection of Chriſt becauſe they had *forgotten what he had ſpoken to them in Galilee*, *Luk* 24. 6 8. So when the *Theſſalonians* were troubled at the growing of errors, and extreamly ſhaken in their confidence, *Paul* ſaith, 2 *Theſſ.* 2. 5. *Remember ye not how I ſpoke of thoſe things*: 'tis very obſervable that in many places of Scripture *all duty* is expreſſed by this word *Remember*, as if it did neceſſarily imply ſuitable actions and affections: ſo *Exod* 20 *Remember the Sabbath day*, as if then they muſt needs ſanctifie it: ſo *Eccl.* 12. 1. *Remember thy Creator*; 'tis put for all that reverence, duty, and worſhip which we owe to God: In other places the link between memory and duty is plainly aſſerted, *Numb.* 15 40. *That ye may remember to do all my Commandements*; A ſeaſonable

able recalling of Truths doth much. You ſee out of all this, that we ſhould not only get knowledge, but *remembrance*; that we ſhould not only *faithfully lay up truths*, but *ſeaſonably lay them out*; 'tis a great skill to do ſo, and we had need call in the help of the Spirit; there are ſome truths that are of a generall uſe and benefit; others, that ſerve for ſome caſes and ſeaſons: in the general, hide the whole Word in your heart, that ye may have a *freſh truth* to *check ſin* in every temptation, *Pſal.* 119 11. So lay up the *mercies* of God, that you may be *thankeful*; forget not all his benefits, *Pſal.* 123. 2. your *ſins*, that you may be *humble*; *Deut.* 9, 8. *Remember and forget not how thou provokeſt the Lord thy God in the Wilderneſs*; ſo remarkable experiences, *the years of Gods right hand*, that you may be *confident*: labour thus to get a preſent ready memory, that will urge truths in the ſeaſon when they do concern us.

8. From that [*But a doer of the work*] The Word layeth out work for us: 'twas not ordained only for ſpeculation, 'tis a rule of duty to the creatures; there is the *work of faith*, *John* 6. 29. the *labour of love*, *Heb.* 6. 10. and *fruits worthy repentance*, *Mat.* 3. 8. All this work is cut out to us in the Goſpel, faith, love, and new obedience; do not content your ſelves then with a *module of truth*, the Apoſtle calleth it, *Rom.* 2. 20 μόρφωσιν ἐπιστήμης, *a form of knowledge*; with a *winter Sun*, that ſhineth, but warmeth not, let not the *tree of knowledge* deprive you of the *tree of life*; work the works of God, *faith* is your *work*, *repentance* is your *buſineſs*, and the *life* of *love* and *praiſe* your *duty*. *Obſervat.* 8.

9. From that [*Shall be bleſſed in his deed:*] *There is a bleſſedneſs annexed to the doing of the Work of the word:* not for the works ſake, but out of the mercy of God: ſee then that you hear ſo, that you come within the compaſſe of the bleſſing; the bleſſing is uſually pronounced at the time of your addreſſes to God in this worſhip: ſee that your own intereſt be clear, that when the Miniſter in Gods name ſaith, *Bleſſed is he that heareth the word and keepeth it*, you may Eccho again to God, and *bleſſe him in your reins*, for that he hath bowed your heart to the obedience of it. *Obſervat.* 9.

VERSE.

VERSE 26. *But if any man among you ſeemeth to be religious, and bridleth not his tongue, but deceiveth his own ſoul, this mans Religion is vain.*

The Apoſtle, having ſhewed the *bleſſedneſs* of thoſe which are *doers of the Word*, leſt any ſhould ſeem to challenge a ſhare in it to whom it doth not belong, he diſcovereth who are *hearers only* and not *doers* of the Word; men that do allow themſelves in any known ſin; and he inſtanceth in the evils of the tongue.

Queſt. Before I open the words any further, I ſhall inquire why *James* doth pitch ſo much weight upon this one particular? it ſeeming ſo inconſiderable in it ſelf, and it having ſo little reſpect to the context?

Anſw. The Reaſons aſſigned in the Anſwer will afford us ſo many Notes.

Reaſ. 1. Becauſe this is a chief part of our reſpect to our neighbour: And, *True love to God will be manifeſted by love to our neighbour*; they do not uſually detract from others, whom God hath pardoned; he that ſaid, *Thou ſhalt love God*, hath alſo ſaid, *Thou ſhalt love thy Neighbour*; though the object be diverſe, yet the ground for obedience is the ſame; therefore the Apoſtles uſually bring this Argument to unmask and diſcolour *Hypocritical perſwaſions*, as 1 John 2. 9. *He that ſaith he is in the light, and hateth his brother, is in darkneſs even till now*; So 1 Joh 3, 17, 18. *If he ſhut up his bowels from his brother, how dwelleth the love of God in him?* how can it be imagined that thoſe that are ſenſible of the love of God, ſhould be mercileſs towards others? So 1 *John* 4. 20. *He that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?* The good and attractiveneſs that is in others, is an object of the ſenſes, and uſually they make a ſtrong impreſſion: well then, do not flatter your ſelves with *duties of worſhip* in the neglect of *duties of commerce*.

Reaſ. 2. Becauſe of the naturall proneneſs that is in us to offend with the tongue: *cenſuring is a pleaſing ſin, extreamly compliant with nature*; how propenſe the nature of man is to it, I ſhall ſhew you in the third chapter. Speech is the diſcovery of reaſon, corruption ſoon runneth out that way: well then, watch over it; the more natural corruptions are, the more care ſhould we uſe to ſuppreſſe them: *Pſal.* 39. 1. *I will take heed to my ways, that I offend*

offend not with my tongue; there needeth ſpecial caution for that: and as you ſhould *watch*, ſo you ſhould pray, and deſire God to watch over your watching; *Pſal.* 141. 3. *Set a watch before my mouth, keep the door of my lips*: The awe of God is a great reſtraint.

Becauſe 'twas the ſin of that age; as appeareth by his frequent diſſwaſives, See Verſ. 19. So *Cap.* 3. *per totum.* So *Cap.* 4. Verſ. 11, &c. The Note is, *'Tis an ill ſign to be carryed away with the evil of the times*: 'Tis a deſcription of wicked men, *Eph.* 2. 2. *that they walked according to the courſe of this world*; in the Original, κατὰ αἰῶνα, according to the age, as the manner of the times went: So *Rom.* 12. 2. *Be not conformed to this world*; τῷ αἰῶνι τούτῳ, *to this age*; the meaning is, do not get into the garb of the times. So 2 *Chron.* 17. 4. *He walked after the trade of Iſrael*: Many do ſo, they walk after the faſhion and trade of the Country, and times, wherein they live. Oh conſider, this is the ſure note of a vain profeſſion; *Sins when they grow common, become leſs odious*; and therefore ſlight ſpirits commit them without remorſe. *Reaſ.* 3.

Becauſe it ſeemeth ſo ſmall a ſin: and having layd aſide groſſer ſins, they did the more ſecurely continue in the practice of it: they were *not Adulterers, Drunkards*, and therefore flattering themſelves with a ſhew of Holineſs, they did the more freely *cenſure* and *detract* from others. Note, *Indulgence in the leaſt ſin cannot ſtand with Grace*: Your *Religion is vain*, if you do not *refrain your tongue*: They are miſerably miſtaken, that hope to redeem their Souls from the guilt of one ſin by abſtaining from the practice of another. Some are preciſe in *ſmall things*, that they may be excuſed for non-obſervance of the *weightier things of the Law*: As the Stomack, when it cannot digeſt ſolid food, naturally deſireth to fill it ſelf with water, or ſuch light ſtuff as breedeth naught but wind: The *Phariſees tithed Mint and Cummin, &c.* Others avoyd groſſer ſins, and hope that's an excuſe for other corruptions that are not ſo odious: We all plead, *Is it not a little one, and my Soul ſhall live?* *Reaſ.* 4.

Becauſe this is uſually the Hypocrites ſin: *Hypocrites, of all others, are leaſt able to bridle their tongue*; *and they that ſeem to be religious, are moſt free in cenſuring*; Partly becauſe, being acquainted with the guilt of their own ſpirits, they are moſt apt to *Reaſ.* 5.

suspect others. *Nazianzen* saith of his Father, Ὡς τι ἦθος πονηρῶν ἀνδρὸς πεφιλόκακον, &c. he being of an innocent and candid Soul, was less apt to think evil of others; and he giveth this reason, βραδὺ γὰρ εἰς ὑπόνοιαν κακῆς, τὸ πρὸς κακίαν δυσκίνητον, *Goodness is least suspicious*, and *plain hearts think all like themselves*. Partly because they use to be much abroad, that are so little at home: Censuring is a trick of the Devil, to take off the care from their own hearts; and therefore, to excuse indignation against their own sins, their zeal is passionate in declaiming against the sins of others. Gracious hearts reflect most upon themselves; they do not seek what to *reprove in others*, but what *to lament in themselves*. Partly because they are not so meek and gentle as true Christians: When a man is sensible of his own failings, he is very tender in reflecting upon the weaknesses of others; *Gal.* 6. 1. *Ye which are spiritual, restore him with meekness*: They which are most spiritual, are most tender to set a fallen Christian *in joynt* again. Partly because an Hypocrite is a proud person; he would have every one to be his own foil, and therefore he blemisheth others. 1 *Diotrophes* would be *prating* against *John, because he loved the preeminence*. Partly because Hypocrites are best at their tongue, and therefore cannot bridle it: When men make Religion a talk, their way is to blemish others; 'tis a piece of their Religion. The Lord give you to discern into your own Souls, whether these dispositions be not in you, or no.

k Καλιγλιζόμε. l 3 Joh. 9, 10.

Reas. 6. Because there is such a quick intercourse between the tongue and the heart, that the tongue is the best discovery of it; and therefore (saith the Apostle) is *their Religion vain*, if *they cannot bridle their tongues*. *Seneca* said, that the *speech is the express image of the heart*: And a greater then he said, *Out of the abundance of the heart the mouth speaketh*. The quality of many mens Religion may be discerned by the intemperateness of their language; words are but the *excrements* and overflow of their wickedness: A man may soon discern of what Religion they are (saith *Pareus* of the Jesuites) *qui Theologiam in caninam maledicentiam transferunt*; that, like angry Curs, cannot pass by one another without snarling.

These Reasons being premised, the opening of the Verse will be the more easie.

If any man seemeth to be religious] To himself, or others, by the

the practice of some few things, by Worship, and some duties of the first Table.

And bridleth not his tongue,] That is, doth not abstain from the evils of the tongue, such as railing, reviling, censuring, and detraction: Which latter (I suppose) is chiefly intended.

But deceiveth his own Soul,] It may be understood two ways: 1. Though he detract from others, yet he hath too good an opinion of himself: Self-love is the ground of Hypocrisie; they do not search themselves, suspect themselves: *Judas* said last, *Master, Is it I?* They are *too equal* to themselves, though *too severe* to others. 2. The other sence may be, he cometh at length to flatter himself, to *deceive his own Soul*, as well as *to seem* to others.

This mans Religion is vain.] That is, either he maketh his graces, and the good things that are in him, to be vain and unprofitable; or rather, his Religion is pretended to no purpose.

1. Besides what I have observed already from hence, you may collect, from that [*Seemeth to be religious*] *There may be Religion onely in pretence and seeming*: So 1 *Cor.* 8. 2. *If any man among you thinketh he knoweth any thing*; that is, pleaseth, flattereth himself in the conceit of his knowledg: So *Gal.* 6. 3. *If any man think himself to be something, when he is nothing*; that proudly overweigheth his own worth. Well then, Rest not in a *form of godliness*, 2 *Tim.* 3. 5. or in a *form of knowledg*, *Rom.* 2. 20. in a *naked speculation*, or in a *varnished profession*; these things may carry a fair shew and semblance in the world, but are of no account before God: Still put your selves to this question, *Am I yet beyond an Hypocrite?* m *Be* what you would *seem to be*. *Observ.* 1. m *Quod videri vis, illud esse debes.*

2. From that [*Bridleth not his tongue.*] That 'tis a great part of Religion to bridle the tongue: There are several evils that must be restrained, *lying, swearing, cursing, railing, ribauldry*. I shall speak of these five: 1. *Lying*; beware of that with all the kinds, *equivocation* and *dissimulation*; truth is the ground of commerce: 'tis a sin destructive to the good of mankinde. The *Devil*, that is the *accuser* he is called the *lyer* too. Oh do not cry up a report of others, till you have sifted it: *Report, say they, and we will report it*, *Jerem.* 20. 10. that is, bring us any thing, and we will blaze it: and so *a little Water is evaporated into a great deal of steam and smoke*: *Crassa negligentia dolus est*, say the *Civilians*, If you do not try it, you are guilty. 2. *Cursing*; there's corruption at *the* *Observat.* 2.

heart, when *the tongue* is ſo bliſtered. 'Tis obſervable, that when God would have the *Curſes* pronounced upon *Mount Ebal*, he employed the *ſervile Tribes* about it, onely *Reuben* was amongſt them that proſtituted his fathers bed. There is ſeldom any *bleſſing* for them that uſe themſelves to *curſes*. 3. *Swearing*; 'tis ſaid, n *The righteous feareth an oath*; not onely thoſe *falſe-mouthed oaths*, but *minced oaths*, and vain ſpeeches, and *peremptory aſſeverations* in the ſlighteſt matters: Men, that laviſh away deep aſſeverations upon every trifle, are, if the matter be any thing more ſerious, put upon that, which ſhould be the *laſt reſerve*, an *oath*. 4. *Railing*; I take it not onely for the *groſs railing*, but *privy defamations* and *whiſperings*, to the prejudice of others, medling with other mens matters; as the Apoſtles often ſpeak againſt theſe, ſo commending with a *But*, as the Scripture ſaith of *Naaman*, 2 *Kin.* 5. 1. *A great man, an honorable man, a mighty man; But he was a Leper*: They ſay, he is thus and thus, but &c. and ſo *wound* while they pretend *to kiſs*; they make their *praiſe* but a *preface* to their *reproach*, which is but *as an Archer that draweth back his hand, that the Arrow may fly with the more force*. 'Twas a great praiſe that *Jerom* gave *Aſella*; *Habebat ſilentium loquens, She was ſilent when ſhe ſpake*; for ſhe ſpake onely of religious and neceſſary things, not medling with others perſons, or fame. 5. *Ribauldry*; filthy *rotten communication*, *Col.* 3. 8. σαπρὸς λόγος, *filthy ſpeaking*, *Epheſ.* 5. 4. Many travel under the burthen of a profane Jeſt; Oh the filthy breath that cometh out of their mouths! All *fooliſh jeſting* cometh under this head: *Ariſtotles vertue* εὐτραπελία, *is a ſin with Paul*, *Epheſ.* 5. 4.

n *Eccleſ.* 9. 2.

Obſervat. 3. 3. From that [*But deceiveth himſelf*,] *Hypocrites come at length to deceive themſelves*. A lyar, by *repeating* his lyes, begineth to *beleeve* them: Natural Conſcience is pacified with a ſhew. 'Tis juſt with God to puniſh deceit with deceit: And as they cozen others, ſo they deceive their own Souls; as the Carver fell in love with an Image of his own making, and thought it living. *Hypocriſie* endeth in *hardneſs* and *groſs blindneſs*; and by cuſtom men dote upon that which at firſt they knew was but *paint* and *varniſh*; as if GOD would be as eaſily mocked and deceived as men.

Obſervat. 4. 4. From that [*This mans Religion is vain.*] *Pretended Religion, will be fruitleſs*: *Shews* are as *nullities* with God. Of all things,

things, a man cannot endure that his ſerious actions ſhall be in vain, and to no purpoſe; for there uſually *hope is more ſtrong*, and therefore the *diſappointment* muſt needs be the more *vexatious*. This will be no ſmall part of your torment in Hell, to think that all your profeſſion is come to this; *I propheſyed in Chriſts name, in his name I wrought miracles; I conferred, repeated, cloſed with the better ſide, to my loſs and diſadvantage, and yet am I now in Hell*: Oh how ſad will ſuch diſcourſes be in the place of torments! Oh conſider, the greater riſe your hope had, the more bruiſing and cruſhing will your fall be; as a ſtone that falleth from an high place is broken to powder.

Verſe 27. *Pure Religion, and undefiled before God and the Father, is this, to viſit the fatherleſs and the widows in their affliction, and to keep himſelf unſpotted from the world.*

Here the Apoſtle cometh to the *poſitive part* of the tryal: As he muſt *not do hurt*, leſt his *Religion* prove *vain*; ſo he muſt *do good*, that it may be found *pure and undefiled*.

From the Context obſerve,

Negatives in Religion are not enough: He muſt *refrain his tongue*, and he muſt *viſit the fatherleſs*. Our duty ſhould carry proportion with the *Divine Grace* to us. Gods mercies are not onely *privative*, but *poſitive*; he doth not onely bring us *out of Hell*, but put us under *an aſſurance of Glory*. 'Twas *Abſaloms* miſery to be only acquitted from the puniſhment, but not to *ſee the Kings face*; Gods Grace is more entirely diſpenſed; We are taken out of a *ſtate of wrath* into a *ſtate of love*. Gods terms to *Abraham* was, to be *a ſhield, and an exceeding great reward*; to be a *Protector*, and a *Saviour*; and to all the faithful, *a ſun and a ſhield*, *Pſal.* 84. 11. *A Shield* againſt danger, and *a Sun* the cauſe of all vegetation, life, and bleſſing. Now we ſhould imitate our heavenly Father; we ſhould not reſt in a *bare removal* of *evil*, but be *careful* of that which is *good*: There ſhould be, not onely an abſtinence from groſſer ſins, but a care to maintain communion with God. The deſcriptions of the Word are *negative* and *poſitive*; *Walketh not in the counſel of the ungodly, but walketh in the ways of the Lord*, *Pſal.* 1, 1, 2. So *Rom.* 8. 1, *Walk not after the fleſh, but* Obſervat.

but after the ſpirit. Some are no Drunkards, not *outwardly vicious*; but are they *godly?* Is there any ſavor and power of Religion? Are there any motions and feelings of the ſpiritual life within their Souls? God, that *hateth ſin, delighteth in grace*; to be *leſs evil*, at the beſt, will but procure you *cooler Hell.* 'Tis vulgarly obſerved, that the Phariſees Religion ran upon *Nots*; *Luk.* 18. 11. 'Tis not enough to live civilly, and no man wrong; there muſt be grace, and the exerciſe of grace. I obſerve, that *ſins* trouble the Conſcience more then *want of Grace*; partly becauſe Conſcience doth not uſe to ſmite for *ſpiritual defects*, and partly becauſe ſins work an *actual diſtemper* and *diſturbance* to Reaſon. Oh, but conſider; he that wanteth good works is as much hated of God as the outwardly vicious; and the *barren tree* is cut down as well as the *poyſonous tree*; if it bear *no fruit*, as well as if it bear *ill fruit.* 'Tis not enough for a ſervant that he doth his maſter *no hurt*, he muſt do his *maſters work*; in the Goſpel he had not *miſ-ſpent* his Talent, but *hid it in a napkin.*

But I come to the words: In the Verſe he preſſeth them to works of Charity, and an holy Converſation, that ſo they might both ſhew themſelves to be truly religious, and that their profeſſion was that pure and immaculate Faith, which Chriſtian Religion propoundeth.

Pure Religion, and undefiled] He doth not ſet down what is the *whole nature* of Religion, but onely ſome *particular teſtimonies* of it: Religion alſo requireth *faith* and *Worſhip*, but the truth of theſe is evidenced by *charity*, and an *holy life*: and therefore the *Anti-ſcripturiſts* of our days groſly pervert this place, and the ſcope of the Apoſtle, when they would make *all Religion* to conſiſt in theſe *outward acts*; for the Apoſtle is dealing with Hppocrites, who pretended *Faith* and *Worſhip*, neglecting *Charity.*

Before God and the Father, is this,] That is, before *God* who is the *Father* of Chriſt, and us in him: The like phraſe is uſed in many other places; 2 *Cor.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt:* So *Epheſ.* 1. 3. So *Epheſ.* 5. 20. *To the God, and the Father, in the name of our Lord Jeſus Chriſt:* and he ſaith, *Before God*, that is, in his *eye* and his *eſteem.* Hypocrites may deceive men, for they ſee onely what is without; but *God the Father* judgeth rightly. And alſo this is mentioned to imply

imply the sincerity of such Christian Offices; they should be done as in the presence of God.

To visit] Under this word by a *Synecdoche* are comprehended all Duties of Love: *To visit*, is to comfort them in their misery, to relieve them in their necessities: and under this one kinde of Charity are comprehended all Duties to our Neighbor.

The fatherless and the widows] These are specified, but others are not excluded: There are other objects of Charity, as *the poor*, *the sick*, *the captive*, *the stranger*, which are also spoken of in Scriptures: But the *fatherless and widows* do most usually want relief, and are most liable to neglect and oppression: They are often mentioned elsewhere in Scripture, as *Isai.* 1. 17. *Judg the fatherless, plead for the widow*: So *Psal.* 146. 9. So *Prov.* 15. 25. and *Prov.* 23. 10.

In their affliction,] That is, in their straits, and when most oppressed: And this is added, lest men should think their duty performed, by visiting those amongst the *fatherless* and *widows* that are *rich* and *wealthy*.

And to keep himself unspotted] This is coupled with the former Duty, to shew the inseperable connexion that should be between *Charity* and *Holiness*; and to shew, that that Religion is false, which doth not teach *Holiness* as well as *Charity*: As Papists sever them, and cry up *Charity* as a *merit*, to expiate the *defect* of *Holiness*.

From the world.] The *world*, when 'tis taken in an ill sence, is sometimes put for the *men of the world*, and sometimes for the *lusts of the world*; 1 *Joh.* 2. 15. *What ever is in the world, is either the lusts of the eyes, the lusts of the flesh, or the pride of life*. Now to keep our selves *unspotted from the world*, is to keep our selves from the taint and infection of an *evil example*, and the prevalency and soveraignty of *worldly lusts*.

Out of this Verse observe.

1. *That 'tis the glory of Religion when 'tis pure*: Psal. 19. *The Commandment of the Lord is pure*; no doctrine so holy in it self, and maketh such provision for good life: *false Religions* are discryed by their *impurity*: God suffereth false worshippers to fall into *obscenities*, that they may draw a just scorn upon themselves, *Rom.* 1. *Popery is no friend to good life*: Pardons set *at sale* make way for looseness: The true Christian Religion 'tis called *an holy* *Observat.* 1.

faith,

faith, Jude 20. No faith goeth so *high* for *rewards*, nor is so *holy* for precepts. Well then, an *impure life* will not suit with an *holy faith*: Precious liquor must be kept in a clean vessel, and *the mystery of the Faith held in a pure Conscience*, 2 Tim. 3. 9. We never suit with our Religion more then when the *way is undefiled*, and the *heart pure*: *Blessed are the undefiled in the way*, Psal. 119. 1. And again, *Blessed are the pure in heart*, Mat. 5. 8.

Observat. 2. 2. *That a pure Religion should be kept undefiled*: An *holy life*, and a bounteous heart, are an ornament to the Gospel: Religion is not adorned with *Ceremonies*, but *Purity* and *Charity*: The Apostle speaking of *making the Doctrine of God our Saviour comely*, Tit. 2. 10. 'Tis with us either to *credit* or to *stain* our Religion: *Wisdom is*, or should be, *justified of her children*, Mat. 11. 19. By the *innocency* of their lives, they bring a *glory* to their way. So also a bountiful man is an honor to his profession, whereas a covetous man sullieth it; as the Apostle saith, *Rom.* 5. 7. *For a righteous man would one scarcely dye, but for a good man would one even dare to dye.* A man of a severe innocency is *hated*, rather then *loved*; but a *good* or bountiful man gaineth upon the hearts of others, they would even dye for him.

Observat. 3. 3. *A great fruit and token of piety is provision for the afflicted.* In the 25 of *Matth.* you see acts of charity fill up the Bill; *works of mercy* do well become them that do *expect* or have *received mercy* from God; this is to be like God; and we should never come to him, or go away from him, but with *somewhat of his image* in our hearts: *dissimilitude* and *disproportion* is the ground of *dislike*. Now one of the chief Glories in the Godhead is the unweariedness of his Love and Bounty; he visits the *fatherless* and the *widows*, so should we: the *spirit* of our Religion is for *giving*; and therefore the cruel hard heart is made by *Paul* a kind of *denying the faith*, 1 Tim. 5. 8.

Observat. 4. 4. *Charity singleth out the Objects that are most miserable*: The Apostle saith, the *widows and fatherless*, and that in *their afflictions*: That's true bounty when we give to those that are not able to make requital: *Luk.* 14. 12, 13, 14. *When thou makest a Dinner or Supper, call not thy brethren, or friends, or rich neighbors, &c.* We cannot do the least duty for God, but we have some self-aims: We make our *giving* many times to be a kind of *selling*, and mind our *advantage* in our *charity*. Oh consider, our *sweetest*

influences

influences should fall on the lower grounds: To visit the rich widdows, 'tis but *courtesie*; To visit the poor, and that *in their affliction*, that's *charity*.

5. *This charity to the poor must be performed as worship, out of respect to God*: The Apostle saith, to *visit the fatherless*, is, θρησκεία, *worship*. A Christian hath an holy art of turning duties of the second Table into duties of the first; and in *respects to man* they *worship God*. So *Heb.* 13. 16. *To do good, and to communicate, forget not; for with such sacrifice God is well pleased*: To *do good* is a duty of the *second Table*; and *sacrifice*, while it was a part of Gods worship, a duty of the *first*. Well then, *Alms* should be *sacrifice*; not a *sin-offering*, but a *thank-offering to God*: This is the difference between a Christian and others, he can make Commerce Worship, In *common businesses* he acteth upon *Reasons* and *Principles of Religion*; and what ever he doth to *man*, he doth it for *Gods sake*, out of love to God, fear of God. The world is led by *Interest*, and they by *Conscience*. The men of the world are tyed one to another, like *Sampsons foxes* by their tails, by their mutual inter-twisted interests: but they, in all their relations, do what they do, *as in, and to the Lord*, *Ephes.* 5. 22. So *Ephes.* 6. 1. So Vers. 7. *&c alibi*. Well then, we must be tender of the *end* and *reason* of our actions in *civil respects*: *Alms* is *worship* and *sacrifice*, and therefore not to be offered to the *Idol* of our *own credit* and *esteem*, or to be done out of *private ends*, but *in obedience* to God, and *for his glory*. *Observat.* 5.

6. From that [*Before God*] *True Religion and profession is rather for Gods eye then mans*: It aimeth at *the approbation of God*, not *ostentation before men*. *David* saith, *Psal.* 18. 23. *I have been upright before thee, and kept my self from my iniquity*: That's a fruit of true uprightness, to draw all our actions into the presence of God; and to do what we do before him. So *Psal.* 16. 8. *I have set the Lord always before me*: In every action he was thinking of the eye of God; will this be an action for Gods notice and approbation? So *Psal.* 119. 168. *I have kept thy Testimonies; for all my ways are before thee*: He maketh that to be the reason of the integrity of his obedience, *My ways are before thee*; under the observance and inspection of God. Hypocrites cannot endure such thoughts: The Prodigal was for a * *farr Country*, away from his Father: And 'tis said, *Job* 13. 16. *An Hypocrite* * Luke 15. *Observat.* 6.

will not come before him; that is, be under Gods eye and sight.

Observ. 7. 7. From that [*Before God and the Father,*] *We serve God most comfortably, when we consider him as a Father in Christ.* *Lord, Lord*, is not half so sweet as *our Father*: Duty in the *Covenant of Grace* is far more comfortable; not onely as we have *more help*; but because 'tis done in a *sweeter relation*: We are not *servants*, but have received the *Adoption of Sons*. Get an interest in God; that his work may be sweet to you. *Mercies* yeeld the *more sweetness*, when they come not onely from a *Creator*, but a *Father*: And *Duties* are done with the *more confidence*, when we can come into the presence of God, not as *servants*, but *sons*. A *servant* may use greater industry and pains then a *son*, and yet please less.

Observ. 8. 8. *The relieving of the afflicted, and the unspotted life, must go together*: As the Apostle coupleth them, so doth Christ, *Matth.* 5. 7. 8. *Blessed are the merciful, for they shall obtain mercy*: and then presently, *Blessed are the pure in heart, for they shall see God.* A man that is *charitable*, and not *pure*, is better to *others* then to *himself*. *Goodness* and *Righteousness* are often coupled in the Old Testament; *Mic.* 6. 8. So *Dan.* 4. 27. 'Tis strange that men should so grosly seperate what God hath joyned. There are some that are *pure in their own eyes*, but content themselves with a *cheap* and *barren profession*. Others are *vicious* and *loose*, and they are all for Acts of *Charity* and *Mercy*: and so *Covetousness* lurketh under the *vail of profession* on the one side; and on the other men hope to recompence God for the *excesses of an ill life* by a *liberal profusion*, as if the *emptying of the purse* were a way *to ease the Conscience*. Well then, Let the *hand be open*, and the *heart pure*: You must *visit the fatherless and the widows*, and *keep your selves unspotted from the World*.

Observ. 9. 9. *The world is a dirty defiling thing*: A man can hardly walk here, but he shal *defile his garments*. 1. The very things of the world leave a taint upon our spirits: By *worldly objects* we soon grow *worldly*: 'Tis hard to touch pitch, and not to be defiled. We see in other things that our minds receive a tincture from those objects with which we usually converse: Christ prayeth, *Joh.* 17. 15. *I pray not that thou shouldst take them out of the world, but keep them from the evil of the world*: Christ knew what a temptation

on 'tis to live here in the midst of honours, and pleasures, and profits. 'Twas an happy thing that *Paul* could say, *Gal.* 6. 14. *I am crucified to the world, and the world is crucified to me*: The world hated him, and he did not care for the world. The world is crucified to many, but they are not crucified to it; they follow after a *flying shadow*. 2. The *lusts of the world* they stain the glory, and deface the excellency of your Natures. *Corruption is in the world through lust*, 2 *Pet.* 1. 4. Your *affections* were made for higher purposes then to be melted out in *lusts*. To love the pleasures of the world, 'tis as if you should defile your bed with a *Black more*, and be so sick of lust, as to *hug nastiness*, and [a] *embrace the dung*. 3. The *men of the world* are sooty, dirty creatures; We cannot converse with them but they leave their filthiness upon us: The Apostle saith, 2 *Tim.* 2. 21. *If a man purge himself from these, he shall be a vessel of honor, sanctified and meet for the masters use: From these*, that is, from the leprosie of evil examples; for the Apostle speaketh of those *vessels of dishonour* that are in the great *house of God*, the world, which a man cannot touch without defilement; A man cannot hold any communion with them, but he shall be the worse for them: *These are spots in your love feasts*, *Jude* 12. they defile the company.

[a] *Lam.* 4.

Well then; 1. Let us more and more grow weary of the world. A man that would always live here is like *a Skullion that loveth to lie among the pots*: In those blessed Mansions that are above *there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination*, *Revel.* 21. 27. There we shall have *pure company*, and be out of the reach and danger of temptations: *There is no devils in Heaven*; they were [b] cast out long since, and you are to fill up their *vacant rooms* and places. The Devil, when he was not fit for *Heaven*, he was cast into the *World*, a fit place for misery, sin, and torment; and now this is the *Devil's walk*, *He compasseth the earth to and fro*: Who would be in love with a place of bondage? with *Satans Diocess*? that *odd, dirty corner of the Universe*, where a man can hardly move back, or forth, but he shall be defiled? 2. While we live here, let us keep our selves as *unspotted* as we can: In a place of snares, we should walk with the more care. *Revel.* 3. 4. *There are a few names, that have not defiled their garments, they shall walk with me in white*: There are *some*, though *few*, that escape the taint of the world. You

[b] 2 *Pet.* 2. 6.

are kept by the power of God; yet, in ſome ſence, you muſt *keep your ſelves*: You are to *watch, and keep your garments*, *Revel.* 16. 15. You are to act faith upon the victory of Chriſt, by which *he hath overcome the world*, 1 *Joh.* 5. 4. You are to commend your ſelves to God in prayer, that he *may keep and preſent you ſpotleſs before the preſence of his glory*, *Jude* 24. You are to diſcourſe upon the Promiſes, and to work them into your hearts by ſpiritual reaſoning, that *you may eſcape the corruption that is in the world through luſt*, 2 *Pet.* 1. 4. and 2 *Cor.* 7. 1. You are to avoyd communion with the *Lepers* of the world: We ſhould learn an c holy pride, and ſcorn ſuch company. A man that keepeth ill company, is, like him that walketh in the Sun, *tanned inſenſibly*. All theſe things you muſt do. 'Tis a folly to think, that becauſe the *power* is from God, therefore the *care* ſhould not be in our ſelves.

c *Diſcamus ſanctam ſuperbiam, et ſciamus nos eſſe illis meliores.* Hieron.

The end of the firſt Chapter.

JAMES

JAMES Chap. II.

Verſe 1. *My Brethren, have not the Faith of our Lord Jeſus Chriſt,* the Lord *of glory, with reſpect of perſons.*

THis Chapter containeth two ſpecial Admonitions, which were very needful, as the ſtate of things then were: The firſt is againſt *reſpect of perſons*, becauſe of outward advantages, eſpecially in Church matters: The other is againſt a *vain opinion* and *oſtentation of Faith*, where there was no preſence or teſtimony of *Works* to commend it. He dealeth in the former Admonition from the firſt Verſe to the fourteenth: And in the latter, from thence to the end of the Chapter.

In this firſt Verſe he propounderh the matter to them, which he would have them to avoyd, *reſpect of perſons*, becauſe of ſome outward excellency, which hath no kinde of affinity or pertinency at all to Religion. The ſence will be moſt clear by a particular Explication of the words.

My Brethren,] An uſual compellation throughout the Epiſtle. Some think he chiefly intendeth in this expreſſion the *Preſbyters* and *Deacons*, who had a great hand (ſay they) in giving every one their convenient places. But I know no reaſon why we ſhould ſo reſtrain it, it being applyed, in all the other paſſages of the Epiſtle, to the whole body of thoſe to whom he wrote: And here, where he diſſwadeth them from reſpect of perſons, it ſeemeth to have a ſpecial reſpect, as noting the *equal intereſt* of all Chriſtians in the ſame Father.

Have not the Faith] *Faith* is not taken ſtrictly, but more generally for the profeſſion of Chriſtian Religion, or the manifeſtations of the Grace of Chriſt in the Souls of his people: The meaning is, have not *Grace*, have not *Religion*, *&c.*

Of our Lord Jeſus Chriſt] He doth not mean the perſonal Faith of Chriſt, or, as ſome accommodate the expreſſion, Faith wrought

by Chriſt: This manner of ſpeech doth not note the *Author* ſo much as the *Object*. *Faith of Chriſt*, in the intent of the Scripture, is *Faith in Chriſt*; as *Gal.* 2. 20. *I live by the Faith of the Son of God*: So *Epheſ.* 3. 12. *We have confidence, and acceſs, by the Faith of him*: So *Phil.* 3. 9. *The righteouſneſs which is through the Faith of Chriſt*: and ſo elſewhere. Now Chriſt is here called *Our Lord*, becauſe 'tis the proper term for him, as Mediator, and Head of the Church, and by virtue of our *common* and *equal* intereſt in him; *the head* is diſhonoured in the diſ-reſpect of the *members*.

The Lord *of glory*,] Some read, *The faith of the glory of Chriſt with reſpect of perſons*; that is, Do not meaſure the *glorious faith* by theſe outward and ſecular advantages, or *the faith of our glorious Lord Jeſus Chriſt*; for we ſupply the word, *Lord*, which is but once in the Original, partly becauſe he is called ſo in other places: 1 *Cor.* 2. 8. *They would not have crucified the Lord of glory*: Partly becauſe 'tis fitly repeated out of the Context; partly becauſe in this place it hath the force of an argument. Chriſtianity being a relation to *the Lord of glory*, putteth honour enough upon men, though otherwiſe poor and deſpicable; and if men did believe Chriſt were glorious, they would not ſo eaſily deſpiſe thoſe in whom there is the leaſt of Chriſt.

With reſpect of perſons.] ἐν προσωπολημψίαις, *Reſpect of perſons is had, when in the ſame cauſe we give more or leſs to any one then is meet, becauſe of ſomething in his perſon which hath no relation to that cauſe*: The word properly ſignifieth *accepting of ones face*, or outſide, and ſo noteth a reſpect to others out of a conſideration of ſome external glory that we finde in them: The phraſe, when 'tis uſed in the Old Teſtament, is rendred by the *Septuagint* by θαυμάζειν τὸ πρόσωπον, wondering at a mans face, as being overcome and dazled at the beauty of it; which probably gave occaſion to that expreſſion of Saint *Jude*, Verſ. 16. θαυμάζοντες πρόσωπα, which we render, *having mens perſons in admiration, becauſe of advantage*. But, before we go on, we muſt rightly pitch and ſtate the offence from which our Apoſtle diſſwadeth, for otherwiſe abſurdities will follow. Civility and Humanity calleth for outward reſpect and reverence to them that excel in the world: To riſe up to a rich man is not ſimply evil. If all difference of perſons and reſpect to them, were ſinful, there would be no place for Government

d *See Cartwr. in Gen.* 19. 21.

ment and Maſterſhip. Therefore I ſhall enquire,

1. *What reſpect of perſons is ſinful.*
2. *The particular abuſe, which the Apoſtle taxeth and noteth in this expreſſion.*

Firſt, *What reſpect of perſons is ſinful.* There is an holy and warrantable reſpect of perſons either by *God* or *men*: 1. By *God*; He is ſaid to *accept the faces* of his people, *Geneſ.* 19. 21. NASCHATI PANECHA, ſo 'tis in the *Hebrew*; and ſo elſewhere God is often ſaid *to reſpect their perſons*; their *perſons* firſt, and then their *ſervices*. 2. By *men*, when we prefer others out of a due cauſe, their *age*, *calling*, *gifts*, *graces*: yea, 'tis lawful to put a reſpect upon them, becauſe of that *outward glory* and excellency wherewith God hath furniſhed them: There is a reſpect proper and due to their perſons, though not ſo much for their *own ſakes*, as for the *bounty of God* to them; as they that bowed before the Aſs that carryed about the Rites of *Iſis*, *non tibi*, *ſed Religioni*, did obeyſance to the *Religion*, not the *beaſt*.

But then there is a vicious reſpect of perſons, when the Judgment is blinded by ſome external glory and appearance, ſo that we cannot diſcern *truth* or *right*; and a cauſe is over-ballanced by ſuch *forreign circumſtances* as have no affinity with it; Thus 'tis ſaid, *Levit.* 19. 15. *Thou ſhalt not reſpect the perſon of the poor, nor honor the mighty; but in righteouſneſs ſhalt thou judg thy neighbor*: Neither ſwayed with *fooliſh pity*, on the one hand; nor with reſpect to *might*, *power*, *friendſhip*, *greatneſs*, on the other: as uſually thoſe are the two prejudices againſt the execution of Juſtice; either *carnal pity* ſaith, *He is a poor man*; or elſe *carnal fear* ſaith, *He is a great man*; and ſo the *outward accidents of life* are rather valued then the *merits of the cauſe*. So *Deut.* 1. 17. *Thou ſhalt not reſpect perſons in judgment, but hear the ſmall as well as great.*

Secondly, What is this particular offence which the Apoſtle calleth, *The having the faith of Chriſt in reſpect of perſons*, which was the ſin of thoſe times? I anſwer: 1. In the general; Their having too great a care of theſe differences and outward regards in their Church-Adminiſtrations, both in their *Worſhip*, and *Courts*, and *Cenſures*, as we ſhall ſhew in the next Verſe. In the things of God, all are equal; rich and poor ſtand upon the ſame level and terms of advantage: our Salvation is called *a common Salvation*,

Jude,

Jude 3. and the faith of all, for the *eſſence* and *object* of it, *a like precious faith*, 2 *Pet.* 1. 1. But now their reſpects were onely carryed out to thoſe that lived in ſome ſplendor in the world, with a manifeſt and ſenſible contempt of their poor brethren, as if they were unworthy their company and converſe; as appeareth, not onely by the preſent Context, but by Chap. 1. 8, 9. where he comforteth the poor deſpiſed brethren, ſhewing that *grace* was their *preferment*; and 1 *Cor.* 11. from Verſ. 19. on-ward, *Every one took his own ſupper*; Verſ. 22. *but deſpiſed the Church of God*; that is, excluded *the poor*, who were the *Church* as well as they: So that mark, there was not onely a difference made between the poor and the rich, but *great reverence* ſhewed to the one, with a *proud contempt* of the other. Secondly, more particularly: 1. They over-eſteemed the rich, doing all the grace and reverence they could deviſe in the Congregation and Courts of Judicature; yea, they went ſo far, as to eſteem the *wicked rich* above the *godly poor*; honouring and obſerving thoſe that were apt to *hale them to the Judgment ſeats*. 2. They debaſed the poor, not conſidering them according to their eminency in Grace, and high ſtation in Chriſtianity: paſſing by the appearance of God in them, without any mark or notice; yea, they offered injury and contumely to them, becauſe of their outward abaſure and deſpicableneſs, out of a proud inſolency, ſcarce behaving themſelves towards them *as men*, much leſs *as Chriſtians*.

The *Notes* are theſe:

Obſervat. 1. 1. *That reſpect of perſons in religious matters is a ſin.* We may be many ways guilty of it: 1. By making external things, not Religion, the ground of our reſpect and affection: The Apoſtle ſaith, 2 *Cor.* 5. 16. *Henceforth know we no man after the fleſh, yea, though we have known Chriſt after the fleſh, yet henceforth know we him no more. Knowing after the fleſh* is to love and eſteem any one, out of ſecular and outward advantages. *Paul*, when a *Phariſee*, looked for a *Meſſiah* coming in outward pomp and glory; but being converted, he had layd aſide thoſe fleſhly thoughts and apprehenſions. 'Tis true what *Solomon* ſaith, *Wiſdom with an inheritance is good*: When grace and outward excellency meet together, it maketh the perſon more lovely; but the ground and riſe of our affection ſhould be grace. *Love to the Brethren* is an evidence, but we ſhould be careful of the reaſon of that love, that we

we love them *qua* brethren, becauſe of that of God which we ſee in them That *a* ſaying of *Tertullian* is uſual, *We muſt not judg of faith by perſons, but of perſons by faith.* 2. When *we do not carry out the meaſure and proportions of Affection according to the meaſures and proportions of Grace*, and pitch our reſpects there, where we finde the ground of love moſt eminent: *Davids delights were to the Saints, and the excellent of the earth*, Pſa. 16. 3. that is, to thoſe which were moſt eminent among them. Some prefer a cold *neutral profeſſion* before *real grace*, will not own mean Chriſtians by any familiarity and converſe, though the power and brightneſs of Gods Image ſhine forth moſt clearly in them. The Apoſtle ſaith, 1 *Cor.* 12. *We beſtow moſt honour upon the uncomely parts:* Thoſe who have leaſt of wordly pomp and grace, if they excel in Chriſt; ſhould have moſt of Chriſtian reſpect and honour. 3. *When we can eaſily make greatneſs a cover for baſeneſs*, and excuſe *ſin* by *honour*, whereas that is the *aggravation*; The advantage of greatneſſe maketh ſin the more eminent and notable 'Tis good to note with what freedom the Scriptures ſpeak of wicked perſons in the higheſt honour: *Dan.* 4. 18. *He giveth Kingdoms to the baſeſt of men*: The *World* cannot *think* as baſely of the Children of God, but the *Word ſpeaketh* as baſely of them. *b The Turkiſh Empire, as great as it is* (ſaith *Luther*) *'tis but a morſel, which the Maſter of the houſe throweth to dogs. David* maketh it a deſcription of a godly man, *Pſal.* 15. 4. *In whoſe eyes a vile perſon is contemned, but he honoureth them that fear the Lord*: Let him be what he will be, if he be a *wicked perſon*, he is to them a *vile perſon*. How low was that evil King in the eyes of the holy Prophet? 2 *King.* 3. 14. *Were it not that I regarded the preſence of Jehoſhaphat the King of Judah, I would not look towards thee, nor ſee thee.* 4. When we yeeld religious reſpects, give teſtimonies to men for advantage, and, under pretence of Religon, ſervilly addict our ſelves to men for baſe ends: This *Jude* noteth in that expreſſion *Jude* 16. *Having mens perſons in admiration becauſe of advantage.* The Apoſtle ſpeaketh of ſome Hereticks that were otherwiſe *proud*, but yet for advantage *fawning* and *ſervile*: as uſually, *None ſo baſe-ſpirited as the proud are, c when it may make for their worldly profit.* 'Twas obſerved of our late Biſhops, by *d* one of their own party, *That* (though they were otherwiſe of a proud inſulting ſpirit) *they were willing*

a Non judicamus ex perſonis fidem, ſed ex fide perſonas. Tertul.

b Turcicum imperium quantum quantum eſt, micae eſt quam pater familias canibus projicit. Luth.

c ut dominetur aliis prius ſervit; curvatur obſequio ut honore donetur. Amb. of

d D. *Jackſon* in his Treatiſe of Faith, part. 2. c. 66. p. 457.

willing to take Chams curse upon them, that they might domineer in the Tents of Shem; to be servi servorum, *slaves to great mens-servants, that they might bear rule over the tribe of Levi*, But to return; This is a clear *respect of persons*, when men keep at a distance, and are proud to the *poor servants* of God, but can crouch, and comply, and do any thing for *profit* and *advantage*. 'Twas a brave resolution, that of *Elihu*, *Job.*32. 22. *I cannot accept any mans person; I know not to give flattering titles.* 5. *When Church-administrations are not carryed on with an indifferent and even hand to rich and poor*, either by way of *exhortation*, or *censure*; By way of exhortation; Christ dyed for both, and we must have a care of both; *Exod.* 30.15. *The poor and rich were to give the same atonement for their Souls*: Their Souls were as precious to Christ, as those that glitter most in outward pomp. The Apostle saith, *We are Debtors both to the bond and free*, *Rom.*1.14. Christ saith to *Peter*, *Feed my Lambs*, as well as *Feed my Sheep*, *Joh.*21. So for *censure*; *Micaiah* feared not *Ahab*, nor *John Baptist*, *Herod* and the *Pharisees*. 'Twas an excellent commendation, that which they gave to Christ, *Mark*, 12.14. *Thou carest for no man, and regardest the person of no man, but teachest the way of God in truth*: Ah, we should learn of our Lord and Master! We are never true Ministers of Jesus Christ, till we deal alike with persons that are alike in themselves. 6. When *we contemn the Truths of God because of the persons that bring them to us*: [e] Usually we regard the *man* rather then the *matter*, and not the *golden treasure* so much as the *earthen vessel*: 'Twas the prejudice cast upon Christ, *Is not this the Carpenters son?* We look upon the *cup* rather then the *liquor*, and consider not *what*, but *who* bringeth it. [f] *Matheo Langi*, Archbishop of *Saltsburge*, told every one, that the *Reformation of the Mass was needful*, *the liberty of meats convenient*, *and to be disburthened of so many commands of men*, *just*; *but that a poor Monk* (meaning *Luther*) *should reform all*, *was not to be endured*. So in Christs time the question was common, *Do any of the Rulers believe in him?* Thus you see we are apt to despise excellent things, because of the despicableness of the instrument: [g] *The poor man delivered the City* (saith *Solomon*) *but he was forgotten*. The same works have a different acceptation, because of the different esteem and value of the persons engaged in them. *Erasmus* observed, That what

[e] *Omnia dicta tanti existimantur, quantus est ipse qui dixerit, nec tam dictionis vim atque virtutem quam dictatoris cogitant dignitatem.* Salvia. contra Avarit. lib.1.

[f] *Hist. of Council of Trent.* Edit Lond. 1629. pag 55.

[g] Eccles 9 15, 16.

h was accounted Orthodox in the Fathers, was condemned as Heretical in Luther. Thus you ſee how many ways in religious matters we may be guilty of reſpect of perſons.

Uſe, Oh conſider theſe things: 'Tis an *hainous evil*, and a *natural evil.* We are marvelous apt to think, that there is no eminency but what conſiſteth in outward greatneſs: This is to diſvalue the *members of Chriſt*; yea, to diſ-value *Chriſt himſelf*: *i He that deſpiſeth the poor*, though they be but the common poor, *reproacheth their maker*: But to deſpiſe *poor Chriſtians* that are again renewed to the Image of God, that's higher; and 'tis higheſt of all when *a Chriſtian* doth deſpiſe *Chriſtians*: As 'tis far worſe for a *Scholar* to diſ-value *Scholarſhip*, or a *Souldier* his *profeſſion*, then for other men; 'Tis nothing ſo bad in worldly men, that are acquainted with no higher glory. Oh conſider what a diſhonour it is to *Chriſt*, for you to prefer *Mammon* before him! as if *wealth* could put a greater value upon a perſon then *grace.*

h *Compertum eſt damnata ut Haretica in libris* Lutheri, *quæ in* Bernardi, Auguſtinique *libris ut Orthodoxa immo & pia leguntur.* Eraſm. in Epiſt. ad Card Mogunt.

i Prov. 17. 5.

2. *That Jeſus Chriſt is a glorious Lord*: not onely in regard of his *own perſon*, which is *the brightneſſe of his Fathers glory*, *Heb.* 1. 3. Or in regard of his preſent exaltation, whereby *he hath a name above all names*, *Phil.* 2. 9. Not onely as he *enjoyeth it in himſelf*, but *as he diſpenſeth it to others*; He will give you as much glory as your hearts can wiſh for: He putteth an honour upon you *for the preſent*; You may be ſure you ſhall not be diſgraced by him, either in *your hope*; 'tis *ſuch as ſhall not make you aſhamed*, *Rom.* 5. 5. falſe worſhippers may be aſhamed, as *k Baal's* were of their truſt in their god: Or *of your injoyments*; you are *made comely in his comelineſs*, *Ezek.* 16. 14. and the Church is called *the faireſt amongſt women*, *Cant.* 5. 9. Or of your ſervice; your *work* is an *ornament* to you: God himſelf is *glorious in Holineſs*, *Exod.* 15. 11. But *for the future*, you will always find him a *Lord of glory*; ſomtimes in this world, after you have been a long time beclouded under diſgrace, reproach and ſuffering. When hair is ſhaven, it cometh the thicker, and with a new encreaſe: ſo when the razor of cenſure hath made your heads bare, and brought on the baldneſs of reproach, be not diſcouraged; God hath a time to *bring forth our righteouſneſs as the noon-day*, *Pſal.* 37. 6. By an apparant conviction to dazel and diſcourage your adverſaries. The world was well changed when *Conſtantine* kiſſed the hollow of *Paphnutius* his eye, that was ere while put out for Chriſt. Scorn

Obſervat. 2.

k 1 King 11.

is but a little cloud that is ſoon blown over: But if Chriſt do not cauſe your Enemies to bow to you, yet he will give you honour among his people; for he hath promiſed *I to honour thoſe that honour him*: and he is able to do it, for the hearts of all men are in his hands, and he can diſpoſe of their reſpects at pleaſure: That ſentence of *Solomon* intimateth, that God is reſolved upon it; *A man ſhall be commended according to his wiſdom*, *Prov.* 12. 8. But however, ſuppoſe all this were not; in the next world you ſhall be ſure to finde Chriſt *a Lord of Glory*, *m* when he cometh to put the ſame glory upon the Saints, which the Father hath put upon himſelf: *In that day* (as the Apoſtle ſaith) *he will be glorified in his Saints, and admired in all them that believe*, 2 *Theſſ.* 1. 10. 'Tis a notable expreſſion; not onely admired *in himſelf*, but *in his Saints*; as if he accounted the *ſocial glory*, which reſulteth to his perſon from the glory of his children, a greater honor to him, then his own *perſonal glory*. Well then; Look to your thoughts of Chriſt: How do you conſider him? as *a Lord of glory*! The Apoſtle ſaith, *To them that believe Chriſt is precious*, 1 *Pet.* 2. 7. In the Original, τιμὴ *an honour*; They account no honour like the honour of having relation to Chriſt. You will know this diſpoſition by two Notes: 1. *All other excellencies will be as nothing*: Birth, *an Hebrew of the Hebrews*; Dignity, *a Phariſee*; Moral accompliſhments, *touching the Law blameleſs*: Beauty and eſteem in the world, *If any man might have confidence in the fleſh, I much more*; yet *I count all things but dung, and loſs, for the excellency of the knowledg of Chriſt*, *Phil.* 3. 8. 2. *All other abaſures will be nothing*: τάπεινὸς the *brother of baſe degree*, may count his baſeneſs for Chriſt a *preferment*; let him *rejoyce in that he is exalted*, *Jam.* 1. 9. So of *Moſes*, 'tis ſaid, he eſteemed *the reproaches of Chriſt better treaſures then the riches of Egypt*, *Hebr.* 11. 26. Mark, he did not onely endure the *reproaches of Chriſt*, but counted them *treaſures*, to be reckoned among his honours and things of value. So *Thuanus* reporteth of *Ludovicus Marſacus*, a Knight of *France*, when he was led with other Martyrs, that were bound, with cords, to execution, and he for his dignity was not bound, he cryed, *n Give me my chains too; let me be a Knight of the ſame Order.* Certainly 'tis an *honour* to be *vile for God*, 2 Sam. 6. 22. To a gracious ſpirit nothing is baſe, but ſin, and tergiverſation; *Diſgrace* it ſelf is honourable, when 'tis endured for the *Lord of glory*.

I 2 Sam. 2. 30

m Joh. 17. 22, 24.

n *Cur non & me quoq; torque donas, & inſignis hujus ordinis militem creas?* Thuan. Hiſt.

3. *Thoſe*

3. *Thoſe that count Chriſt glorious, will account Chriſtianity and Faith glorious.* The Apoſtle maketh it an argument here, *The faith of our Lord Jeſus Chriſt, the Lord of glory.* He that prizeth the *perſon of Chriſt*, prizeth all *his relatives*: As among men, when we love a man, we love his picture, and whatſoever hath relation to him. Grace is but a ray, a derived excellency from Chriſt. A Chriſtian is much known by his eſteem: What then do you account moſt excellent in your ſelves, or others? 1. *In your ſelves*; what is your greateſt honour and treaſure? What would you deſire for your ſelves, or others? What would you part with firſt? *Theodoſius* valued his *Chriſtianity* above his *Empire*. *Luther* ſaid, he had rather be *Chriſtianus ruſticus*, then *Ethnicus Alexander*; a *Chriſtian Clown*, then a *Pagan Emperor*. 2. *In others*; Who are moſt precious with you? thoſe in whom you ſee moſt of the Image of Chriſt? We uſe to honour the ſervants of glorious Kings; *Prov.* 12.26. *The righteous is more excellent then his neighbor:* Who is the beſt neghbor to you? thoſe that fear God? and do you like them beſt, when their conferences are moſt religious? You ſhall ſee this indefinite Proverb is reſtrained by another, *Pro.* 19.1. where *Solomon* intimateth, that the righteous poor man is better then his rich neighbor; there indeed is the tryal: Communion with holy gracious ſpirits is far better then the countenance and reſpects of a great man to you. Oh do not deſpiſe thoſe Jewels of Chriſt that lie in the dirt and dunghil. *David* could ſee *ſilver-wings* in thoſe Doves that had *layn among the pots.* Obſervt. 3.

Verſe 2. *For if there come into your Aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile rayment:*

Verſ. 3. *And you have reſpect to him that weareth the gay clothing, and ſay to him, Sit thou here in a good place; and ſay to the poor: Stand thou there, or ſit under my footſtool.*

Verſ. 4. *Are ye not then partial in your ſelves? and become judges of evil thoughts?*

I have put all theſe Verſes together, becauſe they make but one entire ſentence: The Apoſtle proveth how guilty they were of

this evil, from whence he diſſwadeth them, by an uſual practice of theirs, in their Eccleſiaſtical Conventions.

If there come into your Aſſembly] The word in the Orginal is, εἰς συναγωγὴν, *into your Synagogue*; By which ſome underſtand their *Chriſtian Aſſembly for worſhip*: but that is not ſo probable; becauſe the Chriſtian Aſſembly is no where, that I can remember, expreſſed by Συναγωγὴ, *Synagogue* but by Ἐκκλησία, *Church* and in the Church-meeting there may be, without ſin, ſeveral ſeats and places appointed for men of ſeveral ranks and dignities in the world: and 'tis a miſtake to apply the cenſure of the Apoſtle to ſuch a practice, [o] Others apply it to any common Convention and Meeting for the deciding of Controverſies, eſtabliſhing of publique Order, and diſpoſing of the Offices of the Church; and by *Synagogue* they underſtand *the Court* where they judged all Cauſes belonging to themſelves. [p] *Auſtine* ſeemeth to incline to this ſence for one part of it, namely, for a meeting to diſpoſe of all Offices that belonged to the Church, which were not to be intruſted to men, according to their *outward quality* but *inward accompliſhments*; there being the ſame abuſe in faſhion in the primitive times, which, to our grief, hath been found among us; that men were choſen and called to Office, out of a reſpect to their *worldly luſtre*, rather then their *ſpiritual endowments*; and the *gold ring* was preferd before the *rich faith*: A practice wholly unconſonant with Chriſtian Religion, and with the diſpenſation of thoſe times; God himſelf having immediately called Fiſhermen, and perſons otherwiſe deſpicable, certainly of little note and remark in the world, to the higheſt Offices and imployments in the Church. If we take the words in this reſtrained ſence, for a *Court* or *Meeting*, to diſpoſe of Eccleſiaſtical Offices and Functions, the Context may be accomodated with a very proper ſence; for according to their Offices, ſo had they places in all Church-meetings: and therefore the Apoſtle *Paul* uſeth that phraſe, *He that occupieth the room of the unlearned*, 1 *Cor.* 14. 16. or, as 'tis in the Original, τόπον ἰδιώτου, the place of the private perſon. [q] The Elders they ſat by themſelves, then others that were more learned, then the Ignorants; the Church herein following the cuſtom of the Synagogue, which (as the [r] Author of the Comment upon the Epiſtles

o *Per Conventum ſignificantur cœtus ſeu congregationes publica profanæ, in quibus conveniebant Chriſtiani ut juſtis legibus & arbitris domeſticas vel politicas communeſque lites dirimerent.* Hevar. in loc.

p *Nec ſane quantum arbitror putandum eſt leve eſſe peccatum in perſonarum acceptione habere fidem domini noſtri Ieſu Chriſti, ſi illam diſtantiam ſedendi ac ſtandi ad honores Eccleſiaſticos referamus; quis enim ferat eligi divitem ad ſedem honoris Eccleſiæ, contempto paupere inſtructiore atque ſanctiore?* Aug. Epiſt. 29.

q *Præſident probati quique ſeniores honorem iſtum non pretio ſed teſtimonio adepti.* Tertul. in Apol.

r *Synagoga traditio eſt ut ſedentes diſputent ſeniores, dignitate in Cathedris, ſequenſes in ſubſelliis, noviſſimi in pavimento ſuper maſtas.* Ambroſ. in primam ad Cor.

piſtles, that goeth under the name of *Ambroſe*, obſerveth) was wont to place in the Chairs, the next in rank on Benches, the Novices at their feet on Mats; and thence came the phraſe of *ſitting at the feet* of any one for a Diſciple, as 'tis ſaid, *Paul* was *brought up at the feet of Gamaliel.* And for the women, *Grotius* telleth us, ſ That the firſt place was given to the Widows of one man, then to the Virgins; then to the Matrons. Now, becauſe they aſſigned theſe places prepoſterouſly, out of a regard of *wealth* rather then *grace*, and ſaid to the rich, *ſit thou here, καλῶς honorably*, and to the poor, however qualified, *ſtand thou there, or ſit at my feet*, the place of learners and Idiots; the Apoſtle doth with ſuch ſeverity tax the Abuſe, to wit, their carnal partiality in diſtributing the honours of the Church. Thus you ſee the Context will go on ſmoothly. But I muſt not limit the Text to this one uſe of the *Court* or *Synagogue*: And therefore if we take in the other uſes of deciding of all cauſes and differences between the Members of the Church, &c. every paſſage in the Context will have its full light and explication; For the Apoſtle ſpeaketh of *judging*, and of ſuch *reſpect of perſons* as is condemned by the Law, *Verſ.* 9. which is an *accepting of perſons in judgment*, *Levit.* 19. 5. And therefore I underſtand this *Synagogue* of an Aſſembly met to do Juſtice; in which thought I am confirmed by the judgment and reaſons of a t late learned Writer, who proveth, that it was the faſhion of the Jews to keep Court in their *Synagogues*; and therefore do we ſo often read thoſe phraſes, *Mat.* 10. 17. *They ſhall ſcourge you in their Synagogues.* *Acts.* 22. 19. *Beaten in every Synagogue.* "*Act.* 26. 11. *I puniſhed them in every Synagogue*; becauſe (as he "ſaith) *where Sentence was given, their Juſtice was executed:* "and tis probable, that, being converted to Chriſtiany it, they ſtill held the ſame courſe: And its very notable which he quoteth out "of *Maimonides* his *Sanedrim*, Cap. 21. *That it is expreſly pro-* "*vided by the Iews Conſtitutions, that when a poor man and a* "*rich plead together, the rich ſhall not be bidden to ſit down, and* "*the poor ſtand, or ſit in a worſe place; but both ſit, or both ſtand* Which is a circumſtance that hath a clear reſpect to the phraſes uſed by the Apoſtle here; and the rather to be noted, becauſe our Apoſtle writeth *to the twelve tribes*, Hebrews by Nation, with whom theſe cuſtoms were familiar, and of known uſe. So that out of all we may collect, That the Synagogue, here ſpoken of, is not the *Church*

ſ *Primus locus viduis uni-viris, proximus virginibus, deinde matronis.* Grot. in loc.

t *Herbet Thorndike* in his book of the Right of the Church in a Chriſtian ſtate, printed at *London*, 1649. See pag 38. 39.

Church Assembly, but the *Ecclesiastical Court*, or *Convention*, for decision of strifes, wherin they were not to favor the cause of the rich against the poor; which is an explication that cleareth the whole Context, and preventeth the inconveniencies of the received exposition, which so far pleadeth the cause of the poor, as to deny civility and due respect to the rich and honorable in Christian Assemblies.

A man with a gold ring,] χρυσοδακτύλιος, a *gold-fingered man*, that's the force of the Original word: The gold ring was a badg of honour and nobility; therefore *Iudah* had his signet, *Gen.* 38.18,25. and *Pharoah*, as a token that *Ioseph* was promoted to honour, *u took off his ring from his hand, and put it upon Iosephs, and arrayed him in vestures of fine linnen*: So *Ahasuerus* dealt with *Mordecai*, *Esth.*8.8.

u Gen.41.

In goodly apparel,] This also was a note of dignity, *Gen.*27.15. *Rebeccah took the goodly garment of her son Esau*: By which *x* some understand the gorgeous priestly ornaments which belonged to him, as having the birth-right. So, when the Prodigal returned, the Father, to do him honour, calleth for *the best robe*, and *a ring* some marks and ornaments of honour which were put on upon solemn days. But the luxury of after-times made the use more common. 'Tis said of the rich man in the Gospel, *Luk.*16.19. *That he was clothed in purple and fine linnen, and fared deliciously every day.*

x *Lightfoot* in Gen.

A poor man in vile rayment:] In the Original, ῥυπαρᾷ *filthy sordid rayment*; 'tis the same word which the *Septuagint* use in *Zech.*3.3,4. where mention is made of the High Priests *filthy garments*, which was a figure of the calamitous state of the Church; where the *Septuagint* have ἱμάτια ῥυπαρά.

And you have respect to him that weareth the gay clothing,] ἐπιβλέπειν is to gaze, and observe, with some admiration and special reverence.

Sit thou here in a good place,] καλῶς *in an honourable or worthy place*; and so it noteth, either the rash disposal of the honours of the Church into their hands, or the favouring of them in their cause, as before.

Stand thou there, or sit under my footstool:] Expressions of contempt and dis-respect. *Standing* or *sitting at the feet*, was the posture of the younger Disciples. Sometimes *Standing* is put for those

thoſe that ſtood upon their defence; as *Pſal.* 130. 3. *If thou ſhouldſt mark what is done, who can ſtand?* that is, *in Curia*, in Court, as thoſe that make a bold defence. So *Epheſ.* 6. 13. *Take the armor of God, that you may be able to withſtand in the evil day, and when you have done all, to ſtand*; that is, before Gods Tribunal: 'tis an alluſion to the poſture of men in Courts. This different reſpect of poor and rich bringeth to my minde a paſſage of *Bernard*, who, when he chanced to eſpy a poor man meanly apparelled, he would ſay to himſelf, *Truly Bernard, this man with more patience beareth his croſs, then thou*: But if he ſaw a rich man delicately clothed, then he would ſay, *It may be that this man, under his delicate clothing, hath a better Soul then thou haſt under thy religious habit*: An excellent Charity! and a far better practice then theirs in the Text, who ſaid to him in the goodly rayment, *ſit*, to the poor, *ſtand*; To the rich they aſſigned *a good place*, but to the poor the room *under the footſtool*.

Are ye not partial in your ſelves?] This clauſe is ſeverally rendered, becauſe of the different ſignifications of the word διακεθητε. Some turn it without an interrogation, thus, *Ye were not judged in your ſelves, but &c.* As if the ſence were, Though they were not judged themſelves, yet they judged others by theſe inevident ſigns: But 'tis better with an interrogation: And yet then there are different readings. Some thus, *Are ye not condemned in your ſelves?* that is, Do not your own Conſciences fall upon you? Certainly the Apoſtle applieth the fact to their Conſciences by this vehement and rouzing queſtion: But I think διακεθητε muſt not be here rendred, *condemned*. Others thus, *Have ye not doubted, or queſtioned the matter in your ſelves?* for that's another ſence of the word in the Text: But here it ſeemeth moſt harſh and incongruous. Another ſence of the word is, to make a difference; ſo 'tis often taken, διακεινόμενοι, *making a difference*: *Jude* 22. ὃς μὲν διακρίνετε, *He put no difference*: *Act.* 15. 9. and ſo it may be fitly rendred here, *Have ye not made a difference?* that is, an unjuſt difference, out of carnal affection, rather then any true judgment: And therefore, for more perſpicuity, we *explain*, rather then *interpret*, when we render, *Are ye not partial?* 'Tis an appeal to their Conſciences, in making ſuch a difference; Are ye not counterpoyſed with perverſe reſpects? *Many times we may know the quality of an Action by the verdict of Conſcience*; Is not this par-

tiality? Doth not Conſcience tell you, 'tis making a difference which God never made? Sins directly diſproportionable to our profeſſion, are againſt Conſcience, and in ſuch practices *the heart is divided*; There are ſome diſ-allowing thoughts, which men ſtrive to ſmother.

And become judges of evil thoughts? From the running of the words in our Tranſlation, I ſhould have gueſſed the ſence to be this; That by theſe outward appearances of meanneſs and greatneſs in the world, they judged of mens hearts; which is here expreſſed by what is moſt tranſient and inward in the heart, *the thoughts*: But this κεῖται διαλογισμῶν πονηρῶν, * is to be taken in quite another ſence; the meaning is, You altogether judg perverſly, according to the rule of your own corrupt thoughts and intentions. Their *eſteem* and their *ends* were not right, but perverted by carnal affections: They eſteemed outward pomp above ſpiritual graces, which was contrary to Reaſon and Religion; and they propoſed to themſelves other ends, then men ſhould do, in acts of choyce and Judicature: They had mens perſons in admiration, becauſe of advantage; and did not weigh ſo much the *merits of the cauſe*, as the *condition of the perſons* contending.

*Genitivus hic non eſt objecti, ſed attributi. Grot.

From theſe Verſes, beſides the things touched in the Explication, you may obſerve,

Obſervat. 1. 1. *That men are marvellous apt to honor worldly greatneſs*: To a carnal eye nothing elſe is glorious. A corrupt judgment tainteth the practice of a Childe of God may be guilty of much worldlineſs, but he hath not a worldly judgment. *Davids* heart went aſtray; but his judgment being right, that brought him about again; *Pſal.* 73. compare the whole *Pſalm* with the laſt Verſe, *'Tis good for me to draw nigh to God. Moſes* his uprightneſs and love to the people of God was from his *eſteem*, *Hebr.* 11. 26. *Eſteeming the reproach of Chriſt, &c.* When men have a right eſteem, that will make them prize Religion, though ſhrouded under poor ſorry weeds: But when their judgments and conceits are pre-poſſeſſed and occupied with carnal principles, nothing ſeemeth lovely but greatneſs; and *exalted wickedneſs* hath more of their reſpect, then *oppreſſed grace*. But you will ſay, May we not ſhew honour and reſpect to men great in the world, if they are wicked?

I anſwer, There is a reſpect due to the rich, though wicked; but if it be accompanied with a contempt of the mean ſervants of God,

'tis

'tis ſuch a partiality as doth not become grace. More particularly, that you may not miſtake in your reſpects to wicked men, take a Direction, or two: 1. Great men in the world muſt have reſpect due to their places, but the godly muſt have your converſe and familiarity; *My delight is in the excellent of the earth, Pſal.* 16. 3. A Chriſtian cannot delight in the converſe of a wicked man, ſo as he can in the Children of God; beſides that, the object in the eye of grace hath more lovelineſs; there is the advantage of ſweet counſels, and ſpiritual communion; *Comforted by the mutual faith of you and me, Rom.* 1. 12. 2. You muſt be ſure not to be aſhamed of the meaneſt Chriſtians, to vouchſafe all due reſpects to them: *Oneſimus* was a mean ſervant, yet, when converted, *Paul* counted him *above a ſervant, as a brother, Philem.* 16. So the Meſſengers of the Churches are called * *the glory of Chriſt*, ſuch as Chriſt will boaſt of: Chriſt is aſhamed of none, but thoſe that are aſhamed of him; 'Tis glory enough in the eye of Chriſt and grace, that they are holy. 3. You muſt own them for brethren in their greateſt abaſures and afflictions, as *Moſes* did the people of God, *Hebr.* 11. 25. 4. Be ſure to drive on no ſelf-deſign in your reſpects; be not ſwayed by a corrupt aim at advantage: this will make us take *Egyptians* for *Iſraelites*, and perverſly carry out our eſteem. It chiefly concerneth Miniſters to minde this; that they may not guild a pot-ſheard, and comply with wicked men for their own gain and advantage; 'Tis a deſcription of falſe Teachers, 2 *Pet.* 2. 3. *Through Covetouſneſs they ſhall, with feigned words, make Merchandize of you:* They apply themſelves to thoſe, among whom they may drive on the trade beſt; not to the *Saints*, but to the *rich*, and ſooth up them; where there is *moſt gain*, not where *moſt grace*: *Hoſ.* 7. 3. *They made the Rulers glad with their lyes.*

* 2 Cor. 8. 23.

2. From that [*Are ye not partial?*] He urgeth them with a queſtion: *To bring us to a ſenſe of things, 'tis good to put queſtions to our Conſciences*; becauſe then we do directly return upon our own Souls. Soliloquies and diſcourſes with your ſelves are of excellent advantage: *Pſal.* 4. 4. *Commune with your own hearts, and be ſtill.* 'Tis an hard matter to bring a man and himſelf together, to get him to ſpeak a word to himſelf. There are many that live in the world for a long time, ſome fourty or fifty years, and all this while they cannot be brought to converſe with their own *Obſervat.* 2.

hearts. This *queſtioning* of Conſcience will be of uſe to you, in *Humiliation*, *Faith* and *Obedience*, 1. In your *humbling work*: There are ſeveral queſtions proper to that buſineſs; as in the examination of your eſtate, when you bring your ways and the Commandment together, which is the firſt riſe of Humiliation: You'l finde the Soul moſt awakened by asking of queſtions; Oh, *what have I done? Jer.* 8. 6. Do I walk according to the tenor of this holy Law? Can I ſay, *My heart is clean? Prov.* 20. 9. Then there is a ſecond queſtinn; When guilt is found out concerning the rigor of the Law, and the ſureneſs of wrath, every violation is death: Will God be partial for thy ſake? *His jealouſie ſhall ſmoke againſt that man that ſaith, I ſhall have peace, though I walk in the way of mine own heart, Deut.* 29. 19. Then there are other queſtions about the dreadfulneſs of wrath; *Ezek.* 22, 14. Can my heart endure, and my hands be made ſtrong, in the days that God ſhall deal with me? Shall I be able to bear up, under torments without meaſure, and without end? Can I dwell with thoſe devouring burnings? Then there is a fourth queſtion, after a way of eſcape; *What ſhall I do to inherit Eternal Life?* *Act.* 19. 30. Or, as 'tis in the Prophet, *Wherewith ſhall I come before God?* *Mica.* 6. 8. With what recompence ſhall I appeaſe his angry Juſtice? Thus you ſee the whole buſineſs of Humiliation is carryed on in theſe interrogative forms.
2. For the work of Faith; there queſtions are ſerviceable: Partly to quicken the Soul to the conſideration of the offer of God: as when the Apoſtle had diſputed of free Juſtification, he enforceth all by a queſtion, *What ſhall we then ſay to theſe things?* *Rom.* 8. 31. Soul, what canſt thou object and urge againſt ſo rich mercies? *Paul*, all the while before, had been but drawing the bow, now he letteth fly the arrow, *What ſhall we ſay?* Partly becauſe it maketh us more ſenſible of the danger of not beleeving; *Hebr.* 2. 3. *How ſhall we eſcape, if we neglect ſo great Salvation?* If I neglect Gods ſecond Offer, what will become of me? Thus 'tis an help to the work of Faith. 3. In *the work of Obedience* theſe queſtions are ſerviceable; as when a temptation is like to carry it in the Soul, 'tis good to come in with a ſmart queſtion; *Geneſ.* 39. 9. *How can I do this wickedneſs, and ſin againſt God?* So if the heart drive on heavily in duties of Worſhip; *Offer it now to the Governor; would he accept it at my hands?* *Malachi* 1. 8. Would I do thus to an earthly Prince in an earthly matter?

ter? Thus you ſee queſtions are of ſingular uſe in every part of the holy Life: Be more frequent in them; and in every matter take occaſion to diſcourſe with your own Souls.

3. From that [*Judges of evil thoughts?*] *Evils begin firſt in the thoughts: Matth.* 15. 19. *Out of the heart proceed evil thoughts*; that's in the front of that black Roll: Affections pervert the thoughts, and thoughts ſtain the judgment. Therefore when God would expreſs the wickedneſs of the old world, he ſaith, *The imagination of their thoughts were evil, Geneſ.* 6. 3. The reaſon of Atheiſm is Blaſphemy in the thoughts: *Pſal.* 10. 4. *All their thoughts are, that there is no God.* The reaſon of worldlineſs is ſome wretched thought that's hidden in the boſom: *Pſal.* 49. 11. *Their inward thought is, that their houſes ſhall continue for ever.* You ſee then there is reaſon why you ſhould go to God to cleanſe your ſpirit from evil thoughts; why you ſhould be *humbled* under them; why you ſhould *watch* againſt them, *Iſai.* 55. 7. *Let the wicked man forſake his way, and the unrighteous man his thoughts, and return unto the Lord*: Mark, not onely *his way*, but *his thoughts*. Trace every corrupt deſire, every inordinate practice, till you come up to ſome *inward and hidden thoughts*. There are *implicite thoughts*, and *thoughts explicite*: *Explicite* are thoſe that are impreſſed upou the Conſcience, and are more ſenſible. *Implicite* are thoſe which the Scripture calleth *hidden thoughts*, and the *ſayings of the heart*: Though the deſires, purpoſes, actions, are according to them, yet we do not ſo ſenſibly diſcern them; for they are ſo odious, that they come leaſt in ſight. Many ſuch there are; as this was the hidden thought implyed in the Text, *That Wealth is to be preferred before Grace*; and that made them judg ſo perverſly. 'Tis good therefore to wait upon the Word, which *diſcovereth the thoughts and intents of the hearts*, *Heb.* 4. 12. that upon every experience you may refer things to their proper head and cauſe: "*Sure there hath been a vile thought in me, That there is no* "*God*; *That the World is for ever*; *That Riches are better then* "*Grace*; *That the pleaſures of ſin are better then the hopes of* "*life*, *&c.* 'Tis good to interpret every action, and to obſerve the language that is couched in it: Your lives do but ſpeak out theſe thoughts. *Obſervat.* 3.

Obſervat. 4. 4. *That this is an evil thought, that men are to be valued by their outward excellency*: 'Tis againſt the *Diſpenſation of God*, who putteth the greateſt glory upon thoſe that are of leaſt account and eſteem in the world: 'Tis againſt the *Nature of Grace*, whoſe glory is not ſenſible, obvious to the ſenſes, but *inward* and *hidden*; *Pſal.* 45. 13. *The Kings Daughter is all glorious within*: A Chriſtians inſide is beſt; all the worlds glory is in ſhew, fancy, and appearance: *Agrippa and Bernice came with great pomp*, *Act.* 25. 23. μετὰ πολλῆς φαντασίας, *with much ſhew, and fancy.* Painted things have a greater ſhew with them then real. *Nazianzen* ſaith, *The world is* Helena *without, and* Hecuba *within*: There is nothing anſwerable to the appearance; but, now grace is under a vail, *it doth not appear what we ſhall be*, 1 *Joh.* 3. 2. Thus *Cant.* 1. 6. the Church is ſaid to be *black, but comely*; full of ſpiritual beauty, though outwardly wretched, and deformed with afflictions; which is there expreſſed by two ſimilitudes, like *the Tents of Kedar, and the Curtains of Solomon*: *The Tents of Kedar*, The *Arabians* lived in Tents, which were but homely and ſlender, in compariſon of City buildings; obſcure Huts, ſullied and blacked with the weather, but rich within, and full of coſtly utenſils; therefore we hear of the *glory of Kedar*, *Iſai.* 21. 16. And *Solomons Curtains* may poſſibly ſignifie the ſame thing. *Joſephus* ſaith, *Solomon* had *Babylonian* Curtains, of a baſer ſtuff and work, to hide the curious Imagery that was carved on the Marble walls. The greateſt glory is within the vail: *The hidden man of the heart is an ornament of great price*, 1 *Pet.* 3. 4. And as 'tis againſt the *Nature of Grace*, ſo 'tis againſt all *right Reaſon*; we do not uſe to judg ſo in other caſes: We do not prize an horſe for the gaudry of his Saddle and Trappings, but for his ſtrength and ſwiftneſs. That Painter was laughed at, who becauſe he could not draw *Helena fair*, he drew her *rich*. We do not therefore judg it a good Sword, becauſe it hath a golden Belt. Well then, If it be againſt *Providence*, and *Grace*, and *Reaſon*, go by a wiſer rule, in valuing things and perſons, then outward excellency: Do not think that * *faith* beſt, which the *Ruler* profeſſeth; nor thoſe perſons beſt that glitter moſt with worldly luſtre: Chriſt cometh often in *a diſguiſe* to us, as well as the Jews; to us in his poor members.

* John 7. 48.

Verſe

Verſe 5. *Harken, my beloved Brethren, Hath not God choſen the poor of this world, rich in faith, and Heirs of the Kingdom, which he hath promiſed to them that love him?*

In this Verſe the Apoſtle urgeth another Argument againſt *reſpect of perſons*: You will deſpiſe thoſe whom God, out of his wiſe ordination hath called to the greateſt honour: He inſtanceth in a three-fold dignity, which the Lord putteth upon the godly poor; they are *elected of God, rich in Faith,* and *Heirs of the Kingdom.*

Harken, my beloved Brethren,] He exciteth their attention, and ſtill giveth them the loving compellation, which he had formerly uſed. In all grave and weighty matters 'tis uſual, in the Scripture, to preface and premiſe ſome craving of attention: *He that hath an ear to hear, let him hear, Matth.* 13. 9. So *James*, in the Councel of *Ieruſalem*, *Act.* 15. 13. *Men and Brethren, harken unto me*: Here the Apoſtle uſeth this preface, partly to ſtir them up to conſider the Diſpenſation proper to that Age. So 1 *Cor.* 1. 26. *Behold your calling, brethren, not many wiſe, not many mighty, &c.* that is, ſeriouſly conſider the manner of Gods calling in theſe times. Partly becauſe he is about to urge a warm Argument againſt the perverſeneſs of their reſpects: And *when the matter concerneth our caſe, it calleth for our beſt attention.*

Hath not God choſen] That is, by the ſpecial deſignment of grace he hath ſingled out the poor to be heirs of life: you will find it ſo always, for the moſt part; but in thoſe times eſpecially: Partly to confute the pride of great perſons; as if God ſhould reſpect them for their *outward dignity*. The firſt choyce that *God* made in the world, was of poor men; and therefor do we ſo often read that *the poor received the Goſpel*; not only the *poor in ſpirit*, but the *poor in purſe*: God choſe Fiſhermen to preach the Goſpel, and poor perſons to receive it: few were won, that were of any rank and quality in the world. And partly that we might not think that wonderful increaſe and ſpreading of the Goſpel to come to paſs by the advantage of humane power, fleſhly ayds, and props; but by the virtue of the divine Grace.

The poor of this world,] That is, in regard of outward enjoyments:

ments: 1 *Tim.* 6. 17. there he ſpeaketh of *the rich of this world*: There is another world that hath its riches; but they that have eſtate there, are uſually poor and deſpicable. The Saints are deſcribed to be thoſe that *have not their hopes in this world*, 1 *Cor.* 15. 19. or, *poor in this world*: that is, In the opinion of the preſent world they are vile and abject.

Rich in Faith,] So they may be ſaid to be two ways: Either in regard of high meaſures, and raiſed degrees of Faith; as *Abraham* was ſaid to be *ſtrong in Faith*, *Rom.* 4. or that woman, *Mat.* 15. *O woman! great is thy Faith.* So when the Apoſtle preſſeth them to a ſpiritual abundance in gifts and graces, he ſaith, *Coloſ.* 3. 16. *Let the Word of God dwell in you, πλουσίως, richly*, or *rich*, in oppoſition to wordly poverty, as noting the recompence that is made up to them for their outward poverty, in their hopes and priviledges. And mark; God is ſaid, to *chooſe rich in Faith*; that is, *to be rich in Faith*: 'Tis ſuch an expreſſion as is uſed *Rom.* 8. 29. *He hath choſen us like his Son*; that is. *to be like his Son*; which is plainly averred by the Apoſtle, *Epheſ.* 1. 3. *He hath choſen us in him, that we might be holy*: not becauſe we are good, but that we might be good. This place cannot be urged for the foreſight of Faith; for as he choſe us *rich in Faith*, ſo he choſe us *heirs of Glory*: and therefore it doth not note the *reaſon* of Gods choyce, but the *end*; not that they were ſo, but that they might be ſo.

Heirs of the Kingdom,] Glory is often ſet out by *a Kingdom*, and the faithful as Princes under years.

Which he hath promiſed] Promiſes of this nature are every where: *Prov.* 8. 17. *I love them that love me.* So *Exod.* 20. 6. *Shewing mercy to thouſands of them that love me.*

To them that love him?] Why this grace is ſpecified, ſee the Reaſons alledged in the Explication and Notes of the twelfth Verſe of the firſt Chapter: Onely obſerve the order uſed by the Apoſtle; firſt he placeth *Election*, then *Faith*, then *Love*.

The Notes are theſe:

Obſervat. 1. 1. *That oftentimes God chooſeth the poor of this world.* The *Lion* and the *Eagle* are paſſed by, and the *Lamb* and the *Dove* choſen for ſacrifice. The Goſpel, that *was hidden from the wiſe and prudent, was revealed to Babes*, *Matth.* 11. 25. This God

God doth, [a] partly to ſhew the glory of his power, in preſerving them, and Truth amongſt them, that were not upheld by worldly props. The Church is called *the Congregation of the poor*, *Pſal.* 74. 20. A miſerable ſort of men, that were deſtitute of all worldly advantages. Uſually he ſheweth his power by uſing weak means: *Moſes* hand was made leprous before it wrought miracles, *Exod* 4. *Jericho* was blown down with *Rams Horns*; and *Goliah* ſlain with a *ſling* and a *ſtone*. Partly becauſe God would ſhew the riches of his goodneſs in chuſing the poor; All muſt now be aſcribed to mercy: At the firſt God choſe the worſt and the pooreſt, which was an Argument that he was not moved with outward reſpects; the moſt ſinful, and the [b] moſt obſcure, that *all fleſh might glory in the Lord*, 1 *Cor.* 1. 28. A Thief was made the delight of *Paradiſe*, and *Lazarus* taken into *Abrahams* boſom: Thoſe that had not the leaſt pretence of glorying in themſelves, are invited to grace. Partly becauſe God would diſcover his wiſdom by making up their outward defects by this inward glory. *Levi*, that had no portion among his brethren, had the Lord for his portion: God is wanting to no creature; the rich have ſomewhat, and the poor have the *favor of his people*, *Pſal.* 106. 4. ſpecial mercies: The buyers, and Sellers, and Money-changers, were whipped out of the Temple; the rich have intereſt there. Partly, that the Members might be conformed to the Head, the Saints to Chriſt, in meanneſs and ſuffering; *Zech.* 9. *Thy King cometh unto thee poor.* Partly becauſe poverty is a means to keep them upright; Riches are a great ſnare. The Moon is never eclipſed but when 'tis at the full: Certainly Gods people are then in moſt danger. They ſay, the Sun never moveth ſlower, then when 'tis higheſt in the Zodiack. Uſually men are never more flat in duty, and dead in ſervice, then when mounted high in worldly advantages. A Pyrate never ſetteth upon an empty Veſſel. The Devil is moſt buſie in the fulneſs of our ſufficiency. Thoſe that were taken up with the pleaſantneſs of the Country, and ſaw it fit for ſheep, would not go into *Canaan*. The Diſciples pleaded, *Lord, we have left all things, and followed thee*: as if the keeping of an eſtate, and the keeping of Chriſt, were hardly compatible. Well then; 1. You that are poor, bleſs God; 'tis all from Mercy that God ſhould look upon you: 'Tis a comfort in your meanneſs; rejected by the world, choſen by God: He that is happy in his own Conſcience, cannot be miſerable by the judgment

[a] *Adverte cæle ſic conſilium non ſapientes aliquos, non divites, non nobiles, ſed Piſcatores & Publicanos quos dirigeret elegit; ne traluxiſſe potentia, reamiſſe divitiis, nobilitatiſque authoritate traxiſſe aliquos videretur, & veritatis ratio non diſputationis gratia præualeret.* Ambr. in Luk. cap. 6. ſect. 3.

[b] *Noluit prius eligere Senatores, ſed Piſcatores, magna artificis miſericordia! Sciebat enim quia ſi eligeret ſenatorem, diceret ſenator, dignitas mea electa eſt, &c.——Et paulo poſt—— Da mihi inquit iſtum Piſcatorem, veni tu pauper, ſequere me, nihil habes, nihil noſti, ſequere me.* Aug. ſerm. 19. de Verb. Dom.

of others. *Iſai.* 56. 3. 4. *Let not the Eunuch ſay, I am a dry tree; for I will give him an everlaſting name*: Be not diſcouraged, though outwardly mean. The poor man is known to God by name, *Luk.* 16. he hath a proper name, *Lazarus*; whereas the rich man is called by an *Appellative name*. Among men 'tis otherwiſe; *Divitum nomina ſciuntur, pauperum neſciuntur*, ſaith *Cajetan*: However we forget the poor, we will be ſure to remember the rich mans name and title. 2. You that are rich, conſider this is not the favor of Gods people; Be not contented with *common bounty*, Yon may have an Eſtate, and others may have higher Priviledges. [c] As *Luther*, profeſs that you will not be contented ſo; you will not be quiet, till you have the tokens of his *ſpecial mercy*.

[c] *Valde protectatus ſum me nolle ſic ab eo ſatiari.* Luth.

Obſervat. 2. 2. *There are poor in this world, and poor in the world to come*: *Dives* that was fared deliciouſly every day, and was clothed in fine linnen, yet wanted a drop to cool his tongue. *Deſideravit guttam* (ſaith *Auſtin*) *qui non dedit micam*; *He wanted a drop that would not give a crumb*. *Iſai.* 65, 13, 14. *Behold my ſervants ſhall eat, but ye ſhall be hungry; behold my ſervants ſhall drink, but ye ſhall be thirſty: they ſhall rejoyce, but ye ſhall be aſhamed.* Ye are left to your choyce, to be rich in this world, but poor in the world to come: Though here you ſwim and wallow in a ſea of pleaſures, yet there you may want *a drop to cool your tongue.*

Obſervat. 3. 3. *The poor of this world may be ſpiritually rich.* The Apoſtles riddle is made good, 2 *Cor.* 6. 10. *As having nothing, yet poſſeſſing all things*: *nothing* in the *world*, and all in *faith*.

Obſervat. 4. 4. *Faith maketh us truly rich*: 'Tis the open hand of the Soul, to receive all the bounteous ſupplies of God. If we be empty and poor, 'tis not becauſe Gods hand is ſtraitened, but ours is not opened. A man may be poor, notwithſtanding the abundance of wealth: it putteth a difference between you and others for a while, but *in the grave the poor and the rich meet together*, *Job* 3. 19. that is, are all in the ſame eſtate without difference. In the charnel houſe all ſkulls are in the ſame caſe; not to be diſtinguiſhed by the ornaments or abaſures of the temporal life: 'Tis grace alone that will make you to excel for ever. Nay, riches cannot make you always to differ in this world, *They take to themſelves wings, and fly away*, *Prov.* 23. 5. Well then; You that are poor, do not envy others plenty; you that are rich, do not pleaſe your ſelves in theſe enjoy-

enjoyments: *Iſtæ divitiæ nec veræ ſunt, nec veſtræ*; They are neither true riches, neither can you always call them your own.

5. *The Lord loveth only the godly poor*: There are a *wicked poor*, whoſe hearts are ignorantly ſtubborn, whoſe lives are viciouſly profane. Chriſt ſaith, *Bleſſed be ye poor, for yours is the Kingdom of God, Luk.* 6. 20. In the Evangeliſt *Matthew* 'tis explained, *Bleſſed are the poor in ſpirit, Matt.* 5. 3. *David* ſaith, *The abjects gathered themſelves againſt me, Pſal.* 35. 15. Many times men of that quality are malignant oppoſites to the children and cauſe of God; *ſaucy duſt*, that will be flying in the faces of Gods people; and their rage is the more fierce, becauſe there is nothing of knowledg, politique reſtraints, and civil or ingenuous education, to break the force of it. *Obſervat.* 3.

6. *All Gods people are Heirs*; they are *Heirs*, they are *but Heirs*. They are *Heirs*, that cometh to them by virtue of their ſonſhip; *Rom.* 8. 17. *If children, then heirs, heirs of God, and joynt heirs with Chriſt.* Jeſus Chriſt was the natural Son, and the natural Heir; and we being adopted ſons, are adopted heirs: He is called, *Hebr.* 1. 2. *the Heir of all things*; and he hath inveſted us with his own priviledges. Do but conſider what an *heir* a childe of God is, one that is received into the ſame priviledges with Chriſt; and therefore the Apoſtle ſaith, he is a *joynt heir*. In a ſpiritual manner, and as we are capable, we ſhall poſſeſs the ſame glory that Chriſt doth. Again, They are heirs whoſe right is indefeaſible: Men may appoint heirs, and alter their purpoſe, eſpecially concerning *adopted heirs*; but God never changeth: In aſſureance of it we have *earneſt*, 2 *Cor.* 1. 22. and we have *firſt fruits*, *Rom.* 8. 23. We have *earneſt* to ſhew *how ſure*, we have *firſt fruits* to ſhew *how good*, our inheritance is: a *taſte* how *good*, and a *pledg* how *ſure*. Well then; You that have taſted of the grapes of *Eſhcol*, have had any ſenſe of your adoption, you may be confident, God will never alter his purpoſes of Love. Again, They are heirs, that not onely look to inherit the *goods* of their heavenly Father, but his *perſon*: God doth not onely make over *Heaven* to you, but *himſelf*; *I will be your God*: *quantus quantus eſt*, God is yours: So *Pſa.* 16. 5. *The Lord is the portion of mine inheritance*. Again, They are heirs that poſſeſs by their Fathers life time: Men give their Eſtates to us, when they can poſſeſs them *Obſervat.* 6.

no longer: But this is our happineſs, that God and we poſſeſs it together; and therefore 'tis ſaid, *glorified with him.* Again, They are heirs to an Eſtate, that will not be diminiſhed by the multitude of coheirs. Many a fair ſtream is drawn dry by being diſperſed into ſeveral channels: But here, the more, the greater the priviledg. What an happineſs is it to enjoy God among all the Saints? *They ſhall ſit down with Abraham, and Iſaac, and Jacob.* We may joyntly inherit without envy: The company is a part of the bleſſing; 'Tis one of the Apoſtles motives, *Ye are come to an innumerable company of Saints and Angels, Hebr.* 12. 22, 23. 'Twas a fooliſh queſtion, that, [d] *Who ſhall be greateſt in the Kingdom of Heaven?* For when God is *all in all*, he will fill up every veſſel: Such a queſtion ſuiteth with our preſent ſtate. But in glory, as there is *no ſin* to provoke ſuch curioſity, ſo there is *no want* to occaſion it. They are *but heirs*: Alaſs, now they *groan and wait for the Adoption, Rom.* 8. 23. that is, for the full enjoyment of the priviledges of it: So 1 *Joh.* 3. 2. *We are the ſons of God, but it doth not appear what we ſhall be:* We have *a right*, but not *full poſſeſſion. Hope* cannot conceive what the eſtate will be when it cometh in hand. There is much goodneſs *layd out*, but more *layd up, Pſa.* 31. 19. 'Tis obſervable, that all Chriſtian priviledges are ſpoken of in Scripture, as if they did not receive their accompliſhment till the Day of Judgment. I have ſpoken already of *Adoption*, that the Saints wait for it. For *Juſtification*, then we ſhall know the comfort of it, when Chriſt, in his ſolemn and moſt imperial Day, in the midſt of the triumph of his Juſtice, ſhall remember onely the *ſervices*, and paſs by the *ſins*, of the faithful: Then ſhall we know the meaning of that Promiſe, *I am he that forgiveth your iniquities, and will remember your ſins no more.* Our comfort now is mixed, and we are often harraſſed with doubts and fears: But when our Pardon is ſolemnly proclaimed before all the world, then ſhall we indeed know what it is to be abſolved: Therefore the Scripture ſpeaketh, as if an act for our Juſtification were onely paſſed then: *Act.* 3. 19. *Repent, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord*: And poſſibly that may be the reaſon of that expreſſion that intimateth forgiveneſs of ſins in the world to come: *Mat.* 12. 42. *It ſhall never be forgiven in this world, or in the world to come:* (*i. e.*) An act of Pardon can neither now be really paſſed, or then ſolemnly

[d] *Matth.* 18.

ſolemnly declared. So for *Redemption*; we ſhall not underſtand that priviledg, till we are redeemed from death and the grave, and have a full and final deliverance from all evils: therefore we are ſaid to *wait for the redemption of our bodies*, *Rom.* 8. 23. and *lift up your heads, for your Redemption draweth nigh*, *Luk.* 21. 28. And that poſſibly may be the reaſon, why the Apoſtle, when he numbereth up the fruits of our Union with Chriſt, he putteth *Redemption* laſt, 1 *Cor.* 1. 30. Here we have *Righteouſneſs*, *Wiſdom*, *Grace*, but in the world to come we have *Redemption*; therefore the Day of the Lord is called the *Day of Redemption*, *Eph.* 4. 30. So alſo for Union with Chriſt; 'tis begun here, but ſo often interrupted, that 'tis rather an *abſence* then an *union*: 2 *Cor.* 5. 6. *Whiles we are at home in the body, we are abſent from the Lord*: The Apoſtle ſpeaketh ſo, becauſe we do not ſo freely enjoy the comforts of his preſence. So *Phil.* 1. 23. *I deſire to be diſſolved, and to be with Chriſt*: A Chriſtian is *with Chriſt* here, but rather without him: Then ſhall we know what 'tis to be with him, when we ſhall in Body and Soul be tranſlated into Heaven, and be always in his eye and preſence. So for Sanctification; There is ſo much of the old nature remaining, that there is ſcarce any thing of the new; and therefore the Day of Judgment is called παλιγγενεσία, *the Regeneration*, *Matth.* 19 27. that's the time when all things are made new, when we come to be ſetled in our everlaſting ſtate; and that may be the occaſion of the Apoſtles expreſſion, 1 *Theſſal.* 3. *ult.* *Sanctified at Chriſts coming*. Thus you ſee, in all points of Chriſtian priviledg, we are, though *heirs*, yet *but heirs*. Well then; You that have the *firſt fruits of the Spirit*, come and rejoyce in your hopes; [e] *Behold what manner of love the Father hath ſhewed you!* We were *ſtrangers*, yet we are made *ſons*, nay *heirs*: We were of *low degree*, it may be poor, beggarly in the world, yet have we [f] this ἀξιαν, *this dignity*, put upon us, to be choſen to the faireſt Kingdom that ever was and will be. We were *enemies*, *rebellious* as well as *deſpicable*, yet ſtill *heirs*; from *children of wrath* made *heirs of glory*. God needeth not ſuch an adoption: he had *a Son* who is called *his delight and rejoycing before all worlds*, *Prov.* 8. 31. and yet he would make thee, that waſt a *ſtranger* to his *family*, a *rebel* to his *crown*, ſo *baſe* in the world, a *joynt heir* with his onely Son. Oh, what love and thankfulneſs ſhould this beget in us! Every perſon of the Godhead ſheweth his

[e] 1 *John* 3. 1.

[f] *John.* 1. 12.

love to us; the *Father* he *adopteth* us, *Behold what manner of love the Father, &c.* the *Son* for a while reſigneth and layeth aſide his honour, nay dyeth, to purchaſe our right, *Gal.* 4 6. and *the Spirit witneſſeth that we are the ſons of God*, *Rom.* 8. 15. Oh, adore the love of the Trinity with high and raiſed thoughts. Conſider what a comfort here is againſt all the diſcouragements and abaſures that we meet with in the world: Princes in diſguiſe are often ſlighted, and the *heirs of Heaven* are made the *worlds reproach*: But why ſhould you be dejected? 2 *Sam.* 13. 4. *Why art thou ſo lean from day to day, art not thou the Kings Son?* Are not you heirs of the Kingdom of Glory? And, by the way, here is ſome advice to the world; Do not contemn the meaneſt that are godly, they are *heirs*; Every one worſhippeth the *riſing Sun*, and obſerveth the heir: Oh, *make you friends of them*, they will ſteed you another day; *Luk.* 16. 9. *Make you many friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations*: that is, with that wealth, which is uſually abuſed to ſin, make you friends of the poor godly
g 1 Cor. 6. 2. Saints; g they, *with Chriſt, ſhall judg the world.* Make them friends, that they may give their ſuffrage to you, and receive you into heavenly joys. A main thing that Chriſt taketh notice of at the Day of Judgment, is this; *Thus have ye done to one of my naked brethren, Matth.* 25 40.

Obſervat. 7. 7. *That the faithful are Heirs to a Kingdom.* Heaven, and Glory, is often ſet out to us under that notion: You have places every where; Kingdoms are for Kings, and every Saint is a *ſpiritual King*; *Revel.* 1. 6. *He hath made us Kings and Prieſts unto God his Father*: Suitably to which expreſſion 'tis ſaid, 1 *Pet.* 2. 9. That we are a *Royal Prieſthood.* Theſe two dignities are joyned together, becauſe heretofore their *Kings were Prieſts*; and the Heads of the Families were the Prieſts of it: COHEN ſignifieth both a *Prince of Midian* and a *Prieſt of Midian.* But to return; They are *Kings*, becauſe of that ſpiritual power they have over themſelves, Sin, Satan, and the world; and becauſe they are Kings, therefore their glory muſt be a Kingdom. Again, Chriſt is a King, and therefore they are Kings, and his Kingdom is their Kingdom; being united to Chriſt, they are poſſeſſed of his Royalty. Again, There is a very great reſemblance between the glory we expect and a Kingdom: *Luk.* 12. 32. *Fear not little flock, 'tis your Fathers*

Fathers pleaſure to give you a Kingdom: 'Tis called a *Kingdom* in regard of its *ſplendor, feſtivity,* and *glory*; that's the higheſt excellency and note of a difference amongſt men: And alſo in regard of *attendants*; *Angels are miniſtring Spirits*, *Hebr.* 1. 14. They are ſo already; but there they are as *Porters ſtanding at the twelve gates of our City*, *Revel.* 21. 12. Nay, Chriſt himſelf will *gird himſelf, and ſerve thoſe whom he findeth watching at his ſecond coming*, *Luk.* 12. 37. And 'tis a Kingdom in regard of *power* and *dominion*; *All things are theirs*, 1 *Cor.* 3. 21, 22. *They ſhall judg the world*, 1 *Cor.* 6. 2, 3. yea, the *evil Angels*. And alſo in regard of abundance of *content* and *ſatisfaction*; there is h *fulneſs of pleaſures for evermore*. All theſe things concur to make it a Kingdom. 'Tis a ſtate of the *higheſt honor* and *glory*, *great pleaſure* and *contentment*, *noble attendants*, *vaſt dominion*: To all theſe you may add the great *Liberty* and *Freedom* which we ſhall enjoy from ſins and troubles; We ſhall be above the countroul of Satan, and the oppoſition of a vile heart. Oh then, we that expect theſe things, *what manner of perſons ought we to be?* The Apoſtle hath an exhortation ſuitable to this purpoſe, 1 *Theſſ.* 2. 11, 12. *Walk worthy of God, that hath called you to his Kingdom*: Live as Kings for the preſent, commanding your ſpirits, judging your Souls: above *ordinary purſuits*; 'tis not for Eagles to catch flies: above *ordinary croſſes*; *Cogita te Cæſarem eſſe*: remember thou ſhalt one day be a King with God in glory. Enter upon your Kingdom by degrees: *The Kingdom of God is joy and peace in the Holy Ghoſt*, *Rom.* 14. 17. But now for others, who as yet remain at the beſt but in an uncertain eſtate, 'tis a motive to preſs them to do what they can to intereſt themſelves in theſe hopes: *Mat.* 11. 11. *The Kingdom of Heaven ſuffereth violence*: 'Tis a Kingdom, and therefore men are ſo violent for it. Oh conſider, 'tis for a Crown, and that will encourage you to all earneſtneſs of purſuit: A lazy wiſh, a drowzy prayer, is not enough.

h Pſal. 16.

8 *That Heaven is a Kingdom engaged by Promiſe.* 'Tis not onely *good* to *tempt your deſires*, but *ſure* to *ſupport your hopes*: Look upon it, not onely as a *Kingdom* but as a *promiſed Kingdom*; and *judg him faithful that hath promiſed*. None can comfort themſelves in theſe hopes, but they that have intereſt in the Promiſe; they can plead with God for their own Souls, We have thy Word; i there is a *Promiſe wherein thou haſt cauſed us to hope*.

Obſervat. 8.

i Pſal. 119. 49.

Heaven

Heaven is not onely *prepared*, but *promiſed*. You may not onely have *looſe hopes*, but a *ſtedfaſt confidence*.

Obſervat. 9. 9. *That the promiſe of the Kingdom is made to thoſe that love God.* Love is the *effect* of Faith, and the *ground* of all Duty; and ſo the beſt diſcovery of a ſpiritual eſtate. They do not *beleeve* that do not *love*: and they cannot obey that do not love. Look then to this grace; Do you love God? When Promiſes have the Condition ſpecified in them, we cannot take comfort in the Promiſe till we are ſure of the Condition: As Chriſt asked *Simon Peter*, *Loveſt thou me?* ſo commune with your own Souls, *Doſt thou love God?* Nay, urge the Soul with it again, *Doſt thou indeed love God?* The effects and products of love are many; Thoſe which love God, love that which is of God: As, 1. *His glory*; Their great deſire and delight is to honour him, that they may be any way ſerviceable to the glory of God: The ſin mentioned 2 *Tim.* 3. 2. *Lovers of themſelves*, is the oppoſite frame to this: When all that men do is with a ſelf-reſpect, they have little love to God. 2. *His Commandments*: I obſerved before, that uſually men *love ſin*, and *hate the Commandment*: They are vexed with thoſe *holy Laws* that thwart their *corrupt deſires*. Natural Conſcience impreſſeth a ſenſe of Duty, and vile affection worketh a diſlike of it: But now, 1 *Joh.* 5. 3. *This is the love of God, that his Commandments are not grievous*: Duty is their delight, and Ordinances their ſolace. *Pſal.* 26. 8. *How have I loved the habitation of thine houſe, and the place where thine honour dwelleth!* They will deſire to be often in the company of God, to be there where they may meet with him. 3. *His Friends*: They love Chriſtians as Chriſtians, though otherwiſe never ſo mean. *Love of the Brethren* is made an evidence of great importance, 1 *John* 3. 14. By theſe diſcoveries may you judg your ſelves.

Verſe 6. *But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the Judgment ſeats?*

Here the Apoſtle endevoreth to work them to a ſenſe of their own miſcarriage: For having proved *reſpect of perſons* a ſin, he falleth directly upon their Conſciences; and you have been guilty of it, *You have deſpiſed the poor.* And then, to ſhew that their practice

practice was not onely vain and evil, but mad and ſenſleſs, he urgeth a new Argument; *Do not rich men oppreſs you?* He doth, in effect, ask them, whether they would ſhew ſo much honour to their Executioners and Oppreſſors? But you will ſay, doth not the Apoſtle herein ſtir them up to revenge? and are we not to *love our enemies? and to do good to them that hate us?* I anſwer, 1. 'Tis one thing to *love Enemies*, another to *eſteem them* out of ſome *perverſe reſpect*: And there is a difference between *fawning*, and Offices of *Humanity* and *Civility*. 2. Some have deſerved ſo ill of the Church, that they cannot challenge the leaſt civil reſpect from the people of God; 3 *Joh.* 10. *Bid him not God ſpeed:* So 2 *King.* 3. 14. *Were it not for Jehoſhaphat the King of Judah, I would not look towards thee, nor ſee thee.* 3. The Apoſtle doth not ſpeak to the *perſons*, but to the caſe; Will you honour Wealth, which is the viſible cauſe of all miſchief? You ſee that men of that rank and order are uſually Perſecutors and Blaſphemers. He ſpeaketh of rich men in general, not ſuch as uſed to frequent the Church and Synagogue; for otherwiſe you miſtake the Apoſtles Argument, if you think the words directed to the *perſons*, rather then the *order*. His Argument runneth thus; Will you prefer men for wealth in the Church? when you ſee that none are ſo miſchievous, and ſuch publique Enemies to the Church, as thoſe that are wealthy. To prove that wealth is no ſufficient ground of Chriſtian reſpect, he urgeth the uſual abuſe of it.

But ye have diſpiſed the poor.] He ſheweth how contrary their practice was to Gods Diſpenſation: God hath put honour upon them, but ye diſhonour them, as the Original word ſignifieth. The Prophet expreſſeth ſuch a like ſin thus, *Amos* 5. 11. *Ye have troden the poor under foot.*

Do not rich men] Either he meaneth rich *Pagans* and *Jews* that had not embraced Chriſtianity; Perſecutions uſually ariſing from men of that ſort and order, as the Scribes, Phariſees, and High Prieſts: The *chief men of the City were ſtirred up againſt Paul and Barnabas*, *Act.* 13. 50. Or elſe *Pſeudo-Chriſtians*, who being great and powerful, oppreſſed their brethren, and uſed all manner of violence towards them. Or rather, in general, any ſort of rich men.

Oppreſs you,] The word is καταδυναστεύουσι, abuſe their power againſt you, or uſurp a power over you, which was never given

them; In which ſence *Solomon* ſaith, *Prov.* 22. 7. *The rich ruleth over the poor, and the borrower is ſervant to the lender:* *Ruleth*, that is, arrogateth a power, though not inveſted with the honour of Magiſtracy.

And draw you before the Judgment ſeats?] If it be underſtood of the unconverted Jews, the meaning is, they helped forward the Perſecution; and implieth the ſame with that, *Mat.* 10. 17. *They ſhall deliver you up to the Councels.* Or if of rich men in the general, to which I rather incline, it noteth the violent practices which they uſed to the poor, dragging them, as they uſed to do with their debtors; *He plucked him by the throat, Mat.* 18. 28. And the Prophet *Iſaiah* expreſſeth the ſame cruelty, by *ſmiting with the fiſt of wickedneſs, Iſai.* 58. 4. A great liberty the Creditor had over the Debtor among the Jews, and that our Apoſtle intimateth in the word ἕλκουσι, *they draw you*; and when he addeth *before Judgment ſeats*, he aggravateth this wickedneſs that was now grown cuſtomary among them; which was not onely violent uſage of the poor, but oppreſſing them under a form of Law: Either wearing them out by vexatious Suites, or defrauding them preſently of their right, through the favor which they obtained by their power and greatneſs: A practice common among all Nations, but eſpecially among the Jews; and therefore is it every where noted in the Scriptures: See *Pſa.* 10. 9, 10.

The Notes are theſe:

Obſervat. 1. 1. From that [*Deſpiſed the poor,*] *That known and apparant guilt muſt be roundly charged. Nathan* ſaid to *David*, 2 *Sam.* 12. 7. *Thou art the man.* When the practice is notorious, a faint accuſation doth no good. The Prophet ſtriketh *David* on the breſt; This is thy ſin. When a City is on fire, *Will a man come coldly and ſay, Yonder is a great fire, I pray God it doth no harm?* No; he will cry, *Fire, fire; you are undone if you do not quench it.* So when the practice is open, and clearly ſinful, 'tis not good to come with a contemplative Lecture, and lame Homily, but to fall to the caſe directly; *Ye have deſpiſed the poor: Sirs, this is your ſin, and if you do not reform it, this will be your ruine.* 'Tis good to be a little warm, when the ſin is common, and the danger imminent.

Obſervat. 2. 2. From that [*But you*] He oppoſeth their practice to Gods Diſpenſation; *That deſpiſing the poor is a ſin, not onely againſt the*

the Word and written Will of God, but his minde and intent in his Works and Diſpenſations: 'Tis a kinde of *Gigantomachy*, a reſiſting of God. 1. 'Tis againſt the minde of God in their Creation: *Prov.* 22. 2. *The rich and the poor meet together, the Lord is the maker of them both*; that is, they meet in this, that they have but one Maker. There is another *meeting*, *Job* 3. 15. They meet in *the grave*, they meet in their *death*, and in *their Maker*: Now God never made a Creature for contempt; Theſe conſiderations ſhould reſtrain it; They were made as we were, and they dye as we do: The poor man is called *our own fleſh*, *Iſai.* 58. 7. *Adams* childe, as we are. 2. 'Tis againſt Gods Providence, his *common Providence*, who hath conſtituted this order in the world: *Prov.* 17. 5. *Whoſo reproacheth the poor, deſpiſeth his Maker*; that is, contemneth the wiſe Diſpenſation of God, who would have the world to conſiſt of hills and valleys, and the poor intermingled with the rich; Therefore Chriſt ſaith, *Matth.* 26. *The poor you have always preſent with you*: 'Tis one of the ſetled Conſtitutions and Laws of Providence; and it's neceſſary for the uſes and ſervices of the world: this preſerveth order. There are many offices and functions which humane Societies cannot want; and therefore ſome mens ſpirits are fitted for handicrafts, and hard manual labors, to which men of an higher ſpirit, and delicate breeding, will not condeſcend. 3. 'Tis alſo againſt *Gods ſpecial Providence*, by which many times, the greateſt gifts are beſtowed upon them that are poor and deſpicable in the world; their wit being ſharpened by neceſſity, they may have the clearer uſe of Reaſon: *Naamans ſervant* ſaw more then his maſter, 2 *King.* 5. 13. And *Solomon* telleth of *a poor man that delivered the City*, *Eccleſ.* 9. 15. Nay, God many times putteth that ſingular honour of being *heirs of Salvation* upon them; the poor are *rich in Faith*, in the Context: And then injury muſt needs redound to him; for they are his friends and children; and friends have all things common, both courteſies and injuries.

3. *Rich men are uſually Perſecutors or Oppreſſors*: Their wickedneſs hath the advantage of an occaſion: And uſually when a *diſpoſition* and an *occaſion* meet together, then ſin is drawn forth, and diſcovered. Many have *will*, but have no *power*. The world would be a common ſtage to act all manner of villanies upon, were it not for ſuch reſtraints of Providence: Therefore *Solomon* maketh an *Obſervat.* 33

oppressing poor man to be a kinde of wonder and prodigy. Besides, riches exalt the minde, and efferate it: They have had little experience of misery, and so have little pity. Gods motives to *Israel* were these, *Do good to Strangers, for thou wert a Stranger*: and *Do good to the poor, for thy father was a poor Syrian*: Such reasonings are frequent in Scripture. But now, when men live altogether at ease, their hearts are not meekened with a sense of the accidents and inconveniencies of the common life: And therefore having power in their hands, they use it, as beasts do their strength, in acts of violence. The Prophet often complaineth, *Amos 6. of the excellency of Jacob*, and the *oppression* that was *in her palaces*. Again, Wealth often endeth in Pride, and Pride breaketh all common and moral restraints; and so men make their will a Law, and think as if the rest of the world were made to serve their pleasures. And besides, the world filleth their hearts with a ravenous desire to have more of the world, how unjustly soever it be purchased and gotten. You see the Reason why they are *Oppressours*, and they are *Persecutors*, because commonly the meanest are most forward in Religion: The spirit of the World and the Spirit of Christ are at enmity: The Gospel putteth men upon the same level, which persons elevated and exalted cannot endure. Besides, they are afraid that the things of Christ will bring some disturbance to their worldly concernments and possessions. The Jewish Rulers were afraid of division among the people, and the *coming in of the Romans*. The *Gadarens* were afraid of their Hogs. Many such Reasons might be given. Well then; Rich men should be more careful to avoyd the sins that seem to cleave to their rank and order: 'Tis very hard; but *with God all things are possible*. Wealth is called the *Mammon of unrighteousness, Luk.* 16. 9. because 'tis usually *the instrument* and *incentive* of it. That of *Jerom* is *harsh*, but too often *true*; *Omnis dives aut iniquus est, aut iniqui hæres*: That *every rich man is either an Oppressor for himself, or the heir of one*. Certainly 'tis but almost not impossible to be *rich* and *righteous*. There are many Evils incident to your state: *Moral Evils*, such as *Heathens* discerned, as *Pride*; *Charge them that they be not high minded*, 1 *Tim.* 6. 17. *Boasting*, with some contempt of others, *Jerem.* 9. 23. *Let not not the rich man glory in his riches*: So Injustice, *Prov.* 22. 7. *The rich ruleth over the poor*; that is, by force and violence: the word may be read, *domineereth*. Then

Luxury

Luxury and Profuſeneſs; Men abuſe the fatneſs of their portion, and lay it out upon their luſts: *Dives fared deliciouſly every day.* But there are alſo *ſpiritual Evils*, which are worſe, becauſe they lie more cloſely, and undiſcerned: Theſe are, 1. *Forgetting of God*, when he hath remembred them moſt. Men that live at eaſe, have little or no ſenſe of duty: *Agur* prayeth, *Give me not riches, leſt I be full, and deny thee, Prov.* 30. 9. And, 2. *Creature-Confidence*; Hence thoſe frequent cautions, 1 *Tim.* 6. 17. *Truſt not in uncertain riches*: and *Pſa.* 62 10. *If riches increaſe, ſet not your hearts upon them*: uſually the creatures rival God: And when we enjoy them in abundance, 'tis hard to keep off the heart from truſt in them. 3. 3. *Worldlineſs*; We are tainted by the objects with which we uſually converſe: And the more men have, the more ſparing for Gods uſes, and their own. *Solomon* ſpeaketh of *riches kept by the owners to their hurt*, *Eccleſ.* 5. 13. And there an expreſſion in the Book of *Job*, Chap. 20. 22. *In the fulneſs of his ſufficiency, he ſhall be in ſtraits.* There is no greater Argument of Gods curſe, then to have an eſtate, and not to enjoy it. So. 4. *Security*; *Luk.* 12. 19. *Soul, take thine eaſe, thou haſt goods layd up for many years.* Theſe are evils that cleave to wealth, like ruſt to money. I have but named them, becauſe I would not digreſs into illuſtrations.

Verſe 7. *Do not they blaſpheme that Worthy Name, by which ye are called?*

He proceedeth in reckoning up the abuſes of riches. Who are the enemies of God, and of Religion, the ſcorners of the worthy Name of Chriſtians, but the rich?

Do not they blaſpheme] Some interpret it of the carnal rich men that profeſſed Religion, as if by the ſcandal of their practices they had brought an *odium* and ill report upon *Chriſtianity* it ſelf: So that *they blaſpheme*, in their ſence, is, *they cauſe to blaſpheme*: They think 'tis an *Hebraiſm* CALHIPHIL. The whole ſtream of Interpreters run this way. They urge for it thoſe parallel places, *Rom.* 2. 24. *Through you is the Name of God blaſphemed among the Gentiles*: And 2 *Pet.* 2. 2. By them *is the way of truth evil ſpoken of*; that is, by their means: And that in the firſt Epiſtle of *Timothy*, cap. 6. 1. *Let ſervants be obedient, that the Name of God and his Doctrine be not blaſphemed*:

And *Tit.* 2. 5. The wives *should be discreet and chaste, that the Word of God be not blasphemed.* Certainly Religion is never more dishonoured, then by the lives of carnal professors. But this is the great mistake of this Context, to apply what is here spoken to rich Christians: The Apostle onely giveth an observation of the manners of the rich men of that Age, they were usually such as were bitter enemies to Christianity; and thereupon inferreth, that wealth was not a valuable consideration in the Church, to prefer men to places of rule and honour, or to further their cause, when ever it came into debate.

That worthy Name,] Καλὸν, honorable, as before, Vers. 3. Καλῶς, *in a good place,* is in the Original *honorably.*

By which ye are called?] In the Original τὸ ἐπικληθὲν ἐφ' ὑμᾶς, *which is called upon you:* and some interpret that thus, *which you call upon.* 'Tis made a description of Christians: 1 *Cor.* 1. 2. *All that call upon the name of Christ*: and 2 *Tim.* 2. 18. *Let him that nameth the name of Christ.* Or else thus, *which is called upon over you*; that is, in Baptism: *Matth.* 28. 19. and *Act.* 2. 38. Or rather, as we translate, *by which ye are called*; for that is the proper import of that phrase: *Called upon you*, 'tis applied to wives that are called after the name of the husband: *Isai.* 4. 1. *Let thy name be called upon us:* Or to children, as *Gen* 48. 16. *Let my Name be called on them, and the name of my fathers, &c.* and so it implieth the Name of Christ, which is put upon his people, who sustain these relations to him of *Spouse* and *Children.*

The Notes are these:

Observat. 1. 1. *That wicked rich men, above all others, are most prone to Blasphemy:* They set their *hearts as the heart of God, Ezek.* 28. 5, 6. *Riches* beget *pride*, and *pride* endeth in *Atheism.* Besides, they enjoying a most liberal use of the creature, are apt to talk unseemly: When their hearts are warmed and inflamed with wine and mirth, they cannot contain, but must needs disgorge their malice upon the ways and servants of Christ. The merry and full fed *Babylonians* must have an * *Hebrew song.* And 'tis no Feast with many, unless *John Baptists* head be brought in a Charger. Religion, or religious persons, must be served in, to feed their mirth and sportiveness.

* Psal. 137.

Observat. 2. 2. *They that love Christ, will hate Blasphemers.* When he would work them into a dis-esteem of these ungodly wretches, he saith,

ſaith, *Do they not blaſpheme that worthy Name?* *Moſes* burned with an holy zeal, when he heard that one had blaſphemed God, *Levit.* 24. 13, 14. And *David* ſaith, *Pſal.* 139 20, 21, 22. *They ſpeak againſt thee wickedly, thine Enemies take thy Name in vain; Do not I hate them that hate thee? I hate them with a perfect hatred, I count them mine Enemies.* Love is tender of the leaſt wrong done to the thing beloved; more eſpecially will it ſparkle and burn with a fiery zeal, when ſuch high contempt is caſt upon it, as Blaſphemy putteth upon Chriſt. Thoſe *Gallio's* of our time, that can ſo tamely, and without any indignation, hear the worthy Name of Chriſt profaned with execrable Blaſphemies, ſhew how little love they have to him. *David* counted them his *enemies* that ſpoke wickedly againſt their God; but ſuch are their *darlings.*

3. *That Chriſts Name is a worthy Name.* Chriſtianity will never be a diſgrace to you; You may be a diſgrace to Chriſtianity: *I am not aſhamed* (ſaith the Apoſtle *Paul*) *of the Goſpel of Chriſt*, *Rom.* 1. 16. Many are aſhamed to own their profeſſion in carnal company, as if there could be any diſgrace in being *Chriſts* ſervant: Oh, 'tis an honour to you. And as Chriſtianity is an honour to you, ſo ſhould you be an honor to it, that you may not ſtain a *worthy name*: *Adorn the Goſpel*, *Tit.* 1. 10. The herd of wicked men they are *ignota capita*, perſons unknown, and unobſerved; they may ſin and ſin again, yet the world taketh no notice of it. But how doth it furniſh the triumphs of the uncircumciſed, to ſee men of a *worthy name* overtaken in an offence? The *Chams* of the world will laugh to ſee a *Noah* drunk. Spots and ſtains in white are ſoon diſcerned. *Obſerv.* 3.

4. *The People of Chriſt are named and called after Chriſts name*; *Chriſtians* from *Chriſt*. The Apoſtle ſaith, *Epheſ.* 3. 15. *From him the whole Family, both in Heaven and Earth, is named.* The name was firſt given them at *Antioch*, *Act.* 11, 26. They were called *Diſciples* before, but, to diſtinguiſh themſelves from falſe brethren, they named themſelves *Chriſtians.* They were called *Nazarites* and *Galileans* by their Enemies; and about this time there was a Sect of that name, half *Jews*, and half *Chriſtians.* Now the very Name preſſeth us to *care* and *holineſs*: Remember what *Chriſt* did; you are called after his Name: 2 *Tim.* 2. 19. *Let every one that nameth the Name of Chriſt depart from iniquity.* *Obſervat.* 4.

quity: πᾶς ὁ ὀνομάζων, he that counteth it his honour to use the Name of Christ in Invocation. *Alexander* the great said to one of his Captains, that was also called *Alexander*; *Recordare nominis Alexandri*: *See you do nothing unworthy the name of Alexander.* So, see you do nothing unworthy the Name of *Christ*. And, as another said, speaking of something unbeseeming, *I could do it, if I were not Themistocles*: So could I do it, if I were not a Christian. Or, as *Nehemiah*, *Should such a man as I flee?* Shall I, that am Named by the Name of Christ, do this? Again, This Name is an Argument which you may use to God in prayer for grace and mercy; his Name is upon you, that endeareth you to his bowels: Gods Promises are made to such; *If the people that are called by my name, &c* 2 *Chro* 7.14. And so there is a notable Promise, *Deut.* 28. 10. *And all the people of the earth shall see, that thou art called by the Name of God, and they shall be afraid of thee.* So you shall see the Church pleading this, *Jer.* 14. 9 *Yet thou, O Lord, art in the midst of us, and we are called by thy Name, leave us not.* So may you go to God: Lord, 'tis thus with us, but we are *called by thy Name.*

Verse 8. *If ye fulfil the Royal Law, according to the Scriptures, Thou shalt love thy Neighbour as thy self, ye do well.*

Now he comes to discover the ground, upon which they did thus prepostrously dispense their respects: 'Twas not *Charity*, as they did pretend, but *having mens persons in admiration, because of advantage*: For this Verse is a *Prolepsis*, or a prevention of an excuse fore-seen, which might be framed thus, *That they were not to be blamed for being too humble, and giving respect there, where 'was least due; and that they did it out of relation to the common good, and a necessary observance of those ranks and degrees which God hath constituted among men.* The Apostle supposeth this Objection, and answereth it: Partly by *Concession*: If you do it in obedience to the second Table, (the Tenor of which the Apostle expresseth by that general rule, *Thou shalt love thy Neighbour as thy self,*) then such respect rightly regulated, and *according to the Scriptures*, is but a Duty. Partly by *way of Conviction*; Your inordinate respect of the rich, with contempt of the poor, is such a

flattery

flattery and *partiality*, which the Law doth openly condemn: The *poor*, and thoſe whom we may help and relieve, being in the Law, or Scripture-notion, as much, ye rather more, *the neighbour*, then the rich.

If ye fulfil] τελεῖτε, If ye do ſquarely and roundly come up to the obedience of the Law, that part of it which is the rule of outward reſpects. The word properly ſignifies, If ye *perfectly accompliſh*: Sincerity is a kinde of perfection. The Papiſts, among other places, bring this for one, to ſhew that a juſt man may fulfil the Law of God. In this place it onely implies a ſincere reſpect to the whole duty of the Law.

The royal Law,] So he calleth it; Either becauſe God is the *King of Kings*, and Jeſus Chriſt the *King of Saints*, *Revel.* 15. 3. and ſo the Law, either in Gods hands, or Chriſts hands, is a *royal Law*; the leaſt deflection from which is rebellion: You would not eaſily break Kings Laws. Gods Laws are *royal Laws*, becauſe of the dignity of the *Author* of them. The *Syriack Interpreter* favoureth this ſence; for he tranſlateth it *the Law of God*. Or they may be called ſo from their *own worth*; that which is *excellent*, we call it *royal*. Or elſe becauſe of its great power upon the Conſcience: Mens Laws are but properly *miniſterial* and explicatory; Gods is royal, and abſolute. Or the *royal Law*, to ſhew the plainneſs and perſpicuity of it, like a *royal Way*: or, as we expreſs it, the *Kings high way*: So 'tis ſaid, *Numb.* 21. 22. *We will onely go by the Kings way*: Suitable to which expreſſion the royal Law may imply the *high way* and *road* of Duty. Or, laſtly, a *royal Law*, to note the *ingenuity* of its precepts: The Command of God, that is to guide you in diſpencing your reſpects, doth not oblige you to this ſervility; The duty of it is more royal and ingenuous.

According to the Scriptures,] That is, as the Tenor of it is often ſet down in the Word: The form here ſpecified is often repeated *Levit.* 19. 8. The *Septuagint*, in the Tranſlation of that place, have the ſame words with our Apoſtle. 'Tis often repeated by our Lord; See *Matt.* 22. 39. And often by the Apoſtles; See *Rom.* 13. 9. *Galat.* 5. 14. The full import of this rule we ſhall anon open.

Ye do well.] The ſame form is uſed *Philip.* 4. 14. and implieth, that then they were not blame-worthy, and might juſtly be abſolved

solved and acquitted from the guilt charged in the Context. And by the way, we may hence gather, That the Apostle doth not simply forbid a respect to the rich, but a respect sordid, and invested with the circumstances of the Context.

Out of this Verse observe:

Observat. 1. 1. *That the vilest wickedness will have a fair covert and pretence*: Sin loves to walk under a disguise; the native face of it is ugly and odious: Therefore *Satan* in policy, and our own hearts deceived by *ignorance* and *self-love*, seek to mask and hide it, that we may spare our selves; Which should press us to the greater heed: Never seek a cover of duty for an vile practice, and to excuse checks of Conscience by some pretence from the Law, 'Tis Satans cunning, sometime to dress up sins in the forme and appearance of duty, at other times to represent duty in a garb of sin; as Christs healing on the Sabbath day. Be the more suspicious, especially in a matter wherein your private advantage is concerned; lest base compliance be reputed a necessary submission, and unjust gain be counted godliness: Examine the nature of the practice by the rule; Is the *royal Law* appliable to such servility? And examine your own hearts, Is my *aim* right, as well as my *action*? It is not enough to do what the Law requires, but it must be done in that manner which the Law requireth: Matter of duty may be turned into sin, where the respect and aim is carnal.

Observat. 2. 2. *That coming to the Law is the best way to discover self-deceits*: If it be according to the Law (saith the Apostle) it is well: *Paul* dyed by *the coming of the Commandment*, *Rom.* 7. 9. that is, in conviction upon his heart, saw himself in a dead and lost estate: So *Rom.* 3. 20. *By the Law is the knowledg of sin*; and therefore we should often talk with the Commandement, consult with it in all practices.

Observat. 3. 3. *That the Lords Law is a royal Law.* 1. It hath a *Kingly Author*: The solemn motive to obedience is, *I am the Lord.* *Marcion* blasphemed in saying, *The Law came from an evil God.* Many now speak so contemptuously of it, as if they had a *Marcionites spirit.* The same Lord Jesus that gave the *Gospel*, gave also the *Law*: Therefore it is so often said, *Act.* 7. That the Law was given by *an Angel*; that is, the *Angel of the Covenant*: So *Heb.* 12. 25. to the end; The Apostle proves, that it was the voyce of the Lord Jesus that *shook mount Sinai.* 'Tis a known rule in Divinity,

vinity, That the Father never appeared in any ſhape; and therefore, that all thoſe apparitions in the Old Teſtament were of the ſecond perſon. 2. It requires *noble work*, fit for Kings; Service moſt approportioned to the dignity of a mans ſpirit: Service is an honour, and Duty a privileg: *Hoſea* 8. 12. *The great things*; 'tis in the vulgar, *Honorabilia Legis*, *The honorable things of my Law.* 'Tis ſaid of *Iſrael*, That no Nation was ſo high in honour above all Nations, becauſe they had Gods Statutes, which *was their wiſdom*, *Deut.* 7.. The brighteſt part of Gods glory is his *Holineſs*; and therefore 'tis ſaid, *Glorious in holineſs*; and 'tis our dignity to be holy: That muſt needs be a *royal Law*, that maketh all thoſe *Kings* that fulfil it. 3. There's *royal wages*; no leſs then all of you to be made Kings and Princes unto God: *Enter into the Kingdom prepared for you.* And, *henceforth is layd up for me a crown*, 2 *Tim.* 4. 8. This is the entertainment that ye ſhall have from God hereafter, to be all crowned Kings and Princes. Oh! then give the Law this honour in your thoughts: Naturally men adore ſtrictneſs. How great is the excellency of *Gods Statutes*! Cheek your ſelves, that you can no more come under the power of them. In the ways of ſin you have a *bad maſter*, *worſe work*, and *the worſt wages*. There's *a bad maſter*, *His luſts will ye do*, *Joh.* 8. 46. They are Satans luſts, he is the Author of them. There's *bad work*, Sin is the greateſt bondage and thraldom, 2 *Pet.* 2 18. the heart naturally riſeth againſt it. Then there is *bad wages*, *Rom.* 6. *The wages of ſin is death.* Well then, Preſs theſe diſproportions, and ſay, *What evil have I found in God? Jerem.* 2. 5. Hath God or Sin been *a land of darkneſs* to me? I have ſerved him theſe eighty years (ſaid *Polycarp*) καὶ οὐκ ἠδίκησέ με, and he never did me harm. Reaſon with your ſelves; Will you ſin againſt *a royal Lord*, ſuch *royal work*, ſuch a *royal reward*?

4. *That the rule that God hath left us is layd down in the Scriptures*: There is the ſignification of his Will, and from thence muſt it be fought: *They are able to make the man of God perfect.* *Obſervat.* 4.

5. *The Scriptures require we ſhould love our Neighbours as our ſelves.* *Paul* ſaith, *Gal.* 5 14. *All the Law is fulfilled in one word*; *Love thy Neighbour as thy ſelf.* *All the Law*, that is, all that part of the Law, which concerns our duty towards others; or all the Law, by worſhipping God, in diſcharging our duty towards man; *Obſervat.* 5.

and ſo turning both Tables into one: And Chriſt ſaith, *Mat.* 7. 12. *This is the Law, and the Prophets*; that is, the ſum of the whole Word, and that ſtandard of Equity which is erected therein; *That whatſoever ye would that men ſhould do to you, do ye even ſo to them:* For which ſaying *Severus* reverenced Chriſt and Chriſtianity. But muſt a man love his Neighbor with the ſame proportion of care and reſpect, that he doth himſelf? The ſpecial love of a man to his wife is expreſſed by this, *Epheſ.* 5. 28. *So ought men to love their wives, as their own bodies*: and the *Hebrew* expreſſion is the ſame in all other places; *Let him love his Neighbor as his own body*: And muſt we now love every one with thoſe ſingular reſpects and proportions of affection that he beareth to himſelf and his wife?

I anſwer; The ſtrictneſs of the Precept ſhould not amaze us: Chriſt raiſeth it one peg higher, *John* 13. 34. *I have given you a Commandment, That as I have loved you, ſo ye ſhould love one another*; There is another manner of pattern: Chriſts love was intenſe, and the meaſures of it beyond the conceit of our thoughts; Yet *as I love, ſo muſt ye love one another.*

But, for the opening of this matter, I ſhall firſt ſhew you, *Who is your Neighbor*: Secondly, *What kinde of love is required to him.* Firſt, *Who is your Neighbor?* A queſtion neceſſary to be propounded; 'twas propounded to Chriſt himſelf, *Luk.* 16. 29. *Who is my Neighbor?* The Solution may be gathered out of Chriſts Anſwer: Firſt, in the general, *Every man to whom I may be helpful:* And the term *Neighbor* is uſed, becauſe our Charity is moſt exerciſed and drawn out to thoſe that are neer us, the Objects that are about us: but it muſt not be confined there; for Chriſt proves, that a *ſtranger* may be a *neighbor*, *Luk.* 10. 36. All people that have the face of a man are called *our fleſh*, *Iſai.* 58. and *our blood*, *Act.* 17. 26. *One blood*, Couſins at a remoter diſtance: Any man is a Neighbor, in regard of the neerneſs of our firſt Original; and as he is capable of the ſame glory and bleſſedneſs which we expect: and ſo a ſtranger, an enemy, may be a Neighbor: By the Goſpel rules, and an object of ſuch love as we bear unto our ſelves, we being bound to deſire his good, by virtue of his manhood, as we would our own. Secondly, There are more eſpecial *neighbors*, who dwell about us, and are more frequent with us, whoſe neceſſities muſt provoke

provoke us to more acts and expreſſions of love: And as they are more or leſs neer unto us, ſo are we to proportion our love to them; Thoſe that dwell with us before ſtrangers: Thus the *Hebrews* preferr'd the men of their own Nation, before the *Grecians*, *in the dayly miniſtration*, *Act.* 6. And then our *kindred* and thoſe of our Family, before a *common Neighbor*; as the Apoſtle ſaith, 1 *Tim.* 5. 8. *If any man provideth not for his own, he hath denyed the faith, and is worſe then an Infidel*: He ſpeaks upon the caſe of ſhewing pity at home. And then our *Children* are in the next rank before them; and the *wife of the boſom* before them all: And accordingly muſt all acts of bounty and proviſion be diſpenced. Thirdly, There are *ſpiritual neighbors*, and they are thoſe who are begotten by the ſame ſpirit to the ſame hopes, who are to have a ſpecial preferment in our affection; I mean, in that kinde of affection which is proper to Chriſtianity: and for all outward acts of bounty and love, they are to have the preeminence, children and our families onely excepted; which by the Law of Nature, in this caſe, are to be looked upon as a part of our ſelves. *Gal.* 6, 10. *As we have opportunity, let us do good to all men; eſpecially to the houſhold of faith.* In ſhort, in the *love of bounty*, the *poor* and neceſſitous man is the ſpecial neighbor: In the *love of delight*, the *godly man* is to have the preferment; *My delights are to the excellent of the earth*, *Pſa.* 16. 2. Which alſo is *Bernards* determination, *Meliori major affectus*, *indigentiori major effectus*, *tribuendus eſt*; *The beſt muſt have moſt of our affection*, *the pooreſt moſt of our bounty*. *Luk.* 14. 12, 13, 14. *When thou makeſt a feaſt, call not thy rich neighbors, &c.* He doth not condemn *honeſt courteſies*, but reproveth the *Phariſees* Error, who thought by theſe things to ſatisfie the Commandment; juſt as theſe did here in the Text, who would ſeem to make that an *act of Charity*, which was but an *act of Covetouſneſs*; and called that love, which was baſe ſervility and compliance: And we ſtill ſee, that many eſteem that *Chriſtian communion*, which is indeed but a *carnal viſit*; and pretend *courteſie*, to excuſe *charity*.

Secondly, What kinde of love is required in this expreſſion, *We are to love them as our ſelves?* I anſwer, the expreſſion ſheweth the manner of our love, not the meaſure of it: a parity and likeneſs for *kinde*, not for *proportion*. It cannot be underſtood in the ſame degree; partly becauſe in ſome caſes a man is bound to love his Neighbor more then himſelf: as 1 *John* 3. *verſ.* 16.

We ought to lay down our lives for the brethren; my single life to save the whole community. And so we ought to help on one anothers *spiritual good* with the loss of our *temporal*: We may expose our selves to uncertain danger, to hinder anothers certain danger. The Apostle *Paul*, in a glorious excess of charity, could prefer the common good of the Salvation of all the Jews before the particular Salvation of his own Soul; *Rom.* 9. 3. *I could wish that my self were accursed from Christ, for my brethren and kinsmen according to the flesh.* And * *Moses*, for the general safety of *Israel*, could wish himself *to be blotted out of Gods Book.* Cases may happen, wherein a publick good may be more considerable, and better in its self, then my particular happiness; and then in self-denial I am bound to love others better then my self. And partly because, on the other hand, in ordinary cases 'tis impossible I should be as strongly moved, or as industriously active, in another mans case, as I would in my own: Therefore, as I said, the rule intendeth the *kinde* of affection, and the *way* of it; that is, With *what minde*, and in *what course*, I should pursue the good of others; with the *same heart*, and in the *same way*, I would mine own: And chiefly aimeth at the prevention of a double evil, usual among men, *Self-love* and *Injury*: *Self-love*, when men, out of the privacy and narrowness of their spirits, *onely minde their own things*; And *Injury*, when men care not how they deal with others. First, It preventeth *Self-love*, by pressing us, 1. To minde the good of others; 1 *Cor.* 10. 24. *Let no man seek his own, but each mans anothers wealth*, their comfort and contentment, by all offices of Humanity, suitable and convenient to their necessities; especially to promote their spiritual good, laboring to procure it, praying for them, though they be Enemies, as a *David fasted for his Enemies.* But alass, this love is quite decay'd in these last ages of the world: They are mightily infamed in the Scriptures for *self-seeking*, 2 *Tim.* 3. 2. [b] One said, The world was once destroyed, *propter ardorem cupidinis*, with *water*, *for the heat of lust*: And it will be again destroyed, *propter teporem charitatis*, with *fire*, *for the coldness of love.* These duties are quite out of date and use. 2. To minde their good really, as *truly*, though not *as much*: The Apostle saith, *Let love be without dissimulation*: And Saint *John* speaketh often of *loving in truth*: Though we are not every way as *earnest*, yet we must be as *real*, in promoting their good, as our own,

* Exod. 32.

a Psalm 35.

b Ludolphus de vita Christi.

own, without any ſelf-end and reflections upon our own advantage and profit. Secondly, It preventeth *Injury*, by directing us to deal with others, as we would have them to deal with our ſelves; wiſhing them no more hurt, then we would wiſh our own Souls: I mean, when we are in our right reaſon, and ſelf-love is regular: biding their defects and infirmities, as you would your own; pardoning their offences, as you deſire God ſhould do yours; and in all contracts, and acts of converſe, putting your Souls in their ſtead. *Would I be thus dealt with? If I had my own choyce, would not I be otherwiſe uſed?* In all our commerce 'tis good to make frequent appeals to our Conſciences: would I have this meaſure meaſured into my own Soul?

And thus I have opened the great Rule of all Commerce, *Love thy Neighbor as thy ſelf*; whoſe intent is (as I ſaid) partly to prevent ſelf-love, by ſhewing we muſt do others good, as well as our ſelves; And partly to prevent injury, that we may do others no more evil then we do our ſelves.

Verſe 9. *But if ye have reſpect to perſons, ye commit ſin, and are convinced of the Law as tranſgreſſors.*

Here is the ſecond part of the Apoſtles Anſwer: In the former part there was the *conceſſion*, *Ye do well*, if you give this reſpect in obedience to the Law: But here is the *correction*, you give it contrary to the direction of the Law, and ſo 'tis not a *duty*, but a *ſin*,

But if ye have reſpect to perſons,] That is, If in diſtributing the honors and cenſures of the Church, you judg altogether according to mens outward quality and condition, as before was cleared:

Ye commit ſin,] That is, 'Tis not a *duty*, as you pretend, but a *ſin*: and what ever you think, the Law, which is the rule of Chriſts proceſs, will finde you guilty.

And are convinced of the Law] This may be underſtood either generally, That what ever their pretences were, yet the Law would finde them out, and diſtinguiſh their unjuſt partiality from a neceſſary reſpect. Or elſe more eſpecially it may be underſtood of the Law which they urged, *Love thy Neighbour as thy ſelf*; which required an equal reſpect to the Neighbor, however diſtinguiſhed, whether rich or poor. Or elſe the Apoſtle intendeth the Law a-

gainſt

gainst *respect of persons*; Levit. 19. 15. *Thou shalt do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor the person of the mighty; but in righteousness shalt thou judg thy neighbour.* To which place I suppose the Apostle alludeth because it is so fair for his purpose, and because in that Context the general of Love to the neighbor is repeated; see Vers. 18. And in that the *Septuagint* have the very same words which the Apostle useth Vers. 8.

As Transgressors.] Ὡς, the word in the Original for *As*, implyeth [c] *reality*, not onely *similitude* and *likeness*; that is, that you are indeed transgressors: I do the rather note it for the opening of a like expression in a matter important and weighty; 'tis in *Joh.* 1. 14. *We saw his glory AS the glory of the only begotten Son of God:* that is, not like the glory of the Son of God, but that he was indeed so.

[c] *Veritatem non similitudinem*; Laurent. in locum.

Little is to be observed out of this Verse, because the matter of it is handled in the Context. Onely note:

Observat. 1. 1. *That the Word and Rule discovereth wickedness, when our blinde Consciences do not.* Conscience hath but a *weak light*, and that *light* is *partial*: *Favour thy self*, is the language of corrupt Nature; And therefore, that we may not be injurious to our own quiet, deluded Conscience is apt to mistake every *pretence* for *duty*, and the *outward work* of every duty for the *power* and *life* of it: Therefore the Apostle saith of the *Heathens*, that had but a little light, That they onely minded, Ἔργον νόμου, *the work of the Law*, *Rom.* 2. 14. that is, the external matter of the Commandment. Nay, those that have more light, are every way as unfaithful in the use of it. *Paul* rested contented with his *Pharisaism*, and outward righteousness, till, by a serious application of the Rule, he found that to be *a merit of death*, which he had formerly reckoned upon as *a plea for life*: That I suppose he intendeth, when he saith, *I was alive without the Law, but the Commandment coming, I dyed*, *Rom.* 7. Well then, We see we have need to attend upon the Word, and consult with the Law, not the crooked rule of our own Consciences.

Observat. 2. 2. *'Tis but a crafty pretence, when one part of the Law is pleaded to excuse obedience to another:* [d] For when we pick and choose, we do not fulfil Gods will, but our own. These pretended submissive respect to the rich, as due by the Law, but forgot those other precepts that established a duty to the poor: Conscience must be

[d] *Qui facit solummodo ea quæ vult facere, non dominicam voluntatem implet, sed suam*: Salvian.

be satisfied with something; Therefore men usually please themselves in so much of obedience, as is least contrary to their interests and inclinations, and have not an entire uniform respect to the whole Law. 'Tis as if a servant should think himself dutiful, when he goeth to a Feast, or a Fare, when his Master biddeth him; when in the mean time he declineth errands of less trouble, but of more service: whereas in such matters he doth not obey his *Masters Will* but his *own inclination*. So in Commands easie and compliant with our own humors and designs, we do not so much serve God, as our own interests; and there is more of *design*, then of *duty* and Religion, in such actions; and therefore they lose their reward with God: As to instance in a matter suitable to the Context; God hath required that persons should be hospitable and harborous: Now men of a social nature will soon hear in that ear, and think themselves liberal and bountiful, because they spend much in festivity and entertainment, or in feasting with their rich Neighbors; whereas little or nothing is done out of a well tempered Charity, and in refreshing the poor Members of Christ: Now this is no more accepted of God, then the *offering of a Dogs head in sacrifice*; because all this is but a lust fed and served under a pretence of Religion, *joviality* under the disguise of Christian *charity* and *bounty*; and therefore the Apostle maketh entertainments to be but *sowing to the flesh*, *Gal.* 6. 10. For I suppose the drift of that Context is to distinguish between what is spent in *Charity* and *Luxury*: And in the process of the last day, described *Mat.* 25. Christ doth not ask what thou hast done to the rich, but to his poor Members, to the *hungry*, *the naked*, *&c.* Well then, Beware of such a partial disproportionate obedience: Hypocrites use to divide between the Tables, between duty to God, and duty to man; and in the respects due to man they are swayed more by their own humors and interests, then the true motives of obedience: and therefore, though they usually exceed in their duty and submission to the rich, yet they neglect, if not contemn, the poor; either in their suffrages and elections to Ecclesiastical Honours and Offices, or in acts of Judicature, or in duties of private charity in ripits and entertainments: Which *respect of persons* our Apostle justly disproveth, taxeth it for a *transgression*, and not a *duty*.

Verſe 10. *For whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all.*

The connection between this Verſe and the former is thus; They had pleaded, that their reſpect of the rich was but a neceſſary Civility, and a duty of the Law; or, at leaſt, that it was but a ſmall offence, ſuch as might be excuſed by their innocent intention, and obedience in other things; which was an Opinion riſe in thoſe days: And that ſome a ſome make to the occaſion of this ſentence, that the Apoſtle might diſprove that conceit which was then ſo common, That obedience in ſome things did make amends for their neglect and diſobedience in other things. That the conceit was common, appeareth by ſeveral paſſages of Chriſt and and the Apoſtles: Our Saviour chargeth it often upon the *Phariſees*. *Ben Maimon* in his Treatiſe of *Repentance* hath ſuch a paſſage as this is: *Every one* (ſaith he) *hath his merits, and his ſins: He whoſe merits are equal to his ſins, he is* TZADOC, *the righteous man: He whoſe ſins are greater then his merits, he is* RASHANG, *the wicked man: But where the ſins and the merits are equal, he is the middle man, partly happy, and partly miſerable.* This was the ſum of the Jewiſh Doctrine in the more corrupt times: And ſome think the Apoſtle might meet with this Error in this Verſe, by ſhewing that the *leaſt breach* rendred a man obnoxious to the danger of the violation of the *whole Law*. Rather I ſuppoſe it lieth thus; They ſatisfied themſelves with half duty, uſing over much obſervance to the rich, and to the poor nothing at all. He had before ſaid, εἰ νόμον τελεῖτε βασιλικὸν, *If ye fulfil, or perfect, the royal Law*: Now they minded that part of it that was advantageous to them; 'twas not full or perfect obedience, to cut off ſo much of duty as was leſs profitable: therefore the Law convinced them *as tranſgreſſors*. The royal Law ſaith, *Thou ſhalt love thy Neighbor as thy ſelf*; and man is not to make ſuch exceptions as pleaſe him beſt, to defaicate and cut off ſuch a conſiderable part of duty at his own pleaſure. God ſaith, *Thy Neighbor*; and I muſt not ſay, *My rich Neighbour onely*. There muſt be an even and adequate care to comply with the whole Will of God, or elſe 'tis not obedience, but you are in the danger of *tranſgreſſors*. This hint maketh much for the opening of the Verſe, a place in its ſelf difficult. b *Auguſtine* conſulted with

a See *Camero*, the laſt Edition of his works in *folio*, page 170.

b *Aug.* lib. 2. *Retract.* ca. 45. & *epiſt.* 102. *ad Evodium*; & *epiſt.* 19. *ad Hieron.*

with *Jerom* about the ſence of it in a long Epiſtle; and indeed at the firſt view the ſentence ſeemeth harſh and rough. I ſhall firſt open the phraſes, remove falſe inferences from it, and then eſtabliſh the true Notes and Obſervations, that this Scripture may have its due and proper force upon the Conſcience.

Whoſoever ſhall keep the whole Law,] He ſpeaketh upon ſuppoſition; Suppoſe a man ſhould be exact in all other points of the Law, which yet it is impoſſible; we may ſuppoſe things that never ſhall be. Or elſe he ſpeaketh according to their pretences and preſumptions; They ſuppoſed they were not to be taxed, or convinced, *as tranſgreſſors* in any other matter, grant it, ſaith the Apoſtle. Or elſe he ſpeaketh of the whole of this Commandment, *Thou ſhalt thou love thy Neighbor, &c.* Suppoſe your duty to rich men, and where it may make for your advantages, be whole and entire.

Yet if he offend in one point,] Willingly, conſtantly, and with allowance from Conſcience; with thought of merit and excuſe, becauſe of his obedience in other matters:

He is guilty of all.] Liable to the ſame puniſhment, ſtandeth upon the ſame terms of hope and acceptance with God, as if he had done nothing. A man may violate *totam Legem*, though not *totum Legis*; ſin againſt the dignity and authority of the whole Law, though he doth not actually break every part of it. I, but you will ſay, as the Apoſtles, *Mat.* 19. *Who then can be ſaved?* Here is a terrible ſentence that will much diſcourage Gods little ones, who are conſcious to themſelves of their dayly failings. I anſwer, That which the Apoſtle aimeth at, is the *diſcovery of Hypocrites*, not the *diſcouragement of Saints*: As *Zuinglius*, when he had flaſhed the Thunder and Lightning of God in the face of ſinners, he was wont to come in with this proviſo; *Bone Chriſtiane, hæc nihil te*; *Poor Chriſtian, this is not ſpoken to thee.* So, this is not ſpoken to diſcourage Gods Children, however it may be of uſe to them, to make them more humble, cautious, and watchful; as *Lions will tremble, when Dogs are beaten.* To clear the place, before I come to lay down the Notes, I ſhall, according to promiſe, remove the falſe Inferences. 1. You cannot conclude hence, *That all ſins are equal*; They are all damning, not all alike damning. Some guilt may be more *hainous*, but all is *deadly*: And that is it, which *James* aſſerteth; he ſaith, *He is guilty of all*, but not

gainſt *reſpect of perſons*; *Levit.* 19. 15. *Thou ſhalt do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor the perſon of the mighty; but in righteouſneſs ſhalt thou judg thy neighbour.* To which place I ſuppoſe the Apoſtle alludeth becauſe it is ſo fair for his purpoſe, and becauſe in that Context the general of Love to the neighbor is repeated; ſee Verſ. 18. And in that the *Septuagint* have the very ſame words which the Apoſtle uſeth Verſ. 8.

As Tranſgreſſors.] Ὡς, the word in the Original for *As*, imply-
c *Veritatem non ſimilitudinem*; Laurent. in locum.
eth c *reality*, not onely *ſimilitude* and *likeneſs*; that is, that you are indeed tranſgreſſors: I do the rather note it for the opening of a like expreſſion in a matter important and weighty; 'tis in *Joh.* 1. 14. *We ſaw his glory AS the glory of the only begotten Son of God*: that is, not like the glory of the Son of God, but that he was indeed ſo.

Little is to be obſerved out of this Verſe, becauſe the matter of it is handled in the Context. Onely note:

Obſervat. 1. 1. *That the Word and Rule diſcovereth wickedneſs, when our blinde Conſciences do not.* Conſcience hath but a *weak light*, and that *light* is *partial*: *Favour thy ſelf*, is the language of corrupt Nature; And therefore, that we may not be injurious to our own quiet, deluded Conſcience is apt to miſtake every *pretence* for *duty*, and the *outward work* of every duty for the *power* and *life* of it: Therefore the Apoſtle ſaith of the *Heathens*, that had but a little light, That they onely minded, Ἔργον νόμου, *the work of the Law*, *Rom.* 2. 14. that is, the external matter of the Commandment. Nay, thoſe that have more light, are every way as unfaithful in the uſe of it. *Paul* reſted contented with his *Phariſaiſm*, and outward righteouſneſs, till, by a ſerious application of the Rule, he found that to be *a merit of death*, which he had formerly reckoned upon as *a plea for life*: That I ſuppoſe he intendeth, when he ſaith, *I was alive without the Law, but the Commandment coming, I dyed*, *Rom.* 7. Well then, We ſee we have need to attend upon the Word, and conſult with the Law, not the crooked rule of our own Conſciences.

Obſervat. 2. d *Qui facit ſolummodo ea quæ vult facere, non dominicam voluntatem implet, ſed ſuam*: Salvian.

2. 'Tis but a crafty pretence, when one part of the Law is pleaded to excuſe obedience to another: d For when we pick and chooſe, we do not fulfil Gods will, but our own. Theſe pretended ſubmiſſive reſpect to the rich, as due by the Law, but forgot thoſe other precepts that eſtabliſhed a duty to the poor: Conſcience muſt be

be ſatisfied with ſomething; Therefore men uſually pleaſe themſelves in ſo much of obedience, as is leaſt contrary to their intereſts and inclinations, and have not an entire uniform reſpect to the whole Law. 'Tis as if a ſervant ſhould think himſelf dutiful, when he goeth to a Feaſt, or a Fare, when his Maſter biddeth him; when in the mean time he declineth errands of leſs trouble, but of more ſervice: whereas in ſuch matters he doth not obey his *Maſters Will* but his *own inclination*. So in Commands eaſie and compliant with our own humors and deſigns, we do not ſo much ſerve God, as our own intereſts; and there is more of *deſign*, then of *duty* and Religion, in ſuch actions, and therefore they loſe their reward with God: As to inſtance in a matter ſuitable to the Context; God hath required that perſons ſhould be hoſpitable and harborous: Now men of a ſocial nature will ſoon hear in that ear, and think themſelves liberal and bountiful, becauſe they ſpend much in feſtivity and entertainment, or in feaſting with their rich Neighbors; whereas little or nothing is done out of a well tempered Charity, and in refreſhing the poor Members of Chriſt: Now this is no more accepted of God, then the *offering of a Dogs head in ſacrifice*; becauſe all this is but a luſt fed and ſerved under a pretence of Religion, *ſoviality* under the diſguiſe of Chriſtian *charity* and *bounty*; and therefore the Apoſtle maketh entertainments to be but *ſowing to the fleſh*, *Gal.* 6. 10. For I ſuppoſe the drift of that Context is to diſtinguiſh between what is ſpent in *Charity* and *Luxury*: And in the proceſs of the laſt day, deſcribed *Mat.* 25. Chriſt doth not ask what thou haſt done to the rich, but to his poor Members, to the *hungry*, *the naked*, *&c.* Well then, Beware of ſuch a partial diſproportionate obedience: Hypocrites uſe to divide between the Tables, between duty to God, and duty to man; and in the reſpects due to man they are ſwayed more by their own humors and intereſts, then the true motives of obedience: and therefore, though they uſually exceed in their duty and ſubmiſſion to the rich, yet they neglect, if not contemn, the poor; either in their ſuffrages and elections to Eccleſiaſtical Honours and Offices, or in acts of Judicature, or in duties of private charity in ripits and entertainments: Which *reſpect of perſons* our Apoſtle juſtly diſproveth, taxeth it for a *tranſgreſſion*, and not a *duty*.

Verſe 10. *For whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all.*

The connection between this Verſe and the former is thus; They had pleaded, that their reſpect of the rich was but a neceſſary Civility, and a duty of the Law; or, at leaſt, that it was but a ſmall offence, ſuch as might be excuſed by their innocent intention, and obedience in other things; which was an Opinion rife in thoſe days: And that ſome a ſome make to the occaſion of this ſentence, that the Apoſtle might diſprove that conceit which was then ſo common, That obedience in ſome things did make amends for their neglect and diſobedience in other things. That the conceit was common, appeareth by ſeveral paſſages of Chriſt and and the Apoſtles: Our Saviour chargeth it often upon the *Phariſees*. *Ben Maimon* in his Treatiſe of *Repentance* hath ſuch a paſſage as this is: *Every one (* ſaith he *) hath his merits, and his ſins: He whoſe merits are equal to his ſins, he is* TZADOC, *the righteous man: He whoſe ſins are greater then his merits, he is* RASHANG, *the wicked man: But where the ſins and the merits are equal, he is the middle man, partly happy, and partly miſerable.* This was the ſum of the Jewiſh Doctrine in the more corrupt times: And ſome think the Apoſtle might meet with this Error in this Verſe, by ſhewing that the *leaſt breach* rendred a man obnoxious to the danger of the violation of the *whole Law*. Rather I ſuppoſe it lieth thus; They ſatisfied themſelves with half duty, uſing over much obſervance to the rich, and to the poor nothing at all. He had before ſaid, *εἰ νόμον τελεῖτε βασιλικὸν, If ye fulfil, or perfect, the royal Law*: Now they minded that part of it that was advantageous to them; 'twas not full or perfect obedience, to cut off ſo much of duty as was leſs profitable: therefore the Law convinced them *as tranſgreſſors*. The royal Law ſaith, *Thou ſhalt love thy Neighbor as thy ſelf*; and man is not to make ſuch exceptions as pleaſe him beſt, to defaicate and cut off ſuch a conſiderable part of duty at his own pleaſure. God ſaith, *Thy Neighbor*; and I muſt not ſay, *My rich Neighbour onely*. There muſt be an even and adequate care to comply with the whole Will of God, or elſe 'tis not obedience, but you are in the danger of *tranſgreſſors*. This hint maketh much for the opening of the Verſe, a place in its ſelf difficult. b *Auguſtine* conſulted with

a See *Camero*, the laſt Edition of his works in *folio*, page 170.

b *Aug.* lib. 2. *Retract.* ca. 45. & *epiſt.* 102. *ad Evodium*; & *epiſt.* 19. *ad Hieron.*

with *Jerom* about the ſence of it in a long Epiſtle; and indeed at the firſt view the ſentence ſeemeth harſh and rough. I ſhall firſt open the phraſes, remove falſe inferences from it, and then eſtabliſh the true Notes and Obſervations, that this Scripture may have its due and proper force upon the Conſcience.

Whoſoever ſhall keep the whole Law,] He ſpeaketh upon ſuppoſition; Suppoſe a man ſhould be exact in all other points of the Law, which yet it is impoſſible; we may ſuppoſe things that never ſhall be. Or elſe he ſpeaketh according to their pretences and preſumptions; They ſuppoſed they were not to be taxed, or convinced, *as tranſgreſſors* in any other matter, grant it, ſaith the Apoſtle. Or elſe he ſpeaketh of the whole of this Commandment, *Thou ſhalt thou love thy Neighbor, &c.* Suppoſe your duty to rich men, and where it may make for your advantages, be whole and entire.

Yet if he offend in one point,] Willingly, conſtantly, and with allowance from Conſcience; with thought of merit and excuſe, becauſe of his obedience in other matters:

He is guilty of all.] Liable to the ſame puniſhment, ſtandeth upon the ſame terms of hope and acceptance with God, as if he had done nothing. A man may violate *totam Legem*, though not *totum Legis*; ſin againſt the dignity and authority of the whole Law, though he doth not actually break every part of it. I, but you will ſay, as the Apoſtles, *Mat.* 19. *Who then can be ſaved?* Here is a terrible ſentence that will much diſcourage Gods little ones, who are conſcious to themſelves of their dayly failings. I anſwer, That which the Apoſtle aimeth at, is the *diſcovery of Hypocrites*, not the *diſcouragement of Saints*: As *Zuinglius*, when he had flaſhed the Thunder and Lightning of God in the face of ſinners, he was wont to come in with this proviſo; *Bone Chriſtiane, hæc nihil te*; *Poor Chriſtian, this is not ſpoken to thee.* So, this is not ſpoken to diſcourage Gods Children, however it may be of uſe to them, to make them more humble, cautious, and watchful; as *Lions will tremble, when Dogs are beaten.* To clear the place, before I come to lay down the Notes, I ſhall, according to promiſe, remove the falſe Inferences. 1. You cannot conclude hence, *That all ſins are equal*; They are all damning, not all alike damning. Some guilt may be more *hainous*, but all is *deadly*: And that is it, which *James* aſſerteth; he ſaith, *He is guilty of all*, but not

equally guilty. The Apostle would infer an *equality of care* and respect to the whole Law, but not an *equality of sin* All that can be collected is this, That one allowed wilful deliberate breach and violation forfeiteth our righteousness, and make us becom: obnoxious to the curse of the whole Law; and the sinner shall no less dye, then if he had broken all by an actual transgression. So that although all allowed sins deserve death, yet there is a difference still remaining in the several degrees of guilt and the curse. 2. You cannot hence conclude, *That total rebellion is simply, and in it self, better then formal profession.* Christ loved the man for the good things that were in him from his youth, and telleth him, *Thou art not far from the Kingdom of God.* We read of *greater sins*, and more *intolerable judgment*: Good Moral Heathens may have a *cooler Hell.* 3. You cannot apply it to them whose *care of obedience is universal, though the success be not answerable.* *Psal.* 119. 6. *Then shall I not be ashamed, when I have respect to all the Commandments*; not when *I have observed*, but when *I have respect.* Gracious hearts *look to all*, when they cannot *accomplish all*; and upon every known defect and failing they humble themselves, and seek mercy: It doth not exclude them, for then it would exclude all: But when men allow and please themselves in a partial obedience, without *fore-care, present striving*, and *after-grief*, they come under the terror of this sentence. God will dispense with none, that can dispense with themselves in any known failing. 4. You must not urge this sentence *to the exclusion of the comforts of the Gospel*, and the hopes that we have by the grace of God in Christ: for this sentence in its self is legal, the very rigor of the Law, and such sayings brook the exceptions of Repentance and Free-grace: for the rigor of the Law can onely take place on those that are under the bond of it, and are not freed by Christ. That this is the voyce of the Law, is plain, because it consenteth with that sum and tenor of it, which is layd down, *Deut.* 27. 26. *Cursed is every one that continueth not in all the words of this Law to do them*: If they failed but in a circumstance, in a Ceremony, they were under the power of the curse. So the Apostle urgeth it, *Gal* 3 10. *As many as are under the works of the Law, are under the curse; for cursed is he that continueth not in all things to do them.* Now Christ hath redeemed all those that have interest in him from this curse, by being (as the Apostle saith there, *vers.* 13.)

made

made a curſe for us: So that there is a remedy in Chriſt, of which we are poſſeſſed by Faith and Repentance. And let it not ſeem ſtrange to any, that I ſay the ſentence is *legal*; for many of that nature are here and there intermixed and ſcattered throughout the Goſpel, becauſe they are of excellent uſe and ſervice for Goſpel-ends and purpoſes: As, to *convince Hypocrites*, whoſe obedience is always *partial*; to *drive men to the grace revealed in the Goſpel*; and for *the guidance and rule of Chriſtians*, that they may know the whole will of God: For though we are freed from the *rigor* of the Law, yet we ought to look to the *whole rule*, and, as much as in us lieth, to ſtrive, μὴ πλαίειν ἐν ἑνὶ, *not to offend in one point and tittle*; not to reſt in their imperfections, but to ſtrive againſt them. Chriſt hath again revived this ſtrictneſs, *Mat.* 5.12. *Whoſoever ſhall break one of theſe Commandments, and teach men to do ſo, ſhall be leaſt in the Kingdom of God*; that is, ſhall not be owned for a Goſpel-Miniſter: Chriſt is chary of his *leaſt Saints* and *leaſt Commandments*. Though there be a pardon of courſe for infirmities and failings, yet Chriſt hath not abated any thing of the ſtrictneſs of the Law. The *Phariſees* thought that ſome Commandments were *little*, and *arbitrary*; and therefore the Lawyer came to Chriſt, *Mat.* 22. 36. *Maſter, which is the great Commandment in the Law?* 'Tis true, ſome duties are more excellent; but the queſtion was propounded according to the minde of the *Phariſees*, who accounted outward *devotionary* moſt ſingular, and their *own traditions* weighty things; now he cometh to ſee if Chriſt liked the diſtribution. 5. You muſt not urge this ſentence *to prevert the order of the Commandments*; as if a man, in committing Theft, committed Adultery; and committing Adultery he committed Murther. 'Tis notable the Apoſtle doth not ſay, He *tranſgreſſeth all*, but he *guilty of all*. The Precepts are not to be taken *diſjunctim*, but *conjunctim*, and *completive*; not *ſeverally*, but *altogether*, as they make *one intire Law* and Rule of Righteouſneſs: the contempt reflecting upon the whole Law, when 'tis wiltully violated in one part; as, he that wrongeth one member, wrongeth the whole man, or body, of which 'tis a part. The Text being vindicated, I ſhall ſum up the whole Verſe into one Obſervation; which is:

That voluntary and allowed neglects of any part of the Law make us guilty of the violation of the whole Law. Many Reaſons *Obſervat.*

might be urged to mollifie the ſeeming aſperity and rigor of the point; as, partly becauſe the contempt of the *ſame authority* is manifeſted in the breach of one, as well as of all: All the Commands are equal, in regard of God; they are all ratified by the ſame authority; which man contemneth, when he maketh his *own will* the meaſure of obedience. And partly becauſe the *ſame curſe* is deſerved, which, when neglects are voluntary, taketh place. Partly becauſe the Law is but *one copulation*, like a chain which is diſſolved by the looſening of one link. Partly becauſe all ſin proceedeth from the ſame corruption: a *The leaſt ſin is contrary to love, as well as the leaſt drop of water to fire.* Partly becauſe amongſt men 'tis counted equal; one condition not obſerved forfeiteth the whole Leaſe: And partly becauſe one ſincere duty hath much promiſed to it; and therefore one ſin hath its proportionable guilt: True love is called *a fulfilling of the whole Law*, Rom. 13. 8. And, in Gods account, *he that ſincerely repenteth of one ſin, repenteth of all.* And ſo on the contrary, one allowed ſin is virtually a violation of the whole Law; and therefore, when ſome went to gather *Manna* on the Sabbath day, God ſaid, *Exod.* 16, 28. *How long will ye refuſe to keep my Commandments, and my Laws?* implying, That in the breach of that one, they had broken all.

a *Contra eam charitatem facit, in qua pendent omnia.* Aug. Epiſt. 29.

There are many Uſes of this Note: becauſe they are of profit and concernment to you, in the right application of this place, I ſhall give them you in their order.

1. It ſheweth, how tender we ſhould be of every Command: Wilful violation amounteth to a total neglect; Therefore (as Wiſdom adviſeth, *Prov.* 7. 2.) *Keep my Law as the apple of thine eye*: The leaſt duſt offendeth the eye; and ſo the Law is a tender thing, and ſoon wronged: Leſt you forfeit all your righteouſneſs at once, 'tis good to be careful.

2. *That partial obedience is an argument of inſincerity*: When we neglect duties, that either thwart carnal deſires, or prejudice carnal concernments, we do not pleaſe God, but our ſelves: We are to walk *in all Gods Statutes*, *Luk.* 1. 6. *David* fulfilled, πάντα τὰ θελήματα, *all the wills of God*, *Act.* 13. 22.

3. *That 'tis a vain deceit to excuſe defects of one duty by care of another.* Sometimes men *ante-date*, ſometimes they *poſt-date*, an indulgence: They *ante-date* it, when they ſin upon a preſumption they ſhall make amends by Repentance; or that their future

good

good deeds ſhall be a ſufficient expiation or ſatisfaction: They *poſtdate* it, when from duties already done, they take liberty or an occaſion to ſin the more freely: *Ezek.* 33. 13. *If he truſt to his righteouſneſs, and commit iniquity*; that is, if upon that occaſion of righteouſneſs ſo done, called or thought to be ſo in his apprehenſion, he ſhall adventure upon ſin, the doom is, *he ſhall dye the death.* We ſee many mens hearts grow looſe and vain after duties, and they are the more preſumptuous and careleſs out of a vain conceit, that ſupererogating in ſome things will excuſe obedience in others.

4. *That upon any particular failing we ought to renew our peace with God:* I have done that now which will make me guilty of the whole Law; therefore Soul run to thy Advocate: 1 *Joh.* 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.* Oh, go to Chriſt, that he may ſue out your pardon; your hearts are not right with God, if you do not uſe this courſe: after dayly tranſgreſſions, ſue out a dayly pardon. The children of God are like fountains, when mud is ſtirred up, they do not leave till they can get themſelves clear again: Particular ſins muſt have particular applications of grace; for in themſelves, in their own merit, they leave you under a curſe: 'Tis good to deprecate it, as *David* doth, *Pſal.* 6. 1. *O Lord, rebuke me not in thine anger, &c.*

5. *That we muſt not only regard the work of duty, but all the circumſtances of it*; and ſo proportionably, not only the acts of ſin, but the vicious motions and inclinations of it. One point is dangerous: The Phariſees were for external duties, and the avoyding of groſs ſins, but ſecurely alowed themſelves in ſins more hidden, which yet are of a dangerous conſequence: Malice is murther; and thereupon *John* ſaith, 1 *Joh.* 3. 15. *No murtherer hath eternal life:* And luſt * adultery: a look, a glance, a thought, a deſire, is in it ſelf damnable, and brooketh only the exception of the divine grace. * Mat. 5. 28.

6. *That former profeſſion will do no good, in caſe there be a total revolt afterwards.* A little poyſon in a cup, and one leak in a ſhip, may ruine all: A man may ride right for a long time, but one turn in the end of the journey, may bring him quite out of the way. * *Gideon* had ſeventy ſons, and but one baſtard, and yet that baſtard deſtroyed all the reſt: 'Tis ſaid, *Eccleſ.* 9. 10. *One ſinner deſtroyeth much good:* Once a ſinner, all is loſt; the Auncients expound it that way: So *Ezek.* 33. 13. *All his righteouſneſs ſhall be forgotten* * Judges 8. 31.

ten; that is, all will be to no purpoſe: As the ſins of one that repenteth are carryed into a land of darkneſs, ſo are their duties who apoſtatize.

7. *That the ſmallneſs of ſin is a poor excuſe*; 'tis an *aggravation*, rather then *an excuſe*: 'Tis the more ſad, that we ſhould ſtand with God for a trifle; *Luk.* 16. 21. he would not give a *crumb* and this wonderfully diſpleaſed God; he did not receive a *drop*. Gods Judgments have been moſt remarkable, when the occaſion was leaſt: *Adam* was caſt out of Paradiſe for an Apple: ſo *gathering of ſticks on the Sabbath day*; *looking into the Ark*, &c. Gods Command bindeth in leſſer things, as well as greater; though the *Object* be different, the *Command* is ſtill the ſame: * *I taſted but a little honey* (ſaith *Jonathan*) *and I muſt dye*. 'Twill be ſad to you to go to Hell for a ſmall matter: One of the Prophets aggravations is, That they * *ſold the righteous for a pair of ſhoes*. Would you conteſt with God for a ſmall thing, and of little conſequence? as 'tis *imprudence*, ſo 'tis *unkindneſs*.

* 1 Sam. 14. 43

* Amos 2. 6.

Verſe 11. *For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit adultery, yet if thou do not kill, thou art become a tranſgreſſor of the Law.*

Here is a proof of the intent of the former ſentence, that we are not to look to the *matter of the Command*, how it complyeth with our deſires and intereſts, but to the *Authority of the Law-giver*: He giveth an inſtance in the ſixth and ſeventh Commandment God that hath ſaid one, hath ſaid both; they are Precepts of the ſame Law, and Law-giver; and therefore in the violation of one of theſe Laws the Authority of the Law is violated.

He that hath ſaid, Do not commit adultery.] That is, that threatned adultery with death, *Deut.* 22. 22. threatned alſo murther with death, *Levit.* 24. 17. and *Deut.* 19. 13. and the Apoſtle uſeth that phraſe, *He that ſaid*, as alluding to the Preface of the Law: *Exod.* 20. 1. *God ſpake all theſe words, ſaying*: He inſtanceth in ſuch ſins as are not only digeſted into the ſum of the Moral Law, but are more directly againſt the light of the nature, that ſo his Argument might be the more ſtrong and ſenſible; which is to be noted, leſt we ſhould think, that only an uniformity of obedience is required to

thoſe

thoſe Precepts that forbid ſins openly groſs and hainous.

Out of theſe words obſerve:

1: *That we muſt not ſo much diſpute the matter of the Command, as look to the Will of the Law giver.* He proveth, That the whole Law had an equal Obligation upon the Conſcience, becauſe he that ſaid the one, ſaid the other: * *Gods Will is motive enough to Obedience.* Every ſin is an affront to *Gods Soveraignty*, as if his Will were not reaſon enough; and to *his Wiſdom*, as if he did not know what were good for men; and to *his Juſtice*, as if the ways of God were unequal. When your hearts ſtick at any duty, ſhame your ſelves with theſe Conſiderations: 'Tis a tryal of ſincerity; then duty is well done, when 'tis done *intuitu voluntatis*, with a bare ſight of Gods Will: And 'tis a motive to * Univerſal Obedience; this duty is required as well as other duties, and enjoyned by the ſame will. *Obſervat.* 1.

* 1 Pet. 2. 15. 1 Theſ. 5. 18. 1 Theſ. 4. 3.

* *A quatenus ad omne valet conſequentia.*

2. *Duties and ſins are of ſeveral kinds*, according to the ſeveral Laws of God: Man hath ſeveral affections, every one muſt have a ſpecial Law; he hath ſeveral eſſential parts, God giveth Laws to both; he is diſpoſed to ſeveral providences, which needeth a diſtinct rule; he is under ſeveral relations and obligations to God, which call for duties of a different nature and reſpect. Well then, be not contented, with *Herod*, to *hear many things*, gladly to practiſe ſomewhat: He that calleth you to pray, calleth you to hear, to redeem time for meditation, and other holy purpoſes. All Commands are equally commanded, and muſt be equally obſerved: And be not ſecure, though you be not guilty of ſuch ſins as are reproved in others; *Other diſeaſes are mortal beſides the plague*: Though you are not *for the Farm*, you may be *for the Merchandize*: Though thou art not a Thief or whore, yet thou mayſt be covetous and worldly. There is, as *Hippocrates* ſaid, Νοσος μανια, a double madneſs, a ſober madneſs, as well as a trying: You may be *dead in ſins*, though not *diſſolute*; and though the life may be gravely ordered, yet the heart may be averſe from God: The Phariſee could ſay, *I am no adulterer*, but he could not ſay, *I am not proud, I am not ſelf-confident.* *Obſervat.* 2.

Verſe 12. *So ſpeak ye, and ſo do, as they that ſhall be judged by the Law of Liberty.*

Out of the whole Diſcourſe he inferreth a ſeaſonable Exhortation, That they would order their ſpeeches and actions ſo, as to endure the teſt and tryal of the Law, eſpecially in the matter of *impartial reſpects*, becauſe commanded by an *impartial Law*: The reaſon of it lyeth thus; Thoſe that would be judged by the Law, ſhould not omit the leaſt part of it: But you deſire to be judged by the Moral Law, *evangelized* or made *a Law of Liberty*; in which term he hinteth the re-inforcement of the duties of the *Law of Moſes* in the *Goſpel*, which doth as exactly require a care in our ſpeeches and actions, as the Law; for though Beielvers be freed from the *terror* of the Law, yet not from the *obedience* of it; yea, if they continue in any known and allowed neglects, they loſe their priviledg, and are not judged by a *Law of Liberty*, but fall under the utmoſt rigour and ſeverity of the ſentence fore-mentioned.

So ſpeak ye, and ſo,] He joyneth the matter hinted in the cloſe of the former Chapter concerning *ſpeech*, verſ. 27. and the matter of the preſent Chapter concerning *impartial reſpects* together; and ſaith, *So ſpeak* as relating to thoſe directions; *ſo do*, as relating to the preſent caſe; and the rather, becauſe not only *actions* but *ſpeeches* fall under the Judgment of God and the Law.

As they that ſhall be judged] Some read, *As thoſe that will judg*, as applying it to the direct Context; and they make out the ſence thus: In the Old Teſtament differences of perſons were not ſo expreſly forbidden; but now, as differences of *Nation*, ſo of *relation*, are taken away by the *Law of Liberty*: *Bond and free are all one in Chriſt*, Gal 3.28. and therefore you are to judg without any reſpect of perſons: But this ſeemeth more *argute* then *ſolid*. 'Tis better to keep our own reading, as thoſe *that ſhall be judged*, that is, either in conſcience here, or rather at the Tribunal of God hereafter.

By the Law of Liberty.] The ſame expreſſion is uſe in the 25 Verſe of the former Chapter: But what is the force of it here? the loweſt reaſon may be, becauſe their obſervance of rich men was ſervile, and the Law commandeth nobler and freer reſpects, more ſeperate from baſe aims, and ſelf-advantage: Or elſe in this expreſ-

ſion

ſion the Apoſtle may anticipate an Objection, which might be framed againſt the rigour of the former ſentence; they might pretend they had an exemption by Chriſt: The Apoſtle granteth there was a *liberty*, but not a *licenſe*; for ſtill there is a Law, though to the Elect a *Law of Liberty*; but, ſaith he, ſee that your intereſt be good; to wicked men 'tis ſtill a bondage, and an hard yoke; therefore walk ſo, that you may not be judged in a *legal way*, for then the leaſt failing maketh you obnoxious to the curſe; which rigour, if you would not undergo, ſee that you walk ſo, that you may give evidence that you are come under the *banner of love*, and the priviledges of the Goſpel, and then when you come to be judged, you will be judged upon Goſpel terms; otherwiſe there is no liberty or freedom for any that allow themſelves in the leaſt breach or voluntary neglect, nothing to be expected but *judgment without mercy*.

From this Verſe I obſerve:

1. *That the Law in the hands of Chriſt is a Law of Liberty.* *Obſervat.* 1.

1. 'Tis a *Law*; 1 *Cor.* 9. 21. *I am* ἄνομος, *without the Law, but* ἔννομος, *under the Law to Chriſt*: There is a *yoke*, though not an *unſupportable burthen*; though there be not *rigour*, yet there is a *rule* ſtill. 'Tis *directive*; *He hath ſhewed thee, O man, what is good*, Mic. 6 8. The acceptable Will of God is diſcovered in the Law of ten Words, and the moral part of the Scripture is but a Commentary upon it. And 'tis alſo *imperative*, 'tis not arbitrary to us whether we will obey or no; Laws are obliging: The Will of the Creator being ſignified to us in the Law, we are under the commanding power of it: Things moral and juſt are perpetually obliging; *Rom.* 7. 12. *The Law is holy*, and *the Commandment holy, juſt and good*: *'Tis holy*, it diſcovereth true ſtrictneſs; *'tis juſt* or ſuitable to thoſe common notices of right and equity which are impreſſed upon the creature; and *'tis good*, that is, profitable, uſeful for man: All which things infer a perpetual obligation; and if the Law were not obliging, there could be no ſin; for where there is no obligation, there is no tranſgreſſion: 1 *John* 3. 4. *Whoſoever committeth ſin, tranſgreſſeth the Law; for ſin is the tranſgreſſion of the Law.* Now natural conſcience would ſoon be offended at that doctrine that ſhould make murther, inceſt or adultery no ſins; and therefore 'tis but the vain conceit of prophane men in theſe times to think that the Goſpel freeth us from the obligation of the Law,

because it freeth us from the curse of it, for then all duty would be will-worship, and sin but a fond conceit.

2. 'Tis a *Law of Liberty*; for there is a great deal of freedom purchased by Christ: We are freed from the Law, as a Covenant of Works; we are not absolutely bound to such rigour and exactness as that required; life and glory is not offered upon such strict terms: We ought to *aim* at exactness of obedience, but not to despair, if we cannot reach it: We are so far to eye *perfect obedience*, as if it were still the matter of our Justification; *as to be humbled for defects*, *A gracious heart cannot offend a good God without grief*. Sin is still damning in its own nature still a violation of a righteous Law, still an affront to God: Nay, there are *new Arguments* of Humiliation, as sinning against Gods love and kindness, the forfeiting of our *actual fruition* of the comforts of the Covenant, though not *our right* in it, &c. And as to be *humbled for our defects*, so to *be as earnest in our endeavors*: You have more reason to *be strict*, because you have *more help*; *Lex jubet, gratia juvat*: We have more advantages, and therefore we should have more care of duty: *Philip* 3. 11. *I press on, that if it be possible I may attain the Resurrection from the dead*; that is, the holiness of that state. A Christians *actions* are much below his *aims*: They have no grace that can be content with a little grace. So that you see we ought to look to the *Laws utmost*, though we be not judged by the *Laws rigour*: Failings not allowed are pardoned, and weaknesses past by; the obedience required of us being not that of *servants*, but *children*. *Mal.* 3. 17 *I will spare them, as a man spareth his onely son.*

2. We are freed from the Curse and Condemnation: The Law may condemn the *Action*, it cannot condemn the *Person*; it judgeth Actions according to their quality, but it hath no power over the Person. So we are said to be *dead to the Law*, *Galat.* 2. 19. and the *Law to us*, *Galat.* 4. 6. and therefore the Apostle saith, οὐκ κατάκριμα, *There is not one Condemnation to them that are in Christ*, *Rom.* 8. 1. The Curse may be proposed to a Beleever, but it cannot take hold of a Beleever: *Not only Colts, but Horses already broken, need a bridle.*

3. We are freed from the Curse and Irritation of the Law:

Rom.

Rom. 7. *Sin took occaſion from the Commandment.* Carnal hearts grow worſe for a reſtraint; as waters ſwell and rage, when the courſe is ſtooped: The very *prohibition* is an occaſional *provocation*; but to a gracious heart 'tis *motive* enough to a duty, becauſe *God willeth it.*

4. We are freed from Bondage and Terrors: By natural men Duties are done ſervilly, and out of ſlaviſh Principles: *We have not received the ſpirit of bondage again unto fear, Romans* 8. Verſ. 15. The great Principle in the old Teſtament, when the Diſpenſation was more Legal, was *Fear*; Therefore 'tis ſaid *The fear of God is the beginning of Wiſdom, Proverbs* 9. And the *whole duty of man is to fear God, and keep his Commandments, Eccleſiaſtes* 12. Verſ. 13. *Fear* is repreſented as the great Principle of Duty and Worſhip in the Old Teſtament, as ſuitable to that Diſpenſation: But in the New we read, [a] *That Love conſtraineth*; That [b] *Love keepeth the* COMMANDEMENTS. To the old World God more diſcovered *His Will*, to Us *His Grace*; and therefore our great Conſtraint is, to ariſe from Love and Sweetneſs.

[a] 2 Cor. 5. 14.
[b] 1 Joh. 5. 2, &c.

It ſheweth us the Happineſs of thoſe which are in Chriſt: The Law to a Beleever is *a Law of Liberty*; to another 'tis *the Law of Bondage and Death*: We may *ſerve him without fear, Luk.* 1. 57. that is, without ſlaviſh fear. Beaſts are urged with goads, and things without life haled with Cart ropes; but Chriſtians are led by ſanctified affections, motives of grace, and conſiderations of gratitude. Oh look to your ſelves then, whether you be in Chriſt, or no. How ſweet is this, when we are *free for Righteouſneſs?* and do not complain of the *Commandment*, but of *Sin?* and the *Tranſgreſſion* is looked upon as a *Bondage*, rather then *Duty? The ſame Apoſtle that groaned under the Body of Death, delighted in the Law of the* LORD *in the inward man, Romans* 7. Gods *Reſtraints* are not a Bondage, but our *own Corruptions.* And again, How ſweet is this, when the COMMAND giveth us a WARRANT, and LOVE a MOTIVE? and we can come before GOD as *Children*, not as *Hirelings?*

Vſe.

2. *That we ſhall be judged by the Law at the laſt Day.* See *Obſervat.* 2. *Rom.*

Rom. 2. 12. *As many as have ſinned in the Law, ſhall be judged by the Law.* The Apoſtles drift is to prove, that all men out of Chriſt are under a condemnation, whether they had a *Law promulged*, or a *Law inbred*; a Law written in Tables of ſtone, *as the Jews*; or in Tables of the heart, *as the Gentiles.* All are judged according to the declarations of his Will, that God hath made to them. They that have Goſpel, by Goſpel, or * *the Law of Faith.* *Joh.* 12. 48. *The words that I have ſpoken, ſhall judg them at the laſt day.*. They that have onely the *Law of Nature*, by the Law natural They that had the Law written, by the *Law of Tables*: Beleevers, by *the Law of Liberty:* Chriſts Obedience ſhall be put upon their ſcore: However their actions are brought to be ſcanned by a Law, and Rule, their Faith ſhall be judged and approved by their Works; which though they be not the *Cauſes* of Glory, yet they are the *Evidences:* as Motion is not the cauſe of Life, but the effect and token of it. That Works are brought into Judgment, appeareth by that Scheam, *Mat.* 25, 35. So *Revel.* 20. 12. *The Books were opened, and every man was judged according to his Works.* The Judg of the world will ſhew that he doth rightly: The works of the wicked are produced as the *merit* of their ruine; the works of the godly as *evidences* of glory: and therefore the Apoſtle, when he ſpeaketh of the proceſs of God with the godly and wicked, he noteth the reward and the recompence of the godly in a different term and phraſe: *Rom.* 6. 23. *The wages of ſin is death, but the gift of God is eternal life.* The works of the wicked are produced to ſhew the equity of their *wages*; the works of the godly, to declare their intereſt in his *gift.* Well then, If the Law be the rule of Judgment then, let it be ſo now: If your confidence will not ſtand before the Word, it will not ſtand before Chriſt at his appearing: We might anticipate and prevent the ſentence of that day, if we would go to the Law and to the Teſtimony. This is uſual in experience, *That perſons the more ignorant, the more preſuming:* and men that contemn and neglect the means of Grace, have higheſt hopes; the reaſon is, becauſe they cheriſh a confidence which the Word would ſoon confute; and therefore, out of a ſecret conſciouſneſs of their own guilt, ſhun that way of tryal: *They come not to the light, leſt their deeds ſhould be reproved*, *Joh.* 3. 20. Oh! if you dare not ſtand before the Word now, as 'tis *opened by a Miniſter*; what will you do when

Rom. 3. *ult.*

when *'tis opened by Chriſt?* Therefore when the Word reproveth, regard it with all reverence, and fear: *This Word judgeth me now, and will judg me at the laſt day.* Many fret at the light: As the Ethiopians once a year ſolemnly curſe the Sun. Oh but how will they gnaſh the teeth when this Word ſhall be brought againſt them at the coming of Chriſt in the clouds?

Again, If we ſhall be judged according to the meaſure of light and knowledg that we have of the Law, it preſſeth us to bring forth fruits anſwerable to the diſpenſation of God. 'Tis ſad to put finger in natures eye, much more to grow black and wanzy in the Sunſhine of the Goſpel: As God looketh to the rule, ſo to our proportions and meaſures of light *If I had not ſpoken to them, they had had no ſin*, ſaith Chriſt; that is, no ſuch ſin, not that kind of ſin, not ſo much of ſin. Gentiles ſhall anſwer for their knowledg, and we according to our proportions. In-ſins of knowledg there is *more of ſin*; for according to the ſenſe that we have of the Law forbidding, ſo is ſin increaſed, and there is *more of malice*; therefore Apoſtates, who have moſt knowledg of the truth, are (as *Arnobius* ſaith) *Maximi oſores ſui ordinis, the greateſt enemies to their own order and profeſſion*; and ſuitable to the Prophet *Hoſ.* 5. 2. *The Revolters are profound to make ſlaughter.* Certainly there is more *unkindneſs to God*, when we ſin againſt a direct ſight and intuition of his will; and therefore *David* aggravateth his adultery, becauſe 'twas committed *after God had made him to know wiſdom in the inward part*, *Pſal.* 51. 6. which certainly is the intent of the Hebrew Text there, though we read ſomewhat otherwiſe in our tranſlation. 'Tis ſad, that after the Law is written upon the heart, it ſhould be tranſgreſſed; in ſuch acts there is a kind of violence offered to the principles and ſuggeſtions of our own boſom.

3. *'Tis a great help to our Chriſtian courſe to think of the day of Judgment.* They beſt prepare themſelves to the ſpiritual battel, that always hear the ſound of that days Trump: Do not think 'tis againſt the liberty of the Goſpel to think of theſe ſevere accounts, or a talk only for Novices; 'tis uſeful for the children of God: though they are delivered from the *rigour* of that day, yet they ought ſtill to reflect upon it with *reverence*. I confeſs, there are ſome *ſervile reflections* which beget nothing but torment and bondage in the ſpirit; theſe will not become the children of God: but ſtill an *holy awe* and *reverence* is neceſſary; you will find it of. *Obſervat.* 3.

of ſpecial uſe to quicken you to Chriſtian care and watchfulneſs. There are *Evangelical reflections*, which ſerve to make the ſpirit *ſtrict*, but not *ſervile*. 'Tis a fondneſs in them that think this Argument is wholly legal: The Apoſtle *Paul* maketh the Doctrine of Judgment to come to be a part of the Goſpel; *Rom.* 2. 13. *God will judg the ſecrets of all men, according to my Goſpel*; that is, according as I have taught in the Diſpenſation of the Goſpel. And indeed 'tis a branch of the moſt glorious part of the Doctrine of the Goſpel; Chriſts judging being the higheſt and moſt imperial act of his Kingly Office. The truth is, 'tis of excellent uſe to *invite wicked men to Repentance*: and therefore *Paul* choſe this Argument at *Athens*, *Act.* 17. 31. *He hath commanded all men to repent, becauſe he hath appointed a Day, wherein he will judg the world in righteouſneſs.* Three Reaſons may be given, why he uſeth that motive to them at firſt; One is intimated in the Text, beeauſe 'tis a forcible and preſſing motive to Repentance: And the other two may be eaſily conjectured, or collected out of the Context; as, ſecondly, to prevent their plea, That if they had been in a wrong way, they had found it an happy way, no judgment or plague had lighted upon them; The Apoſtle anticipateth this Objection, by telling them, At *thoſe days of ignorance God winked, but now taketh notice*: And if they did not repent now, however they eſcaped here, they ſhould be ſure to meet with Judgment to come. And thirdly, becauſe the *Heathens* themſelves had ſome kinde of dread and expectation of ſuch a day, Conſcience being but the counter-part of this Doctrine; and therefore when *Paul ſpake of Judgment to come, Felix trembled*, though an *Heathen*, *Act.* 24, 25. The Philoſophers had ſome dreams of a ſevere day of accounts, as appeareth by *Plato's Gorgias*, many paſſages in *Tully*, *&c.* And poſſibly herein the light of Nature might be much helped by Tradition: So that for the firſt and inviting motive, it ſerveth excellently: Nay, the people of God, that are already brought into Chriſt, finde a great deal of ſweet uſe and profit by exerciſing their thoughts in it. The ſtrictneſs of it ſerveth *to ſcare them out of their own righteouſneſs: Nothing but Chriſts Righteouſneſs will ſerve for Chriſts Judgment; That I may be found in him, &c. Philip.* 3. 9. When wrath cometh thus ſolemnly to make inquiſition for ſinners, 'tis comfortable to be *hidden in the clefts of the Rock, to be found in him.* So alſo it is uſeful *to make*

make them more ſtrict and watchful, That they may keep Faith and Grace in a conſtant exerciſe, and ſo be fit to meet the Lord, when he cometh, with joy, and boldneſs. The Preacher, when he had propounded *the whole duty of man*, he enforceth it upon this motive, *For God ſhall bring every work to Judgment*; *Eccleſ.* 12. 13, 14. And again, *more faithful in their Callings*: What ever things are omitted at the day of Judgment, our carriage in *our Callings* is chiefly noted and produced, it being that particular ſphere to which we are limited and confined for ſerving the great ends of our Creation: And as all Callings are reſpected, ſo eſpecially thoſe high Callings, wherein there is ſome peculiar and ſpecial Miniſtration to God; or ſome charge and imployment for the publique good. *Paul* himſelf, though a choſen Veſſel, a man of ſtrong affections to Chriſt, yet thought need ſometimes to uſe *the ſpur*: and though he profeſſed, that he chiefly acted out of the *conſtraints of Love*, yet he alſo took the advantage of *Fear*; *Knowing the terror of the Lord in that day, we perſwade men*, 2 *Cor.* 5. 11. implying, that a reflection upon the ſeverity and ſtrictneſs of the Day of Judgment was a great enforcement to urge him to faithfulneſs in the Miniſtry; and having found the uſe of it in his own ſpirit, he preſſeth *Timothy* by the ſame motive, 2 *Tim.* 4. 1, 2. *I charge thee, before Jeſus Chriſt, who ſhall judg quick and dead, be inſtant, preach the Word in ſeaſon, out of ſeaſon.* 'Tis a moſt vehement perſwaſive to diligence, when we conſider that we muſt give an account of our work. So alſo *to make them thankful*: There cannot be a greater Argument of Praiſe, then when we conſider our Deliverance from Wrath, when Wrath is drawn out to the height; that we can look Chriſt in the face with comfort: 1 *Joh.* 2. 28. And we may begin our triumph, when others are overwhelmed with terrors: So the Apoſtle ſaith, 1 *Joh.* 4. 17. *Herein is Love perfect, that we may have boldneſs at the Day of Judgment*: that is, therein is the height and perfection of the Divine Love diſcovered, That when others *call upon Mountains* to *cover them*, we may *lift up our heads* with comfort, and may call the Worlds *Judg* our *Friend* and *Father*.

Laſtly, *to awaken their Soules to an earneſtneſs of deſire and expectation*: The good Servant *expecteth his Maſters coming*, *Mat.* 24. 45. And *the Bride ſaith*, *Come*, *Rev.* 22. The Day of Judgment is the day of *Chriſts Royalty*, and *your Eſpouſals*:

Here we are *betrothed*, not *married*. When Christ went out of the world, there were mutual and interchangeable pledges of Love and Affection: [c] *Nobis dedit arrhabonem Spiritus; à nobis accepit arrhabonem carnis*: He left us the *pledg of his Spirit*, as *Elijah* ascending left his Mantle: He took from us *the pledg of our flesh and nature*: Therefore certainly all that have interest in Christ must needs *love the Day of his appearing*, 2 *Tim.* 4. 8.

[c] *Tertullianus.*

Use. Well then, Often exercise your thoughts in this matter: Think of the Judg, of *his Majesty*, on the Glory of his Appearance: When the Graves are opened, Rocks are rent; and Christs unspeakable Glory shall break forth like lightening through the Heavens, when he shall come riding on the Clouds, invironed with flames of fire, attended with all the hoast of the Elect Angels; and the great shout and trump shall summon all before the Royal Throne of Christs Judgment. Consider also *his Purity* and *Holiness*: When God discovered himself in a particular Judgment, they said, 1 *Sam.* 6. 20. *Who can stand before this holy God?* But when Christ cometh to judg all the world, * *with a garment white as snow, and the hair of his head like pure wool*, How will guilty spotted Creatures appear in his presence? Christs Throne is a *white Throne*, *Revel.* 20. 11, and black Sinners cannot stand before it: None have confidence in that day, but either such as are of an *unspotted innocency*, as the Angels; or those that are *washed in Christs blood*, as the Saints. Consider his *strict Justice*: nothing so *small* and *inconsiderable*, but, if it be sinful, God hateth it: *Idle and light words weigh heavy in Gods ballance*, *Mat.* 12. 36. Nothing so *hidden* and *secret*, but is then opened; deadness, irreverence, unsavorines in holy duties; the least failing or defect in circumstance, manner, or end. A man should never think of the severity of that day, but he should cry out, *If thou Lord shouldst mark iniquities, who shall stand? Psal.* 130. 3. *Stand?* that is *rectus in curia*, be able to make a bold defence in that day? Those sins, which, through the commonness and easines of error, seem to challenge a pardon of course, and wherein we are most indulgent to our selves, as the follies and excesses committed through the heat of youth, and so in mans account, who hath but a drop of indignation against sin, *are venial*, shall be then produced: *Eccl.* 11. 9. *Know, that for all these things God will bring thee to Judgment.* Oh, think of these things to an *Evangelical Purpose*, that ye may

* Dan. 7. 9.

trust

truſt in nothing but Chriſts Righteouſneſs againſt Chriſts Judgment.

4. From that [*So ſpeak, and ſo do,*] *That not onely our actions, but our ſpeeches, in which we are leſs deliberate, come under the Judicatory of God and the Word.* *Mat.* 12. 36. *But I ſay unto you, that every idle Word that men ſhall ſpeak, they ſhall give an account thereof in the Day of Judgment: For by thy words ſhalt thou be juſtified, by thy words condemned.* Uſually we forget our ſelves in our ſpeeches, and make light account of them: I, but for *idle words*, not onely *evil*, but *ſiale*, we ſhall be judged in the laſt day: *Evil words* ſhew a *wicked heart*, and *idle words* a *vain minde*: There is a quick intercourſe between the *heart* and the *tongue*; and what ever aboundeth in the heart, cometh uppermoſt, and findeth vent in the ſpeech: Therefore let wicked men beware, leſt their *own tongue fall upon them*, *Pſal.* 64. 10. Better have an whole mountain, then one evil tongue, to fall upon us; this will cruſh you to peeces in the day of wrath. Well then, It ſhews how fond their excuſe is, who hope they are not ſo bad, as they make themſelves in their words: Alas! this is one of the neareſt and cleareſt diſcoveries of what is in thy heart; Thy tongue ſhould be [d] *thy glory*, and 'tis thy ſhame. Evil words have a curſed influence: That σάπρος λόγος, [e] *rotten communication*, paſſeth through others like lightening, and ſetteth them all on fire. Behold, a great deceit in good things; Men think their *talking* ſhould excuſe their *walking*: In bad they hope their *hearts are good*, though their *communications be vile, and baſe.* A ſtinking Breath argueth corrupt Lungs; ſuch putrid and ranked ſpeeches come from a foul heart. Chriſt asked his Diſciples, *What manner of communications they had? Luk.* 24. 17. *Xenophon* and *Plato* give rules, that mens ſpeeches at meals, and ſuch like meetings, ſhould be written, that they might be more ſerious. Oh conſider, *God writeth them*: What a ſhameful ſtory will be brought out againſt you at that day of Judgment, when all your rotten and unſavory ſpeeches ſhall be numbred and reckoned up to you? 'Tis obſervable, when *Paul*, *Rom.* 3. 13, 14. maketh an Anatomy of a natural man, he ſtandeth more on the *organs of ſpeech*, then all the other members; *Their throat is an open ſepulchre, with their tongues have they uſed deceit, the poyſon of aſps is under their lips: Their mouth is full of curſing and bitterneſs, &c.* The inward dunghil reeketh, and ſendeth forth its ſtench moſt this way. *Obſervat.* 4.

[d] Pſalm 9.
[e] Col. 4. 6.

Verse 13. *For he shall have Judgment without Mercy, that shewed no Mercy; and Mercy rejoyceth against Judgment.*

He applieth the former direction to the matter; *So speak, and so do* as those that would not come under the rigor of the Covenant of Works: For if you allow your selves in any sin, or do any thing against any part of the royal Law, you can expect nothing but *judgment without mercy*: But to be cruel to your Brethren with allowance, and indulgence, is a sin that will put you into that capacity; not onely as 'tis an allowed transgression of the Law, but a special sin, that in equity seemeth to require such a judgment; it being most meet, that they should *finde* no mercy, that would *shew* none.

For he shall have judgment without mercy,] In which expression he intimateth the effect of the *Covenant of Works*, which is *judgment* without any mixture and temper of *mercy*, the Law abating nothing to the transgressor: As also to imply the *retaliation of God*; Hard men justly meet with hard dealing and recompence.

That shewed no mercy;] As if he had said, Mercy is not for those that onely honour rich men, but them that are full of bowels and bounty to the poor: For, by *shewing no mercy* he either intendeth shutting up the bowels against the necessities of the poor; or using them with contumely, injury, and reproach. They were so far from giving due respect, that they were guilty of *undue disrespect*; a practice which certainly will leave us ashamed at the Day of Judgment, when the Lord shall slight our persons, and leave us to our own just horrors and discouragements.

And Mercy rejoyceth over Judgment.] The word is Καλαχᾶται, *boasteth, lifteth up the head*, as a man will when any thing is accomplished with glory and success. This latter clause hath been tortured and vexed with diversity of Expositions; 'twere fruitless to number up all to you: They may be referred to two general heads. Some take *Mercy* here for *Gods Mercy*; others for *mans mercy*: They that apply it to God, either expound it thus; *They have a severe judgment; and if it be not so with all 'tis meerly the Mercy of God, which hath rejoyced and triumphed over his Justice.* So *Fulgentius* among the Fathers. But this is too forced.

Others,

Others, as *Gregory*, &c. carry it with more probability, thus; *Though unmerciful men be ſeverely handled, yet in the behalf of others, Mercy rejoyceth over Judgment:* that is, In the conflict and conteſt between attributes about ſinners, *mercy* getteth the victory and upper-hand, and ſo *rejoyceth*, as men when they divide the ſpoil. *Piscator* maketh out this ſence yet more ſubtilly, taking κατὰ which we tranſlate *and*, for *though*, or *yet*, as 'tis often in Scripture; and then the ſence is, Though Mercy it ſelf would fain *rejoyce over Judgment*, acts of pity and kindneſs being exerciſed with more of Gods delight, yet at the ſight of unmerciſulneſs the bowels of it ſhrink up, and retire. I ſhould incline this way, but that the Apoſtle here ſpeaketh of that *mercy* which man ſheweth to man: For there ſeemeth to be a *Theſis* and an *Antitheſis*, a *Poſition* and an *Oppoſition*, in the Verſe: In the *Poſition* the Apoſtle aſſerteth, That the unmerciful ſhall finde no mercy: In the *Oppoſition*, That mercy findeth the judgment not onely *tempered*, but *overcome*: that is, He that ſheweth mercy is not in danger of damnation: for *God will not condemn thoſe that imitate his own goodneſs*; and therefore he may rejoyce over his fears, as one that hath eſcaped. Now the Orthodox, that go this way, of applying it to *mans mercy*, do not make this diſpoſition a *cauſe* of our acceptance with God, but an *evidence*; mercy ſhewed to men being an *aſſured pledg* of that mercy which he ſhall obtain with God. I confeſs all this is rational: But look to the phraſe of the Text, and you will finde ſome inconvenience in this Opinion: For it will be a ſpeech of a moſt harſh ſound and conſtruction to ſay, that *our mercy* ſhould *rejoyce againſt Gods Judgment*; for then man would ſeem to have ſomewhat wherewith to glory before God; which is *contrary to David*, who denieth any work of ours to be juſtifiable *in his ſight*, *Pſal.* 143 verſ. 2. or to be able to hold up the head or neck againſt his Judgment: *Contrary to Chriſt*, who forbiddeth this rejoycing againſt the Divine Judgment, though we be conſcious to our ſelves of performing our duty, *Luke* 17. verſ. 10. And *contrary to Paul*, who ſaith, There *is no glorying before God*, *Romans* 4. verſ. 2. *All the rejoycing we have againſt Gods Juſtice is in the victory of his Mercy*: Therefore I beleeve theſe two ſences may be well compounded and modified each by the other, thus; 'Tis the *Mercy of God that rejoyceth over his Juſtice*, and 'tis *mercy in*

man that giveth us to rejoyce in the mercy of God: And therefore the wisdom of the Apostle is to be observed, in framing the speech so, that it might be indifferently compliant with both these sences. Yea, upon a more acurate and intimate consideration of the words, I finde, that the opposition in the Apostles speech doth not lie so much between *unmercifulness* and *mercy*, as between *judgment without mercy* and *judgment overcome by mercy*: Therefore, upon the issue of the whole debate, I should judg, that the Apostles speech is *Eclipticall*; and more must be understood, then is expressed: *Mercy in God being expressed as the rise of our triumph, and Mercy in man being understood as the evidence of it*: and the sum is, That the merciful man may glory as one that hath received mercy; for, the Mercy of God rejoycing over the Justice of God in his behalf, he may rejoyce over Satan, Sin, Death, Hell, and his own Conscience. In the *Court of Heaven* the *mercy of God* rejoyceth; in the *Court of Conscience* the *mercy of man*: The one noteth a *victory* over the *divine Justice*, the other a *victory* over our *own fears*.

The *Observations* are these:

Observat. 1. 1. *The condition of men, under the Covenant of Works, is very miserable*; They meet with *justice* without any *temper of Mercy*. The Word speaketh no comfort to them: Either *exact duty* or *extream misery* are the terms of that Covenant. *Do, and live*, and *do, and dye*, is the onely voyce you shall hear, whilest you hold by that Tenure. God asked of *Adam*, *What hast thou done?* not, *Hast thou repented?* So in the Prophet *Ezek.* 18. *The Soul that sinneth, shall dye*: The least breach is fatal. To man fallen *the duty* of that Covenant is *impossible*, the *penalty* of it is *intolerable*: Foregoing sins cannot be expiated by subsequent duties. *Paying of new debts doth not quit the old score.* Will you hope in Gods mercy? One Attribute is not exercised to the prejudice and wrong of another: In that Covenant God intendeth to glorifie Justice, and you are engaged to a righteous Law; and both Law and Justice must have satisfaction. As the *Word speaketh* no comfort, so *Providence yeeldeth* none. All Gods Dispensations are judicial: *Ezek.* 17. 5. *An evil, and an onely evil*: Their *Crosses* are altogether *Curses*. There is nothing befalleth them that are under the Covenant of Grace, but there is some good in it; something to *invite hope*, or to *allay sorrow*: In *Wrath God remembreth mercy*, *Hab.* 3. 2.

3. 2. The *Rod* is not turned into a *Serpent*, and therefore *comforteth*: *Pſal.* 23. 5. Whereas to theſe every Comfort is ſalted with a Curſe; and in their diſcomforts there is nothing but a face and an appearance of wrath: But the worſt of the Covenant of Works is hereafter: When he dealeth with his people *all in mercy*, he will deal with them *all in judgment*. *Revel.* 14: 10. *A cup of wrath unmixed*; that is, ſimple and bare ingredients of wrath. Yet 'tis ſaid, *Pſal.* 78. 5. *That the cup of the Lord is full mixed*; *full mixed* with all ſorts of plagues, but *unmixed* without the leaſt drop or temperament of mercy. Oh! how will ye do to ſuffer thoſe torments that are without *eaſe*, and without *end*? *Revel.* 20. 7. *They ſhall be caſt into the lake that burneth with fire and brimſtone, where they ſhall be tormented for ever and ever.* Nothing more painful to the ſenſe, then *fire*; no *fire* more noiſom, or more ſcalding, then *brimſtone*; and all this *for ever and ever*. There is an *eternity of extremity*: it is without meaſure, and without end; which is the *Hell of Hell*, that after a thouſand of years are paſſed over, that worm dyeth not, and that fire is not quenched. The Brick-hills and the furnace of *Babel* are but ſhadows to it. There was a ſad howling and yelling in *Sodom*, when God rained *Hell out of Heaven*. How did the poor ſcalded Creatures run up and down in that deluge of brimſtone! and ſhriek and howl, becauſe of their pains! Oh but what weeping and gnaſhing will there be in Hell, when a * *fiery ſtream ſhall go out from the throne of God*, and poor damned Creatures ſhall wallow hither, and thither, and have not *a drop to cool their tongues!* Well then, It ſhould awaken thoſe that are under the *Covenant of Works* to come under the *Banner of Grace*. Thoſe that are condemned in one Court, have liberty of appeal to another: and when *ye are dead*, and loſt to the firſt Law, you may be *alive to God*, *Gal.* 2. 19. Let the *avenger of blood* make you *fly to the City of refuge*. But you'l ſay, Who are now under the Covenant of Works? There is a vulgar prejudice abroad, which ſuppoſeth, that the firſt Covenant was repealed and diſ-annulled upon the Fall; and that God now dealeth with us upon new terms: as if the Covenant of Grace did wholly extrude and ſhut out the former Contract, wherein they think *Adam* onely was concerned. But this is a groſs miſtake, becauſe it was made not onely with *Adam*, but with all *his ſeed*: And every natural man, whileſt natural, whileſt meerly a ſon of

* Dan. 7. 10.

Adam,

Adam, is obliged to the Tenor of it. The form of the Law runneth universally, *Cursed is every one that &c. Galat.* 3. 10. Which Rule brooketh no exception, but that of Free-Grace, and Intereſt in Chriſt: And therefore every childe, even thoſe born in the Church, are obnoxious to the curſe and penalty of it; *Children of wrath, even as others*, *Epheſ.* 2. 3. And therefore are natural men deſcribed by this term, Thoſe *that are under the Law*, *Gal.* 4. 5. that is, under the bond and curſe of the Law of Works. If the Law of Works had been repealed, and layd aſide, preſently upon *Adams* Fall, Chriſt had not come under the bond and curſe of it, as our Subſtitute and Surety; for he was to take our debt upon him, to ſubmit to the duty and penalty of our engagement: therefore 'tis ſaid, in the place laſt quoted, *He was made under the Law, to redeem them that were under the Law.* So alſo, *Galat.* 3. 13. *He was made a Curſe for us*: that is, in our room and place. And again, The Law is not repealed, becauſe 'tis an unchangeable Rule, according to which God proceedeth: μία κεραία, *not a pick of the Law ſhall paſs away*, *Mat.* 5. 19, till all be fulfilled, either by the creature, or upon the creature, by us, or by our Surety. 'Tis the Covenant of Works that condemneth all the ſons of *Adam*: The rigor of it brought Chriſt from Heaven to fulfil it for Beleevers. Either we muſt have Chriſt to fulfil it, or for the breach of it we muſt periſh for ever. And therefore our Apoſtle ſaith, That at the Day of Judgment God proceedeth with all men according to the two Covenants; ſome are judged by the *Law of Liberty*, and ſome *have Judgment without Mercy*. The two Covenants have two principal confederate parties that contracted for them and their heirs, *Adam* and *Chriſt*; therefore as long as thou art *Adams* heir, thou haſt *Adams* engagement upon thee. The *Covenant of Works* was made with *Adam*, and his ſeed, who were all *natural men*: The *Covenant of Grace* with *Chriſt*, and *his ſeed*, who are *Beleevers*, *Iſai.* 53. 10. God will own no intereſt in them that claim by *Adam*: As *Abraham* was to reckon his ſeed by *Iſaac*, not by *Iſhmael*, *In Iſaac ſhall thy ſeed be called*; So Gods Children are reckoned by Chriſt. Others, that have but a *common intereſt*, cheriſh a *vain hope*; *God that made them, will not ſave them*, *Iſai.* 27. 11.

But you'l ſay, How ſhall we more diſtinctly know what is our claim, and tenure?

I answer: 1. 'Tis a shrewd presumption that you are under the old bond, if you cannot discern how your copy and tenure is changed: The heirs of promise are described to be those that *fly for refuge to the hope that is before them*, Heb. 6. 18. Gods Children are usually frighted out of themselves by some avenger of blood; and do the more earnestly come under the holy Bond of the new Oath, and fly to Christ, by considering the misery of their standing in *Adam*: The Apostle supposed that wrath made inquisition for him, and therefore cryeth out, *O that I might be found in him*, Phil. 3. 9. They that presume that they had ever faith and a good heart towards God, grosly mistake: That Justiciary said, *All these I kept from my youth*, Mat. 19. 26.

2. Much may be discerned from the present state and frame of your hearts; if they carry a proportion with the Covenant of Works, 'tis to be feared you hold by that title and copy. As, 1. *When the Spirit is legal*, there is a suitable Spirit both to Law and Gospel; a servile Spirit is the Spirit of the Law, a free Spirit is the Spirit of the Gospel: 'Tis the character of men under works, *Heb.* 2. 15. *All their life time they are subject to bondage.* Religion is careful, but a foolish scrupulosity and servile awe argue bondage: See *Rom.* 8 15. and 2 *Tim.* 1. 7. 2. When we seek * *a righteousness of our own*, and settle our life and peace upon a foundation of our own works: the Covenant of Works is *natural* to us; common people hope to be saved by *their works and good meaning*, *and by their good prayers to be accepted with God. What shall we do?* is the language of every convinced man: And the Jews said, *Joh.* 6. 29. *What are the Works of God?* We would fain engage the divine grace by our own works: But this disposition raigneth most in such as either, 1. *Plead their Works*, as those in the Prophet, that * *delighted to draw nigh to God*; that is, to expostulate and contend with him about their works, for so it followeth in the next verse: *Isai.* 58. 2, 3. *Wherefore have we fasted?* So the Pharisee, *Luk* 18 11 And hypocrites are brought in by Christ pleading their works, as noting the secret ground of their confidence *Mat.* 7. 21. *We have prophesied in thy name, cast out Devils.* The Saints of God own no such thing: *Mat.* 25. 37. *When saw we thee an hungred, naked? &c.* They wonder Christ should remember such sorry things: As they perform duties with *more care*, so they overlook them with *more self denyal*; whereas others build upon

Rom. 10. 3.

Vide Sanctium in locum.

on their great gifts, employment in the Miniſtry, urge every petty thing as an engagement upon God. 2. When they take more liberty to ſin, hoping to make amends by their duties, Conviction would not let them proſecute their ſins ſo freely, if they did not make fair promiſes of reformation: 'Tis uſual with men to carry on a ſin the more ſecurely, out of a preſumption of a former, or after duty. Sir *Edwin Sands* obſerveth, that *the Italians are emboldened to ſin, that they may have ſomewhat to confeſs*: And *Solomon* ſpeaketh of *Sacrifice with an evil mind*, Prov. 21. 27. And *Numb.* 21, *Balaam built ſeven Altars, and offered ſeven Rams, &c.* out of a vain hope to *ingratiate* God, that he might *curſe the people*: And the Prophet ſpeaketh *of committing iniquity out of a truſt in righteouſneſs*, Ezek. 33. 13.

3. You may collect much from the unſuitableneſs of your hearts to the ſtate of grace: As, 1. If *you live under the raign of any ſin*, when 'tis conſtant and allowed, that rule holdeth good, *Jam.* 2. 10. *He that is guilty of one, is guilty of all*: Then the *Devil* hath an intereſt in you, not *Chriſt*; habituated diſpoſitions, good or bad, ſhew who is your Father: 'Tis notable that of *Rom.* 6. 14. *Sin ſhal not have dominion over you; for you are not under the Law, but under Grace*: An *intereſt in grace* cannot conſiſt with a *known ſin*. 2. If *you abuſe grace*; for then you make grace an enemy, and *then Juſtice will take up the quarrel of abuſed Mercy*. Uſually men pleaſe themſelves in this, if they be right in doctrine, but do not take notice of that taint that is inſenſibly conveyed into their manners. Oh conſider, when out of a pretence of Goſpel you grow *neglectful of duty, leſs circumſpect and wary in your ways, more ſecure, ſlighting the threatenings of the Word*. You offend Grace ſo much, that it turneth you over to Juſtice: There are *Antinomiſts in life*, as well as *doctrine*. Good Chriſtians are angry that others make that an *occaſion to luſt*, which is to themſelves *a ground of hope*: *They turn the Grace of our God, &c.* Jude 4. Therefore that man that maketh it *fuel for ſin*, hath a *naked apprehenſion* of it, not a *ſure intereſt*.

Obſervat. 2. *Unmerciful men find no mercy.* 1. 'Tis a ſin *moſt unſuitable to grace*; kindneſs maketh us pity miſery: *Thou waſt a ſtranger, be kind to ſtrangers*. He that was forgiven, and *plucked his fellow ſervant by the throat*, had his pardon retrived, *Matth.* 18. We pray, *Forgive us our treſpaſſes; as we forgive them that treſpaſs againſt*

againſt us, Mat. 6. Gods love to us melteth the Soul, affecteth us not only with *contrition towards God*, but *compaſſion to our brethren*. At *Zurick*, when the Goſpel was firſt preached, they gave liberty to their Captives and Priſoners, out of a ſenſe of their own deliverance by Chriſt. 2. 'Tis *unlike to God*; he *giveth*, and *forgiveth*: How will you look God in the face, if you ſhould be ſo contrary to him? *Diſſimilitude and diſproportion is the ground of diſlike*; 'tis a diſpoſition that will check your prayers, beware of it: Unmercifulneſs is two-fold; when we neither *give*, nor *forgive*: it notes, 1. A defect in giving or ſhutting up the bowels; they ask, and your hearts are as flint or ſteel: We are faulty, when we do not what we ſhould do, as when we do what we ſhould not do: *Covetouſneſs* and *violence* will weigh alike heavy in Gods ballance; and you may be as cruel in *neglect* as *injury*. 2. In *denying pardon* to thoſe that have wronged us; they have done you hurt, but you muſt be like your heavenly Father; no man can do thee ſo much hurt, as thou haſt done God; ſin is more oppoſite to his *nature*, then *wrong* can be to your *intereſts*: Would you have God as ſlack in giving, as backward to forgive? What would you ſay if God ſhould deal thus with you, either for grace or pardon? Certainly bounteous and pitious hearts pray with moſt confidence.

3. *God uſually retaliates and dealeth with men according to the manner and way of their wickedneſs.* The *ſin* and *ſuffering* oft meet in ſome remarkable circumſtance: *Babylon* hath blood for blood. *Jacob* cometh as the *elder* to *Iſaac*, and *Leah* cometh as the *younger* to *Jacob*: He that denyed a *crumb*, wanted a *drop*, *Luk.* 16. *Aſa* that ſet the Prophet in the ſtocks had a diſeaſe in his feet. Well then, when 'tis ſo, know the ſin by the Judgment, and ſilence murmuring. *Adonibezek*, an Heathen, obſerved, *As I have done, God hath done to me*, *Judg* 1. And it ſheweth you, what reaſon you have to pray that God would not deal with you according to your iniquities, your manner of dealing either with him or men: and walk with the greater awe and ſtrictneſs. Would I have God to deal thus with me? Would I have the recompences of the Lord to be after this rate? *Obſervat.* 3.

4. *God exerciſeth acts of mercy with delight*; his *Mercy rejoyceth over Juſtice*. So in the Prophet, *Mercy pleaſeth him*, *Mica* 7. 18. So in another Prophet, *I will rejoyce over them, to do them* *Obſervat.* 4.

good, *Jerem.* 32. 41. God is infinitely juſt as well as merciful, only he delighteth in gracious Diſpenſations and diſcoveries of himſelf to the Creature: This ſhould encourage you in your approaches to God. Mercy is as acceptable to God as to you. In 2 *Sam.* 14. 1. when *Joab* perceived *the Kings heart was to Abſalom*, he ſetteth the woman of *Tekoah* to make requeſt for him. The Kings heart is ſet upon mercy, your requeſts gratifie his own bowels. And again, it *Mercy hath rejoyced over Judgment*, ſo ſhould you too: Go and triumph over *Death*, *Helt*, *Devil*, *Damnation*, and make your boaſt of Mercy all the day along. 1 *Cor.* 15. 55. *O Death, where is thy ſting? O Grave, where is thy victory?* You have another triumph, *Rom.* 8. 33. *Who ſhall lay any thing to our charge?* And though the Devil be the Accuſer of the Brethren, yet becauſe Mercy hath rejoyced over Judgment, therefore we may rejoyce over Satan, and go to Heaven ſinging.

Obſervat. 5. 5. *Mercy in us is a ſign of our intereſt in Gods Mercy*: *Mat.* 5. 7. *Bleſſed are the merciful, for they ſhall obtain mercy*: *They ſhall obtain*; God will deal kindly with them, but 'tis *mercy* which they obtain, not a *juſt reward*. So *Prov.* 11. 25. *The liberal Soul ſhall be made fat*: The Widow of *Sarrepta's* Barrel had no bottom. I ſhall ſhew you what this Mercy is; 'Tis manifeſted, 1. In *pitying Miſeries*: Jeſus had compaſſion on the multitude, *Mat.* 15. 32. ſo ſhould we: 'Tis not Mercy, unleſs it ariſeth from a motion in the bowels: *If thou ſhalt draw out thy Soul to the hungry*, *Iſa.* 58. 10. *Heart* and *hand* muſt go together; *bounty* beginneth in *pity*. 2. *In relieving wants* by counſel, or contribution: 'Tis not enough to ſay, *be clothed*, *Jam.* 2. 16. 3. In *forgiving injuries and offences*: *Mat.* 18. 22. *until ſeventy times ſeven*; that is, *totiès quotiès*: 'tis an alluſion to *Peters* number, *Muſt I forgive ſeven times?* yea, ſaith Chriſt, *ſeventy times ſeven*: An uncertain number for a certain God *multiplieth pardon*, *Iſai.* 55. 7. and ſo ſhould we: as *Tully* ſaid of *Cæſar*, *Nihil obliviſci ſoles*, *niſi injurias*; that *he forgot nothing but injuries*; ſo ſhould you. Secondly, I ſhall ſhew you when 'tis a pledg of Mercy: 1. When 'tis done as duty, and according to the manner God hath required; *To diſtribute forget not*; *for with ſuch ſacrifice God is well pleaſed*: *Alms* muſt be *ſacrifice*, given to men for Gods ſake; not meerly done as a *commendable act*, but in conſcience of the Rule. 2. The *grounds muſt be warrantable*: The right

right ſpring of Mercy is from ſenſe of Gods Mercy; 'tis a *thank-offering*, not a *ſin-offering*.

Verſe 14. *What doth it profit, my Brethren, if a man ſay he hath Faith, and hath no Works? Can Faith ſave him?*

Here is the ſecond Exhortation againſt boaſting of an *idle faith*, and it ſuiteth with the laſt Argument urged in behalf of the former matter: He had ſpoken of a *Law of Liberty*; now, leſt this expreſſion ſhould juſtifie the miſpriſion of ſome falſe Hypocrites, who thought they might live as they liſt, ſo as they did profeſs faith in Chriſt, he diſproveth the vanity of this conceit by divers Arguments.

What doth it profit, my Brethren,] That is, How will it further the ends of a Profeſſion, or a Religion? So the Apoſtle, when he confuteth another ſuch preſumptuous perſwaſion, ſaith, οὐδὲν εἰμι, *I am nothing*, 1 *Cor.* 13. 2. that is, of no eſteem with God, upon the ſuppoſition that his gifts were without charity.

If a man ſay he hath Faith,] *Say* that is, boaſt of it to others, or pride himſelf in the conceit of it. 'Tis notable that the Apoſtle doth not ſay, *if any hath faith*, but *if any man ſay he hath faith*: Faith where 'tis indeed, is of uſe and profit to Salvation; and he that hath Faith is ſure of Salvation; but not always *he that ſaith he hath Faith*. In this whole diſcourſe the Apoſtles intent is to ſhew, not *what juſtifieth*, but *who is juſtified*; not what Faith *doth*, but what Faith *is*: and the drift of the Context is not to ſhew, that *Faith without Works* doth not juſtifie, but that a *perſwaſion or aſſent without Works* is not *Faith*: and the Juſtification he ſpeaketh is not ſo much of the *perſon* as of the *faith*.

And hath no Works?] That is, if there be no fruits and iſſues of Holineſs from it. 'Tis the folly of the Papiſts to reſtrain it to acts of Charity. There are other products of Faith; it being a grace that hath an univerſal influence into all the offices of the holy life.

Can Faith ſave him?] That is, a pretence of Faith: for otherwiſe *Faith ſaveth*; that is, in that way of concurrence in which any act of the Creatures can be ſaid to ſave. So *Paul*, *Epheſ.* 2. 8. Τῇ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, *Ye are ſaved by grace through*

Faith, not by Works: And therefore certainly our Apostle meaneth a *pretence of Faith*, otherwise there would be a direct contradiction; and it may be collected out of all the whole discourse: The two next *Verses* shew, he meaneth such a Faith as is in the *tongue and lips*, such a Faith as is *alone and by it self*, *Vers.* 17. such a Faith as the *Devils may have*, *Vers.* 19. such a Faith as is *dead*, that is, no more can be accounted *faith* then a *dead man* can be accounted *a man*.

The *Notes* out of this *Verse* are these:

Observat. 1. 1. *That pretended graces are fruitless and unprofitable.* Formal graces, as well as formal duties, bring in nothing to the spirit, for the present no grace, no comfort; and can beget no hope of glory for the future. Pretences of the Truth are a *disadvantage*, for they argue a *conviction* of the Truth, and yet a *refusal* of it. 'Tis a kind of *practick Blasphemy* to vail an impure life under a profession of Faith; for we do as it were tack on, and fasten the errors and excesses of our lives upon Religion: therefore 'tis said, *Revel.* 2. 9. *I know the Blasphemy of them that say they are Jews, and are not.* There is less dishonor brought to God by open opposition, then by profession used as a cover and excuse for profaneness: and in the Gospel 'tis determined, in that Parable, *Mat.* 21. 28, 29. that that son was less culpable, that said, *I will not*, then the other, that said, *I will, and did not.* All this is spoken to illustrate that passage, *What doth it profit, if a man say he hath faith?*

Observat. 2. 2. *Pretences of Faith are easie and usual.* Men are apt *to say they have Faith*; when they see the vanity of Works, and cannot stand before God by that claim, they pretend to Faith: In so free a discovery of the Gospel, men are apt to declaim against *resting in Works*; but 'tis as dangerous to rest in a *false Faith*.

Observat. 3. 3. From that [*And hath no Works,*] he proveth, 'tis but a saying they have Faith, if there be not Works and fruits of it. The *Note* is, *That where there is true Faith, there will be Works.* There are three things that will incline the Soul to duty: 1. *A forcible Principle, a mighty Aid, an high Aim*; all these are where *Faith* is: The *forcible Principle* is *Gods Love*, the *mighty Aid* is *Gods Spirit*, the *high Aim* is *Gods glory*. 1. For the *Principle*, where there is *Faith*, there will be *Love*: *affection* followeth *persuasion*, and where is *Love*, there will be Work; therefore do we often read of the [a] *labor of Love*; and *Faith worketh by*

[a] Heb. 6. 10. 1 Thess. 1. 3.

Love

Love: Faith, which is an apprehenſion of Gods Love to us, begeteth a return of Love to God, and then maketh uſe of ſo ſweet an affection to carry out all its acts and ſervices of thankfulneſs: it firſt begetteth love, and then maketh uſe of it. 2. There is a *mighty Aid* received from the *quickening Spirit*: *Help engageth to Action*; mans great excuſe is want of power: Faith planteth into Chriſt, and ſo receiveth an influence from him; *He liveth in us by his Spirit, and we live in him by Faith*; and therefore we muſt needs b *bring forth much fruit*. 'Tis obſervable; that in the 17. and 26. *Verſes*, that the Apoſtle calleth a *workleſs faith*, a *dead* or *liveleſs faith*, voyd of the life and quickening of the Spirit. Where there is *life*, there will be *acting*: Operation followeth Being. Hypocrites are ſaid to be *twice dead, plucked up by the roots*, *Jude* 12. *Twice dead*, *dead* in their natural condition, and *dead* after their profeſſion, and then *plucked up*; that is, plainly diſcovered to be thoſe that never had any *vital influence* from Chriſt. 3. Where there is Faith, there will be Aims to glorifie God: Faith that receiveth grace, returneth glory. 1 *Pet.* 2. 12. *Glorifie God in the day of viſitation*: When God viſiteth their Souls in mercy, they will be deviſing how they may do him glory; for Faith is ingenuous, it cannot think of *taking* without *giving*: and when it apprehendeth mercy, it contriveth what ſhall be rendered unto the Lord. Well then, Try your Faith, 'tis not a naked aſſent, or an unactive apprehenſion; there will be effects, ſome *works*, which you may know to be *good*, if they be done *in Chriſt*; χωρὶς ἐμοῦ, *without mee*, or *out of me*, *ye can do nothing*, *John* 15. 5. *By Chriſt I can do all things*, *through Chriſt that ſtrengthen eth me*, *Philip.* 4. 13. that is, by the actual influence of his grace: And *for Chriſt*, that is, for his ſake and glory, ἐμοὶ τὸ ζῆν χριστὸς, *Phil.* 1. 21. *Pauls* whole life, his τὸ ζῆν, was conſecrated to Chriſt, for the uſes and purpoſes of his glory. In ſhort, they that work *in Chriſt*, as united to him by faith, work *by Chriſt*, by the continual ſupply of his grace, and *for Chriſt* with an aim at his glory.

b 1 John. 15. 4.

4. From that [*Can Faith ſave him?*] That is, Will you come before God with theſe hopes for Salvation? *We ſhould cheriſh no other confidence, then ſuch as will abide the Day of the Lord, and hold out to Salvation.* Will this be a Plea then, when all Mankinde ſhall either to be damned, or ſaved, to ſay, You made Profeſſion

Obſervat. 4.

c The ſolemnity

c 1 Joh. 2. 28.

ſolemnity of Chriſts coming is the circumſtance that is often uſed for detecting ungrounded hopes; as *Luk.* 21. 36. *Watch and pray, that you may be able to ſtand before the Son of man*: that is, without ſhame and remorſe at his coming. So 1 *Joh.* 4. 17. *That we may have boldneſs at the Day of Judgment.* Men conſider what will ſerve for the preſent purpoſes, what will quiet the heart, that they may follow their buſineſs, or pleaſures, with the leſs regret; Oh but conſider what will ſerve you *for Salvation*, what will ſerve turn at the Day of Death, or the day of Judgment: No plea is ſufficient, but what may be urged before the Throne of the Lamb. Well then, Urge this upon your Souls Will this Faith ſave me? intereſt me in Chriſt, ſo as I may have boldneſs at the Day of Judgment? As Chriſt asked *Peter* thrice, *Loveſt thou me?* ſo put the queſtion again and again unto your Souls, Can I look Chriſt in the face with theſe hopes? Sincere graces are called, τὰ ἐχόμενα τῆς σωτηρίας, *Heb.* 6. 9. *Things that accompany Salvation.* This is the iſſue and reſult of all ſelf-enquiries, Is it a ſaving grace? Nothing ſhould *ſatisfie me* but what can *ſave me.*

Verſe 15. *If a Brother or Siſter be naked, and deſtitute of dayly bread,*

Verſ. 16. *And one of you ſay to them, Depart in Peace, be you warmed, be you filled, notwithſtanding ye give them not thoſe things that are needful to the body, What doth it profit?*

If a Brother or a Siſter] The Apoſtle compareth Faith and Charity, and ſheweth that *Pretences of Faith* avail no more then *Pretences of Charity.* By *Brother or Siſter*, he meaneth Chriſtians united together by the bond of the ſame profeſſion; terms oft uſed in that ſence in this Epiſtle.

Be naked,] That is ill clothed; ſo *nakedneſs* is often taken: So 1 *Cor.* 4. 11. *We ſuffer hunger, we are naked*; that is, deſtitute of neceſſary apparel. So *Job* 22. 6. *Thou haſt ſtripped the naked of their cloathing*: that is, the ill clothed are brought to worſe poverty by thy extortion. So when men have not a decent garment, or becoming their ſtate. 1 *Sam* 19. 24. *Saul prophecyed naked*; that is, without the veſtiment of a Prophet.

And deſtitute of dayly bread,] That is, not onely of moderate ſupplies,

ſupplies, but ſuch as are extreamly neceſſary: They have not from hand to mouth, or wherewith to ſuſtain life for a day. Chriſt calleth it, ἄρτον ἐπιούσιον, *preſent bread*, *Mat.* 6. 11. Under theſe two notions of *nakedneſs* and *hunger*, he comprehendeth all the neceſſities of the humane life; for theſe are the things utterly neceſſary: Therefore Chriſt ſaith, *Take no thought, What ye ſhall eat, or wherewith ye ſhall be clothed*; *Matth.* 6. 31. *And if we have food and rayment, let us be therewith content*; 1 *Tim.* 6. 8. And *Jacob* promiſeth Worſhip, *if God would give him bread to eat, and rayment to put on*, *Geneſ.* 28. 20. Till the world grew to an height of luxury, this was enough: The [d] Bill of proviſions was very ſhort, *food and rayment*.

[d] *Cibus & potus ſunt divitiæ Chriſtiano-rum.* Hieron.

And one of you ſay to them,] That is, that hath ability otherwiſe to do them good; for elſe good wiſhes are not to be deſpiſed: and ſome can onely give a cheap alms, prayers and counſel,

Depart in peace,] [c] A ſolemn form of ſalutation; which is as much as, *I wiſh you well*: See *Mark* 5. 34. and *Luk.* 7 50. and *Luk.* 8. 48.

[c] See Luk 2. 29 & 2 King. 5. 19 where onely is a ſalutation, not an allowance or grant of his requeſt; yea, *Naamans* words imply a reſolution rather then a caſe and requeſt.

Be you warmed, or be you filled;] After the general form he cometh to inſtance in good wiſhes, ſuitable to the double neceſſity fore-mentioned: *Be warmed*, that is, be clothed; 'tis oppoſed to *naked*: So *Job* 31. 20. *The poor were warmed with the fleece of my ſheep.* The *Septuagint* have it, ἐθερμάνθησαν ἀπὸ κουρᾶς ἀμνῶν μου. *Be filled*; that is, I wiſh you food to ſuſtain your hunger.

Notwithſtanding ye give them not thoſe things which are needful to the body:] That is, when you are able; otherwiſe an hearty wiſh is of uſe and acceptance: So [f] *a cup of cold water* is welcome; and 'tis not Reaſon that *other men ſhould be eaſed, and we burthened*, 2 *Cor.* 8. 13. His chief aim was to ſhame the rich, that thought to ſatisfie their duty by a few cheap words, and charitable wiſhes; which offence was as common as pretence of faith, as appeareth, 1 *Joh.* 3. 20. *Let us not love in word and in tongue, but in deed and in truth.*

[f] Mat. 10. 41.

What doth it profit?] That is, the Poor, The belly is not filled with words, or the back clothed with wiſhes; This is but like that mad perſon that thought to pay his debts with the noiſe of mony, and in ſtead of opening his purſe, ſhaked it: The Poor will not thank you for good wiſhes, neither will God for *ſaying you have faith.*

The Points are theſe:

Obſervat. 1. 1 *That an excellent way to diſcover our deceitful dealing with God, is to put the caſe in a ſenſible inſtance; or to parallel it with our own dealings one with another.* You will not count words liberality, neither will God count pretences Faith: This is the Reaſon of Parables; Matters between God and us are ſtated by inſtances of like matters between man and man. The judgment hath beſt view of things when they are carryed in a third perſon, and is not ſo blinded and perverted as in our own caſe. *David* could determine, 2 *Sam.* 12. *The man that doth this ſhall dye the death*: If the caſe had been repreſented in a down-right reproof, no doubt he would have been more favourable. Again, by this means they are made more plain and ſenſible; for heavenly things, being repreſented in an earthly form, come clothed with our own notions: We can ſee the Sun better in a Baſon, then in the Firmament; and interpret Heavens language, when it ſpeaketh to us in the dialect of Earth. Well then, uſe this art, put the caſe in a temporal matter: *Mal.* 1.8. *Offer it now to the Governor; will he be pleaſed with thee? or will he accept thy perſon?* Would men account this fair dealing, to come with a gift ſo ſickly and imperfect? So ſometimes ſuppoſe the caſe your own; Would I be thus dealt withall? Thus Chriſt made the *Phariſees* to give judgment againſt themſelves, *Mat.* 21. Thoſe that deſpiſed, abuſed, perſecuted the Meſſengers; *killed the Son*, ſaith Chriſt to them, *What will the Lord of the Vineyard do with them?* They anſwer; *Verſ.* 40,41. *He will miſerably deſtroy them, and let out his Vineyard to other men.* So will God do to you, ſaith Chriſt, *Verſ.* 43. And thus God appealeth to *Jews* upon a Parable, *Iſa.* 5.3. *Judg between me and my people.* We ſhall ſoon ſee the irrationality of our inferences in divine matters, when we put the caſe in termes proper to humane affairs; as when *Grace is turned into wantonneſs*, how abſurd and illogical is the conſequence, when we infer *covetouſneſs of duty* out of *the abundance of grace*? 'Tis as if you ſhould ſay, My Maſter is good, therefore I will offend him, and diſpleaſe him. Thus you may do in many caſes, eſpecially when the Word giveth you the hint of a Metaphor; onely take heed you do not reaſon thus in the matter of beleeving and expecting mercy from God, leſt you ſtraiten free Grace, which is not diſpenſed *after the manner of man*, 2 *Sam.* 7.19. God will accept a returning proſtitute, which man will nor,

Jerem.

Jerem. 3. 1. otherwise 'twill be of special use to shame us with neglect, to open a gap to conviction, to shame us with the absurdity and irrationality of our inferences in matters of Religion.

2. From that [*If a Brother or a Sister*] *Gods own people may be destitute of necessary outward supports*: *Hebr.* 11. 37. *They of whom the world was not worthy, wandered about, destitute, afflicted, tormented.* 'Tis true, *David* saith, *Psal.* 37. 25. *I have been young, and now am old, yet never saw I the righteous forsaken, or their seed begging bread*: But either he speaketh meerly upon his own experience, or asserteth that they were not forsaken *though begging bread*; or else he speaks of the shameful trade of begging, which among the *Jews* was a token of Gods curse; as *Psal.* 59. 15. *Let them wander up and down for meat, and grudg if they be not satisfied.* So, *let them be vagabonds*, *Psal.* 109. 10. Certainly the *Jews* had more of the carnal and outward blessing of the Covenant then Beleevers under the Gospel, it being more suitable to their Dispensation. *Observat.* 2.

3. *Bare words will not discharge or satisfie Duty.* Good words are good in themselves; and do become a Christian mouth, but they must not be rested in. Some cannot go so far in profession, as good words, religious conference, and holy discourse: Words argue that you have a knowledg of duty; and *bare words*, that you want an heart for it. *Observat.* 3.

4. More particularly observe, *That a few charitable words are not enough.* Some mens words are fierce and cruel, others *love in word and in tongue*; but this is not enough. Words are cheap, complements cost nothing, and will you serve God with that which costeth nothing? Words are but a cold kinde of piety; *g* The belly is not filled with words, but meat; nor is the back clothed with good wishes. Words are but a derision; you mock the poor, when you bid them *be warmed*, *be filled*, and do not minister to their necessities: Nay, 'tis a kinde of mocking of God; *Gal.* 6. 7. *Be not deceived, God is not mocked*: He speaketh of such as would fain be accounted liberal and charitable, but 'twas onely in words and excuses. *Observat* 4. 1 Joh. 3. 20. *g Venter non habet aures.*

Verſ 17. *Even ſo Faith, if it have not works, is dead, being alone.*

Here he cometh to accomodate the inſtance and ſimilitude, and ſheweth that a naked Profeſſion of Faith is no better then a verbal Charity; God looketh upon it as dead, cold, and uſeleſs

Even ſo Faith,] He ſpeaketh according to their preſumption, You call it *Faith*; and, according to appearance, it hath ſome likeneſs to Faith, but 'tis dead in its ſelf.

If it have not Works,] He doth not onely intend acts of Charity, but all others fruits and operations of Faith.

Is dead,] The Apoſtle ſpeaketh in alluſion to a Corps or a dead Plant; which hath onely an outward ſimilitude and likeneſs to thoſe which are living; 'Tis dead in regard of *root*, and dead in regard of *fruits*; 'Tis voyd of the life of Chriſt, and 'tis voyd of good fruits: Operation, or Motion, is an Argument and effect of Life.

Being alone.] In the Original καθ' ἑαυτὴν 'tis dead by its ſelf; or dead in its ſelf; that is, how great ſoever it be, 'tis all *dead*. We tranſlate it *Being alone*, as noting the emptineſs, barrenneſs, and nakedneſs of ſuch profeſſion or general aſſents; and ſo it ſuiteth with that known Maxim among the Proteſtants, *Sola fides juſtificat, ſed non fides quæ eſt ſola*; That *faith alone juſtifieth, but not that faith which is alone*; not a *naked aſſent*, or bare profeſſion: which interpretation is ſuitable enough to the Context.

Obſervat. *That falſe Faith is a dead Faith:* It cannot act, no more then a dead body can ariſe and walk; 'Tis *dead*, becauſe it doth not unite us to Chriſt: True Faith planteth us into Chriſt, and ſo receiveth virtue and life from him: *I live by Faith in the Son of God, Galat.* 2.20. 'Tis *dead*, becauſe it doth not diſcover its ſelf in any motions or operations of life: you may know there is life by the beating of the pulſes: A living Faith will be active, and bewray it ſelf in ſome grievous effects; There will be livelineſs in holy Duties: *Dead works* do not become the *living God, Hebr.* 9.14. There will be ſomewhat more then Morality in duties of Converſation; yea, there will be life in death its ſelf. Faith is the life of our lives, the Soul that animateth the whole body of Obedience; Faith is not always alike *liuely*, but where 'tis true, 'tis always

ways *living*. We read of a *lively faith*, and a *lively hope*, 1 *Pet.* 1.3. and then we have a greater feeling of the motions of the ſpiritual life; At other times 'tis onely *living*, and then if you be not ſenſible of life, you will be ſenſible of deadneſs; Senſe is the loweſt token of life; you will be complaining and groaning under corruptions. Well then, hereby you may try your Faith: Doth it receive life from Chriſt? doth it act? If Chriſt be in you, he would live in you. Never think of living *with Chriſt*, unleſs you live *in Chriſt*: And there is none liveth in Chriſt, but he *bringeth forth much fruit*, *Joh.* 15 5.

Verſe 18. *Yea, a man may ſay, Thou haſt Faith, and I have Works: ſhew me thy Faith without thy Works, and I will ſhew thee my Faith by my Works.*

The Apoſtle amplifieth the preſent Argument againſt an empty ſolitary faith, by ſuppoſing a Dialogue between a Beleever, that can manifeſt his Faith by his Works, and a boaſting Hypocrite that can produce no ſuch effect and experience; So that the diſpute doth not lie ſo much between *Faith* and *Works*, as between Faith pretended, and Faith diſcovered by Works; for the Apoſtle doth not introduce them ſpeaking thus, Thou ſtandeſt upon thy Faith, and I upon my Works; but, *Shew me thy Faith without Works, and I will &c.* that is, Shew me a warrant for thy Faith, and I will ſoon prove mine own.

Yea, a man may ſay,] That is, Some true Beleever may come and plead thus with a boaſting Hypocrite,

Thou haſt faith,] Let it be as thou ſayſt, but that's all thou haſt, a naked profeſſion of Faith, or at beſt, but ſome *Hiſtorical Aſſent*; for the Apoſtle granteth that, *Verſ.* 19. yea, not onely to them, but to the Devils.

And I have works:] He doth not mean without Faith, that's contrary to an expreſſion in the Text, *I will ſhew thee my Faith by my Works*: Works without Faith are as a building without a foundation, but acts of nature luſtred with common graces: Thou boaſteſt with thy tongue of Faith; I ſhall not boaſt, but produce Works, which are but a *real Apology and Commendation.* Chriſt produceth no other teſtimony but his Works, *Mat.* 11.4, 5. Our Works do beſt *praiſe us in the gates.*

Shew me thy Faith without thy Works,] This clause is diversly read in the Original: Some as *Oecumenius*, read onely, Δεῖξον τὴν πίστιν σου, *Shew me thy Faith, and I will soon warrant mine.* Most copies read, ἐκ τῶν ἔργων, that is, prove thy Works, since they are such, or inseparable fruits of Faith, where are they? But the most approved copies have, χωρὶς τῶν ἔργων, *without thy Works*; and the meaning is, Thou wantest the truest testimony and discovery of Faith: Now, shew me such a Faith; that is, make it good by any warrant from the Principles and Maximes of our Religion.

And I will shew thee my Faith by my Works.] That is, soon evidence it to the world, or soon evince it to be true *Faith* out of the Word.

The *Notes* are these:

Observat.1. 1. *A great means to convince Hypocrites, is to shew how grace worketh in true Christians.* The Apostle instituteth a Dialogue between both: Thus Christ compareth the two Builders, *Matt.7.* 24, &c. and the wise Virgins, and the foolish, *Matt.25.* This awakeneth emulation; it sheweth that the austerities of Christianity are possible. Others can go higher then your forms; Take this course, Do we live as they do? as they that through faith and patience inherit the Promises.

Observat.2. 2. From that [*Shew me thy Faith without Works, &c.*] *In all our hopes and conceits of grace we should always look to the warrant we have for them.* Can I shew or prove this to be Faith or Love by any Rational Grounds, or Scripture-Arguments? If Christians would look to the *warrant of their Hopes*, they might discern more of the guile of their spirit. Presumption is a rash trust without the sight of an actual or clear ground. He that *built on the sand*, built hand over head, not considering whether the foundation were sufficient to support the structure: But he that *built on the rock*, did not onely consider whether it would bear up such a stress, but was clearly resolved in his minde of the strength and sufficiency of the foundation. 'Tis good to beleeve *as the Scripture saith*, *Joh.7.38.* to cherish no perswasion without an actual sight of a clear and distinct warrant, that we may be able *to shew our Faith*, upon all cavils and challenges; that is, evince it to be good.

3. *Works are an evidence of true Faith.* Graces are not dead useless

uſeleſs habits, they will have ſome effects and operations, when they are weakeſt and in their infancy. 'Tis ſaid of *Paul*, as ſoon as he was regenerate, *Behold, he prayeth.* New-born Children will cry, at leaſt before they are able to go. This is the evidence by which we muſt judg, and this is the evidence by which Chriſt will judg. 1. The Evidence by which we muſt judg: 'Tis the drift of many *Scriptures* to lay down evidences taken from Sanctification and the holy life, they were written to this very purpoſe; as more eſpecially, *Pſal.* 119. and the firſt Epiſtle of *John*, ſee 1 *Joh.* 5. 13. Yea, concluſions are drawn to our hands: 'Tis ſaid, *Hereby we may know*, &c, See. 1 *Joh.* 3. 14. and 1 *Joh.* 3. 19. In many places Promiſes are given out, with deſcriptions annexed, taken from the meekneſs, piety, good works of the Saints; as *Pſal.* 1. 1,2. *Pſal.* 32. 1. 9. *Rom.* 8. 1. Good works are the moſt ſenſible diſcovery; all cauſes are known by their effects: The apples, leaves, and bloſſoms are evident, when the life and ſap is not ſeen. 2. This is the Evidence according to which Chriſt proceedeth at the Day of Judgment: *Revel.* 20. 12. *They were judged according to their works.* So *Mat.* 7. 23. *Depart from me, ye that work iniquity*: They made profeſſion, but their works were naught. So *Matth.* 25. 41, 42.

You may make uſe of this Note, to *judg your ſelves*, and to *judg others.* 1. Your ſelves: When the cauſes are hidden, the effects are ſenſible; therefore you may try graces by their fruits and operations. * Works are not *a ground* of confidence, but an *evidence*; not the *foundations of faith*, but the *incouragements of aſſurance*: Comfort may be *increaſed* by the ſight of good works, but 'tis not *built* upon them; They are *ſeeds of hope*, not *props of confidence*; ſweet *evidences* of election, not *cauſes*; happy preſages and beginings of glory. In ſhort, they can *manifeſt* an intereſt, but not merit it. We have *peace with God* by the Righteouſneſs of Chriſt, and *peace of Conſcience* by the fruits of Righteouſneſs in our ſelves. But more of this anon. 2. Others may be judged by their works: where there is knowledg, and a good life, 'tis not Chriſtian to ſuſpect the heart. The Devil ſaid, when he had nothing to object againſt *Jobs* life, *Doth Job ſerve God for nought?* If men be knowing, and profeſs, and be fruitful in good works, 'Tis an injury to ſay, *they are only civil, moral men. Profeſſion* may be counterfeited, but when 'tis honoured with *works*, you muſt leave the heart to God;

Uſe.

* *Bona opera ſunt ſpei quædam ſeminaria, charitatis incentiva, occulta prædeſtinationis judicia, non fiduciæ fundamenta, futuræ felicitatis præſagia, &c.* Bernard.

God; *Jam.* 1. 27. To be *undefiled*, and *viſit fatherleſs and widows*, that's *true Religion*: that is the great note and diſcovery of it. Empty profeſſion may have more of a *party* in it, then of *power*; but profeſſion honoured with works is Charities rule to judg by.

Verſe 19: *Thou believeſt there is one God, thou doſt well; the Devils alſo believe and tremble.*

This inſtance ſheweth what *faith* he diſputeth againſt, namely, ſuch as conſiſteth in *bare ſpeculation* and *knowledg*; which can no more ſave a man, then looking on the ſame can tranſlate a man into the ſphere and orb of it.

Thou believeſt] That is, aſſenteſt to this truth; The loweſt act of faith is inveſted with the name of believing.

There is one God]He inſtanceth in this Propoſition, though he doth limit the matter only to this, partly becauſe this was the firſt Article of the Creed, the primitive truth in Religion. That there is *one God*; by it intending alſo aſſent to other Articles of Religion: Partly becauſe this was the critical difference between them and Pagans, and the *Shibboleth* of the Chriſtian Profeſſion as to Heathens.

Thou doſt well;] 'Tis an approbation of ſuch aſſent ſo far as 'tis good, and not reſted in; though it be not *ſaving*, yet ſo far as 'tis *hiſtorical* it is good, good in its kind, as a common work and preparation; for ſo 'tis required: *Hear, O Iſrael, our God is one Lord, Deut* 6.4 And ſo in another Article of Religion 'tis ſaid, 1 *Joh.* 4.2. *He that believeth Jeſus Chriſt is come in the fleſh, is of God*; that is, ſo far forth God.

The Devils alſo believe] That is, aſſent to this truth, and other truths revealed in the Word.

And tremble.] φρίσσουσι The word ſignifieth extream fear, and horrour of ſpirit, it cometh from φρὶξ a word that implyeth that noiſe which is cauſed by the commotion of the Sea: Now this clauſe is added, *they tremble*, not to imply (as ſome ſuppoſe) that they do more then aſſent, as having an experience of ſome work upon their affections, but to diſprove this kind of faith, and to ſhew that it is not ſaving; they have an aſſent which cauſeth *horror* and *torment*, but they have not a faith which cauſeth *confidence* and *peace*, the proper fruit of that faith which is juſtifying, *Rom.* 5.1 *Epheſ.* 3.12.

Bare

1. *Bare assent to the Articles of Religion doth not infer true faith.* True faith uniteth to Christ, 'tis conversant about his Person; 'tis not only *assensus axiomati*, an assent to a Gospel-Maxim or Proposition; you are not justified by that, but by being one with Christ. 'Twas the mistake of the former age to make the *promise*, rather then the *person* of Christ, to be the formal object of faith; the *Promise* is the *Warrant*, *Christ* the *Object*: therefore the work of faith is terminated on him in the expressions of Scripture. We read of *coming to him, receiving him, &c.* We cannot close with Christ without a promise; and we must not close with a promise without Christ: In short, there is not onely *assent* in faith, but *consent*; not onely an *assent* to the truth of the Word, but a *consent* to take Christ; there must be an act that is directly and formally conversant about the Person of Christ. Well then, do not mistake a *naked illumination*, or some general acknowledgment of the Articles of Religion for *faith*: A man may be *right in opinion and judgment*, but of *vile affections*; and a carnal Christian is in as much danger as a Pagan, or Idolater, or *Heretick*: for though his judgment be sound, yet his manners are heterodox and heretical: True beleeving is not *an act of the understanding* only, but a *work of all the heart*, Acts 8. 37. I confess some expressions of Scripture seem to lay much upon *assent*, as 1 *Joh.* 4. 2. and 5 1. 1 *Cor.* 12. 3. *Mar.* 16. 17. but these places do either shew that Assents, where they are serious, and upon full conviction, come from some special Revelation; or else if they propound them as Evidences of grace, we must distinguish times; the greatest difficulty lay then upon *assent*, rather then *affiance*; The Truths of God suffering under so many prejudices, the Gospel was a novel Doctrine, contrary to the ordinary and received Principles of Reason, persecuted in the world, no friend to natural and carnal affections, and therefore apt to be suspected. The wind that bloweth in our backs, blew in their faces; and that which draweth on many to assent to the Gospel, was their discouragement. Consent and long prescription of time, the countenance and favour of the world, do beget a veneration and reverence to Religion; and therefore Assent now is nothing so much as it was then, especially when 'tis *trivial* and *arreptitious*, rather then *deliberate*: for this is onely the fruit of *humane testimony*, and needeth not *supernatural grace*. Therefore do not please your selves in *naked Assents*, these cost no-

Observat. 1.

thing and are worth nothing: There is a *form of knowledge*, Rom. 2 20. as well as a *form of godlineſs*, 2. Tim. 3. 5 A *form of knowledge* is nothing but an *Idea* or Module of truth in the brains, when there is no power or vertue to change and transform the heart.

Obſervat. 2. 2. From that [*Thou doſt well*;] *'Tis good to own the leaſt appearance of good in men*; ſo far *'tis well*, ſaith the Apoſtle: *To commend that which is good, is the ready way to mend the reſt*: This is a ſweet Art of drawing on men further and further; ſo far as it is good own it, 1 *Cor.* 11. 2, with 17. In this *I praiſe you*, ſaith *Paul*, and again, In this *I praiſe you not*. Jeſus loved the young man for his moral excellency, *Mark* 10. 21. 'Twas an hopefull ſtep. 'Tis good to take off the ſcandal of being *ſevere Cenſurers*, not to be always blaming: It reproveth them that blaſt the early buddings of grace, and diſcourage men as ſoon as they look toward Religion, by their ſevere rigour; like * the Dragon that watched *to deſtroy the man-child as ſoon as it was born*. The infant and young workings of grace ſhould be dandled upon the lap of Commendation; or, like weak things, foſtred with much gentleneſs and care.

* Rev. 12. 4.

Obſervat. 3. 3. *The Devils aſſent to the Artists of Chriſtian Religion.* It cometh to paſs partly through the ſubtlety of their natures, they are intellectual Eſſences; partly through experience of Providences, ſight of Miracles: They are ſenſible of the power of God in reſcuing men from their paws; ſo that they are forced to acknowledge there is a God, and to conſent to many truths in the Scriptures: There are many Articles acknowledged at once in *Mat.* 8. 29. *Jeſus thou Son of God, art thou come to torment us before our time?* They acknowledge *God*, *Chriſt* the *Son of God*, not in an ordinary adoptive way; for 'tis *Luke* 4. *That thou art the holy One of God*; then a day of *judgement*; which will occaſion more *torment* to themſelves, and other ſinners: And ſo you will ſee *Paul* adjured the Devil by *the name of Chriſt*, Acts 16. 18. And the Devils anſwer the ſons of *Sceva*, *Paul I know*, *and Jeſus I know*, *but who are ye?* Acts 19. 15. They acknowledged, that Jeſus as the Maſter, *Paul* as the Servant and Meſſenger, had mightily ſhaken their Power and Kingdom: So 'tis ſaid, *Phil.* 2. 10. *Things under the earth*, that is, the Devils who are turned into Hell, which is repreſented as a ſubterranean place, do *bow the knee to Chriſt*. Well then,

never

never reſt in the Devils faith; Can the Devils be juſtified, or be ſaved? They beleeve *there is a God*, that *there is a Chriſt*, *that Chriſt dyed for ſinners*: A Chriſtian is to exceed and go beyond Devils; nay, beyond other men, beyond Pagans, nay beyond Hypocrites in the Church, nay beyond himſelf, he muſt forget the things that are behind, &c. Is it not a notable check to Atheiſtical thoughts, ſhould I be worſe then *Devils? David* ſaid, *I was as a beaſt before thee*, Pſalm 73. 23. And *Agur*, Prov. 30. 2. *Surely I am more bruitiſh then any man, and have not the underſtanding of a man.* Whilſt we go about to *ungod God*, we do but *unman* our ſelves: Nay worſe, an Atheiſt is not only a *Beaſt*, but a *Devil*; Chriſt called *Judas Devil*, Joh. 6, 70. Nay worſe then Devils; the Devils are under the dread of this truth; we are ſtupid, inſenſible of Providence, careleſs of Judgmente, *when the Devils beleeve and tremble*: The Lord might well expoſtulate thus; *Fear ye not me, O fooliſh people, that have no underſtanding?* Jeremiah 5. 21. 22.

4. *Horror is the effect of the Devils knowledge*: The more they know of God, the greater trembling is there impreſſed upon them. They were terrified at a Miracle, or any glorious Diſcovery of Chriſts Power upon Earth: *Art thou come to torment us before our time?* Well then, hence you may collect: 1. *Light that yeildeth us no comfort is but darkneſs*: The Devils have *knowledg* left, but no comfort, therefore ſaid to be *held under chains of darkneſs*, Jude 6. The more they think of God, the more they tremble. 'Tis miſerable to have onely light enough to awaken Conſcience, and knowledge enough to be ſelf condemned, to *know* God, but not to *enjoy* him: The Devils cannot chuſe but abominate their own thoughts of the Deity. Oh reſt not then, tell you have gotten ſuch a knowledg of God as yieldeth comfort: *Pſal.* 36. 9. *In thy light ſhall we ſee light*; there is *light* in this light, all other light is *darkneſs*. 2. *All knowledge of God out of Chriſt is uncomfortable*: That is the reaſon why the Devils tremble; they cannot know God as a *Father*, but as a *Judge*; not as a *Friend* but as an *Enemy*: Faith looking upon God as a Father, and as a Friend, yeildeth *peace* to the Soul, *Rom.* 5. 1. And *fear is caſt out, for fear hath torment in it*, 1. *Joh.* 4. 18. This is the miſery of Devils and damned men, and natural men, that they cannot think of God without horror; whereas this is the great ſolace and comfort of the Saints, that *Obſervat.* 4.

there is a God: *Pſal.* 104.34. *My meditation of him ſhall be ſweet*: And *Cant.* 1. 3. *Thy Name is as an ointment poured out*, full of fragrancy and refreſhing. Salt waters being ſtrained through the earth become ſweet: Gods Attributes, which are in themſelves terrible and dreadful to a ſinner, being derived to us through Chriſt yeild comfort and ſweetneſs. The Children of God can long for the day, when Chriſts Appearance will be moſt terrible: *Even ſo Lord Jeſus, come quickly.*

Verſe 20. *But wilt thou know, Oh vain man, that faith without works is dead.*

Here he re-inforceth the Diſpute againſt a carnal Profeſſor; the Diſputation is not about the *Cauſe of Juſtification*, but what we ſhould think of an empty faith.

But wilt thou know,] That is, wilt thou rightly underſtand and conſider of the matter, or harken to what can be ſaid againſt thy faith? The like form of ſpeech is uſed, *Rom.* 13. 3. *Wilt thou then not be afraid of the power?* that is, be taught how not to fear it.

O vain man,] ἄνθρωπε κένε, an empty man; a metaphor taked from an empty veſſel; 'tis the paralel word to RAKA, which is forbidden, *Mat.* 5. 22. The Septuagint render RAKIM by ἄνθρας κένους, *Judg.* 11. 3. You will ſay, Was it lawful for the Apoſtle to uſe ſuch words of contempt and diſgrace? I anſwer, 1. Chriſt doth not forbid the word, but the word uſed in anger; you ſhall ſee *fool*, another term there forbidden, is elſewhere uſed by Chriſt himſelf; *Mat.* 23. 17. *O ye fools and blind*: And *Luke* 24. 25. *O ye fools, and ſlow of heart to beleeve*: And ſo *Paul*, Gal. 3. 1. *O ye fooliſh Galathians*. There is a difference between *neceſſary corrections*, and *contemptuous ſpeeches* or *reproofs*. 2. * The Apoſtle doth not direct this to any one perſon, but to ſuch an order or ſort of men; ſuch ſpeeches to private perſons, ſavour of *private anger*: but being directed to ſuch a ſort of men, do but note the juſt deteſtation of a *publike Reproof*.

Hic notantur non certi homines, ſed certa hominum genera. Grot. *in Locum.*

That faith without works is dead?] Mark, he doth not ſay *faith is dead without works*, but *faith without works is dead*: there is a difference in theſe predications; as if he ſaid, *faith is dead without works*, it would have argued: that works are the *cauſe* that gave life

life to faith, whereas they are *effects* that argue life in faith: As for inſtance, a *man without motion is dead*, is proper, but *a man is dead without motion* is a predication far different. Briefly, in this Diſpute the Apoſtle proceedeth upon the ſuppoſition of ſeveral Maxims: As, 1. That the way to know graces is by their effects and operations, as cauſes are known by their neceſſary effects. 2. That works are an effect of faith; *faith without works is dead, and works are dead without faith*: So that works that are gracious are a proper perpetual and inſeparable effect of faith; they are ſuch effects as do not give life to faith, but declare it; as Apples do not give life to the tree, but ſhew it forth.

The Notes are theſe:

1. From that [*Wilt thou know,*] *Preſumers are either ignorant or inconſiderate.* Falſe and miſtaken faith is uſually a brat of darkneſs; either men do not underſtand what faith is, or not conſider what they do: *Ignorance* and *incogitancy* maketh ſuch unwarrantable conceits to eſcape without cenſure. *Obſerv.* 1.

2. From that [*O vain or empty man,*] *Temporaries are but vain men*; like empty veſſels, *full of wind*, and *make the greateſt ſound*; they are full of *windy preſumptions*, and *boaſting profeſſions*. 1. Full of wind, they have a little airy knowledg, ſuch as puffeth up; 2 *Pet.* 1. 8. *Barren and unfruitful in the knowledg of our Lord and Saviour Jeſus Chriſt*: There is knowledg, but 'tis a barren and unfruitful knowledg; they are voyd and deſtitute of any ſolid grace. 2. Of a great ſound and noiſe; can talk of grace, boaſt of knowledg, glory in their faith: Uſually Preſumers are of a ſleight frothy ſpirit, that are all for tongue, and an empty profeſſion. A *vain faith* and a *vain man* are oft ſuited and matched, *Obſerv.* 2.

3. *Hypocrites muſt be rouzed with ſome aſperity and ſharpneſs.* So the Apoſtle, *O vain man*; ſo Chriſt, *O ye fooliſh and blind*; ſo *John* the Baptiſt, * *O ye generation of Vipers.* Hypocrites are uſually inconſiderate, and of a ſleepy conſcience, ſo that we muſt not *whiſper*, but *cry aloud*: An open ſinner hath a conſtant tormeut and bondage upon his ſpirit, which is ſoon felt, and ſoon awakened; but an Hypocrite is able to make defences and replies: We muſt, by the warrant of thoſe great Examples, deal with him more roughly; mildneſs doth but ſooth him in his error. *Obſerv.* 3. Mat. 3. 9.

4. *That an empty barren faith is a dead faith*: I noted this before, let me touch on it again, 'Tis a *dead faith*, 1. Becauſe it may *Obſerv.* 4.

ſtand with a natural ſtate, in which we *are dead in treſpaſſes and ſins*. 2. 'Tis *dead*, becauſe it receiveth not the quickening influences of the Spirit. 3. 'Tis *dead*, becauſe it wanteth the effect of life, which is *operation*; all life is the beginning of operation, tendeth to operation, and is increaſed by operation; ſo faith is dead, like a root of a tree in the ground, when it cannot produce the ordinary effects and fruits of faith. 4. 'Tis dead, becauſe unavailable to eternal life, of no more uſe and ſervice to you then a dead thing. * Luk. 13. 7. O pluck it off, who would ſuffer a dead plant in his garden? * *Why cumbereth it the ground?*

Verſe 21. *Was not Abraham our Father juſtified by works, when he offered Iſaac upon the Altar?*

Here he propoundeth the demonſtration that might convince the vain man, which is taken from the example of *Abraham*; the Beleevers of the Old and New Teſtament being all juſtified the ſame way.

Was not Abraham our Father] He inſtanceth in *Abraham*, becauſe he was the prime Example and *Idea* of Juſtification, and becauſe many were apt to plead that inſtance urged by * *Paul*, and becauſe he was a man of ſpecial reverence and eſteem among the Jews: And he calleth him *Our Father*, becauſe he was ſo to thoſe to whom he wrote, to the twelve diſperſed Tribes, and becauſe he is to all the faithful, who are deſcribed to be thoſe that *walk in the ſteps of our father Abraham*, Rom. 4. 12. And indeed this is the ſolemn name and title that is given to *Abraham* in the Scriptures, *Abraham Our Father*: See *John* 8. *verſ.* 53. *Acts* 7. 2. *Rom.* 4. 1. Rom. 4. 1, 2, 3, 4, &c.

Juſtified by works,] That is, declared to be juſt by his works before God and the world. But you will ſay, Is not this contrary to Scripture? 'tis ſaid, *Rom.* 3. 20. *By the works of the Law no man is juſtified*; and particularly 'tis ſaid of *Abraham*, *that he was not juſtified by works*, Rom. 4. 2. How ſhall we reconcile this difference? I ſhall not enter upon the main Queſtion, till I come to the 24. verſe: only for the clearing of the preſent doubt give me leave to return ſomething by way of anſwer: Some diſtinguiſh of Juſtification, 'tis either *in foro divino*, or *humano* *in Heaven*, or *before men*, and that is again either in our *own conſciences*, or in the *ſight*

of

of others; in the two latter ſences they grant, that works do juſtifie, though not *before God*, yet in the *Court of Conſcience*, and *before the World*: The diſtinction is not altogether without warrant of Scripture; for *Rom.* 3. 20. *By the deeds of the Law ſhall no fleſh be juſtified in his ſight*: Mark that, IN HIS SIGHT; implying, there is another Juſtification before men, which may take in works. So alſo *Rom.* 4. 2. *That Abraham had not whereof to glory before God*: That laſt clauſe implyeth he could avouch his ſincerity (as *a Job* alſo did) before men. Well then, according to this opinion theſe two places may be thus reconciled; *Paul* ſpeaketh of the uſe and office of faith *in foro Divino*, before God, and *James* ſpeaketh of the effects and qualities of faith, by which it is juſtified before men: And thus the buſineſs may be fairly accommodated, but that I believe there is ſomewhat more in it, becauſe he ſpeaketh of ſome ſpecial Juſtification that *Abraham* received upon his offering of *Iſaac*; and you ſhall find, that from God he then received a *juſtification of his faith*, though thirty years before that he had received a *juſtification of his perſon*: When he was an *b* Idolater and ungodly, then God called him out of grace, *Gen.* 12. 3. and juſtified him: 'Tis ſaid, *He believed, and it was counted to him for righteouſneſs*, Gen. 15. 6. He was juſtified by imputation, and abſolved from guilt and ſin, ſo as it could not lie upon him to damnation: But now he offered *Iſaac*, his faith was juſtified to be true and right, for that Command was for the tryal of it; therefore upon his obedience God did two things, renewed the promiſe of Chriſt to him, *Gen.* 22. 16, 17. and gave him a teſtimony and declaration of his ſincerity, *verſ.* 12. *Now I know that thou feareſt God*, ſaith Chriſt to him, who is there called *the Angel of the Lord*: I conceive, as works are ſigns *in foro humano*, to men, by which they may judg of the quality of faith; ſo *in foro Divino*, before God, God judging *according to our works*, as 'tis diſtinctly ſaid, *Rev.* 20. 12. God will evince the faith of his Saints to be right by producing their works, and will diſcover the ungrounded hopes of others by their works alſo; for *great and ſmall* are all judged according to that rule: And not only hereafter, but now alſo doth God judg according to works; that is, look upon them as teſtimonies and declarations of faith: *Now I know that thou feareſt God*; that is, now I have an experience; upon which experience *Abraham* was juſtified, and the Promiſe renewed. I conceive our Apoſtle

a Job. 31.

b Joſh. 24. 2. Rom. 5. 4.

postle alludeth to that experience, for he speaketh as in a known case, *Was not Abraham justified by Works?* that is, upon this did not he receive a testimony and declaration from God, that he was justified? And suitable to this the Author of the Book of *Maccabees* saith, 1 *Mac.* 2. 52. *Was not Abraham found faithful in temptation, and it was imputed to him for righteousness? Found faithful*, is a phrase equivalent to that which *James* useth, *was justified*: Therefore *Paul* and *James* may be thus reconciled; *Paul* speaketh of the justifying of a sinner from the curse of his natural condition, the occupations of the Law, &c. and accepting him into the favor of God, which is of grace, and not of debt; *James*, of the justifying and approbation of that faith, by which we are thus accepted with God: God giveth us the comfort of our former Justification by such experiences and fruits of faith; for in them *we are found faithful*, that is, before God and man approved to have a right faith. And to this purpose *Diodat* excellently glosseth, *That Justification in* Paul *is opposite to the condemnation of a sinner in general, and Justification in* James *is opposite to the condemnation of an Hypocrite in particular:* In *Paul's* sence a *sinner is absolved*, in *James's* sence a *believer is approved*; and so most sweetly, and for ought I can see, without exception, the Apostles are agreed: For the Popish exceptions I shall handle them Verse 24.

† *Immolari sibi Deus filium jussit, pater obtulit & quantum ad defunctionem cordis pertinet, immolavit.* Salvian. de Gub. Dei, lib. 1..

When he offered Isaac upon the Altar?] Mark, though *Abraham* never actually offered him, but only in purpose and vow, yet 'tis said *he offered*: So *Heb.* 11. 17. *By faith Abraham offered Isaac, &c.* † he purposed it, and if God had continued the Command, would actually have done it. *God counteth that to be done which is about to be done, and taketh notice of what is in the heart, though it be not brought to practice, and actual accomplishment.*

Observat. 1. 1. *Those that would have Abrahams priviledges, must look to it that they have Abrahams faith.* You claim kin of him as Beleevers: How was it with *Abraham?* Two things are notable in his faith. 1. He received the promises with all humility; *Gen.* 17. 3. *And Abraham fell on his face*, as mightily abashed, and abased in himself, to see God deal thus with him. 2. He improved them with much fidelity, being upright before God, and walking in all relations for his glory. Two instances there are of his Obediences, upon which the Holy Ghost hath set a special mark and note:

One

One was leaving his fathers houſe, *Gen.* 12. 1. wherein he denyed himſelf in his *poſſeſſions*: The other was the ſacrificing of his ſon, *Gen.* 22. 1. wherein he denyed himſelf in *his hopes*. *O look to the Rock from whence you were hewn, the hole of the pit out of which you were digged, to Abraham your father*, Iſai. 51. 1, 2. Do you receive mercies ſo humbly? improve them ſo thankfully? Who would not ſtick at thoſe Commands, wherewith *Abraham* was exerciſed and tryed? God calleth every Beleever more or leſs to deny ſomething that is near and dear to him.

2. *Beleevers muſt ſee that they honour and juſtifie their faith by works.* Never content your ſelves with an empty profeſſion; Profeſſion ſheweth to what party we addict our ſelves, but holineſs ſheweth we addict our ſelves to God; Diſagreeing parties may accord in the ſame guilt and practiſes; *What do you more?* *Mat.* 5. 47. Chriſtianity may be profeſſed *out of Faction*, by them that have a *Pagan heart*, under a *Chriſtian name*: All natural men, how ever they differ in *intereſt*, agree in one *common Rebellion* againſt God. But the chief thing which I would urge, is to preſs them that profeſs themſelves to be juſtified by grace, to make good their intereſt in grace, to look to the *evidence of works*: Libertines preſs men abſolutely to beleeve that they are juſtified from all eternity; and to lull them aſleep to a compleat ſecurity, make it a ſin to doubt of, or queſtion their faith, whether it be right or no: * *Saltmarſh* ſaith, That *We are no more to queſtion Faith then to queſtion the promiſe, and that Chriſt and his Apoſtles did not preſs men to ask the queſtion, whether they did believe or no, and that Chriſts commands to believe are not to be diſputed, but obeyed, &c.* Vain allegations! There is a difference between queſtioning the Command, and queſtioning our obedience; though we are not to *diſpute* againſt the Duty, yet we are to *examine* whether we perform it: The Apoſtle ſpeaketh directly to this purpoſe; *Examine your ſelves, whether you be in the faith*, 2 *Cor.* 13. 5. There is no other way to undeceive the Soul, and to diſcover falſe conceptions from true graces. How ſad was it for the *fooliſh Virgins* that never doubted of their faith; till it was too late? 'Tis the Vulgar miſtake to think that the excellency of faith lieth in the *ſecurity* and *ſtrength of perſwaſion*; and that who ever can make full account that Chriſt dyed for him, or that he ſhall go to Heaven, doth beleeve: whereas the difference between faith and preſumption doth not lie in the

Obſervat. 2.

* *Saltmarſh* in his Free-Grace, cap. 5. pag. 62, 63, 64.

security of perswasion, but in the *ground* of it, *Mat.* 7. latter end: The two buildings there might be raised in equal height and comliness, the difference was in the foundation. An Hypocrite may have as fair and as full a confidence as a Beleever, but 'tis not as well built and raised; and, if the Scripture shall give sentence, *He is not most happy that hath least trouble, but he that hath least cause*; therefore you had need look to your faith and confidence, that it may be justified, justified by your works; this is a sensible evidence, and most in sight. I confess, by some 'tis decryed as *litigious*, by others as *legal*: Some think, that because there are so many shifts, and circuits, and wiles, in the heart of man, it is an *uncertain*, if not an *impossible* way of tryal. I confess, if in tryal we were only to go by the light *of our conscience and reason*, the Objection would seem to have weight in it: Who can discover the * *foldings* *Prov.* 20. 27. *of the belly* without Gods *own candle*? The main certainty lieth in the *Spirits witness*, without which the witness of *water* is silent, 1 *Joh.* 5. 8. Graces shine not without this light: Gods own *Interpreter* must *shew a man his righteousness*, Job 33. otherwise there will be many shifts in the heart, and we shall still be in the dark. Under the Law * every thing was to be established *in the* *Deut.* 17. 6. *mouth of two or three Witnesses*: so here are two Witnesses, the Spirit with our spirits, the Spirit with our renewed Consciences, *Rom.* 8. 16. 'Tis the Holy Ghost that giveth light, whereby we may discern the truth of grace, imprinteth the feeling and comfort, and by satisfying the Soul begetteth a serenity and calmness within us: Therefore the Apostle pitcheth the main certainty upon the Spirits evidence; *Rom* 9. 2. *I lye not, my conscience bearing me witness in the Holy Ghost*; that is, my conscience is assured by the Holy Ghost that I do not err or lye. Others cry it up for *legal*, as by pressing men to look to works as an evidence: We went about to establish their confidence in their own righteousness, or a merit in themselves: Certainly 'tis one thing to *judg* by our graces, another thing to *rest* or *put our trust* in them: There is a great deal of difference between *declaring* and *deserving*; Works as fruits may declare our justifyed estate: There is a difference between *peace with God*, and *peace of Conscience*; peace and amity with God we have meerly by grace and free Justification, that εἰρήνην πρὸς θεὸν, *Rom.* 5. 1. but in the Court of Conscience there must be some evidence and manifestation. A broken man hath peace

peace in Court as ſoon as the Surety hath payd his debt, but hath the comfort of it within himſelf, when 'tis ſignified to him by letter, or otherwiſe: Free Juſtification is the *ground* of our comfort, but Works the *evidence* that intimate it to us; however we had need be cautious: An undue uſe of marks will keep the Soul full of doubts; and we want the comfort that we ſeek, when we do not bottom & found it upon Chriſt, according to his free promiſes. Above all things a Chriſtian ſhould be moſt delicate and tender in founding his hopes: God is impatient of a co-partner in the creatures truſt, he will not give that glory to another; and if you do, he will declare his anger by leaving you to a conſtant uncertainty and diſſatisfaction: Always when we think to warm our ſelves by *our own ſparkles*, we lie down in ſorrow. Becauſe the buſineſs is of great concernment, I ſhall give you a few Directions, how you may reflect upon your graces or works, as evidences of your eſtate.

1. You muſt be loyal to Chriſt: *a* Many ſeek all their happineſs in the gracious diſpoſitions of their own Souls, and ſo neglect Chriſt; this were to prize the love-token before the lovely perſon. To rectifie it, 'tis good to go to work this way: 1. Let there be a through going out of your ſelves; be ſure to keep the heart right in point of righteouſneſs; and in founding your hopes, ſee that you do not neglect *the corner ſtone*: *Paul* reckoneth up all his natural Priviledges, moral Excellences, nay his *own righteouſneſs*, what he did as a Phariſee, what as a Chriſtian; if any might have *confidence in the fleſh*, *Paul* might; but he renounceth all, nay counts it *loſs* (*i. e.*) dangerous allurements to hypocriſie and ſelf-confidence, *Phil.* 3. 'Tis good to have ſuch actual and freſh thoughts in our ſelves, when we proceed to tryal, that our Souls may be rather carried to, then diverted and taken off from Chriſt: Uſually aſſurance is given in after a ſolemn and direct exerciſe of faith; *Epheſ.* 1. 13. *After ye believed, ye were ſealed by the Spirit of Promiſe.* Where the Apoſtle ſheweth the order of the Spirits ſealing, after beleeving or going to Chriſt; and the quality under which the Spirit ſealeth, as *a Spirit of promiſe*; implying, that when the thoughts have been newly and freſhly exerciſed in the conſideration of our own unworthineſs, and Gods free grace and promiſes, then are we fitteſt to receive the Witneſs and Certioration of the Spirit. 2. In the very view and comfort of your graces ſtill keep the heart upon Chriſt: See what would become of you, were it not for free grace.

a See *Mr. T. Goodwin* in his *Preface* before his Book called *Faith triumphing in its Object.*

God could find matter of condemnation againſt you, not only in the *worſt ſins*, but in the *beſt duties*: The moſt regenerate man durſt not adventure his Soul upon the heavenlieſt thought that ever he conceived. When *Nehemiah* had performed a zealous action he ſubjoyneth, *Nehem.* 9. 22. *Remember me my God, concerning this alſo and ſpare me according to the greatneſs of thy mercy*; in imating, that therein God might find enough to ruine him: So *Paul*, 1 *Cor.* 4. 4. *I know nothing by my ſelf, yet am I not hereby juſtified*: He knew no unfaithfulneſs in his Miniſtry, yet this would not make him righteous before God. So that in the preſence of the greateſt Evidences, you ſhould ſee Free-Grace is the ſureſt Refuge: As *Jehoſhaphat*, when he had all the ſtrength of *Judah*, who are numbered to be five hundred thouſand, yet goeth to God, as if there were no preſence of means; * *We have no might, our eyes are unto thee.* So in the faireſt train of graces you ſhould ſtill keep Chriſt in the eye of Faith, and let the Soul ſtay upon him: Or as in a pair of Compaſſes, one part is fixed in the center whileſt the other foot wandereth about in the circumference; ſo muſt the Soul ſtay on Chriſt, be fixed on him, whileſt we ſearch after Evidences and additional comforts. 3. After the iſſue and cloſe of all, you muſt the more earneſtly renew your addreſſes to Chriſt, and exerciſe faith with the more advantage and cheerfulneſs: You have much more encouragement to cloſe with him, when you ſurveyed his bounty to your Souls, and conſidered thoſe emanations of grace, by which you are enabled to good works. So 1 *Joh.* 5. 13. *Theſe things have I written to you that believe, that you may know that you have eternal life, and that you may believe on him*: His meaning is, that upon aſſurance they might renew the act of faith with the more cheerfulneſs: As *Thomas*, when he felt Chriſts wounds, had the greater reaſon to believe, *Joh.* 20. 27. *Non nova ſed aucta fide*, as *Eſtius* gloſſeth, by a renewed and increaſed faith. So when you have had a feeling and ſenſe of Chriſts bounty to you, and by good works have cleared up your intereſt in eternal life, you have the greateſt reaſon to caſt your ſelves again upon Chriſt by faith and confidence: For as the Apoſtle ſaith, *The Righteouſneſs of God is revealed from faith to faith*, *Rom.* 1. 17. The whole buſineſs of our Juſtification before God is carried on by a continual act of faith, from one act and degree to another: In ſhort, what ever comfort we ſeek in our works and graces, Chriſt muſt ſtill * *lie as a bundle of myrrhe between our breſts*; be kept cloſe

* 2 Chro. 20. 12.

Cant. 1. 12.

cloſe and near the heart, always in the eye of faith, and the arms of love.

2. You muſt go to work Evangelically, and with a ſpirit ſuiting the Goſpel: Conſider and underſtand your evidences and graces not in a *legal perfection* but as ſprinkled with the blood of the Covenant: If you ſhould look for love, fear, faith, hope, in that perfection which the Law requireth, the heart will ſtill be kept unſetled: Your buſineſſe is to look to the *truth*, rather then the *meaſure*; uſually men bring their graces rather to the *ballance*, then to the *touch-ſtone*, and *weigh* them when they ſhould try them, as if the *quantity and meaſure* were more conſiderable then the eſſence and nature. 'Tis good to own grace, though mingled with much weakneſs: The children of God have pleaded the truth of their graces, when conſcious to themſelves of many failings; *Cant.* 1. 4. *I am black, but comely*: There is grace, though under the vail and cloud of much weakueſs: So *Cant.* 5. 2. *I ſleep but my heart waketh*: The Spouſe hath a double aſpect to what was evil, and what was good. So he in the Goſpel could with confidence plead his faith, though humbled with ſad relicks and remains of unbelief; *Lord, I believe, help my unbelief*, *Mark* 9. 24. We muſt not bear falſe witneſs againſt others, much leſs againſt our ſelves; and therefore own a little good, though in the midſt of much evil.

3. You muſt go to work prudently, underſtanding the nature of marks, and the time to uſe them; every thing is beautiful in its ſeaſon: There are times of deſcretion, when graces are not viſible; *In darkneſs we can neither ſee black nor white*: In times of great dejection and diſcouragement the work of a Chriſtian is not *to try*, but *believe*; *Let him ſtay himſelf on the name of God*, *Iſa.* 50. 10. 'Tis moſt ſeaſonable to encourage the Soul to acts of faith, and to reflect upon the *abſolute* Promiſes, rather then *conditional*: The abſolute Promiſes were intended by God as attractives and encouragements to ſuch diſtreſſed Souls; there is a time when the Soul is apt to ſlumber, and to be ſurprized with a careleſs ſecurity. then 'tis good to awaken it by a ſerious tryal; to a looſe carnal ſpirit an *abſolute Promiſe* is as *poyſon*, to a dejected ſpirit as *cheering wine*. When the Soul lyeth under fear and ſenſe of guilt, 'tis unable to judge, therefore examination doth but increaſe the trouble: But again, when the heart is drowſie and careleſs tryal is moſt in

ſeaſon; and 'tis beſt to reflect upon the conditional Promiſes, that we may look after the qualifications expreſſed in them ere we take comfort. When *David* was under hatches, he laboureth to maintain faith, and out-brave diſcouragements, *Pſa.* 3.2. the enemies ſaid, *Now there is no help for him in his God*: He had ſaln ſcandalouſly: and that Pſalm was penned upon occaſion of *Abſaloms* Rebellion, which was ordered by way of correction of *Davids* ſin, and this made them vaunt, *Now God is his enemy*: Now *David* doth not mention the ſin, but awakeneth his truſt, in the very face of the temptation he maintaineth his confidence: *But thou art my ſhield, my glory, and the lifter up of my head, &c.* Verſ. 3. And elſewhere he profeſſeth that this was his general practice, *Pſal.* 56.3. *At what time I am afraid, I will put my truſt in thee*: In times of diſcouragement, and when terror was likely to grow upon his ſpirit, he would look after arguments and ſupports of truſt and dependance. So on the contrary, when the heart groweth ruſty and ſecure, 'tis good to uſe *Nazianzen's* policy; when his heart began to be corrupted with eaſe and pleaſure, † Τοὺς Ἱερεμίου συγγράμματα, ſaith he, *I uſe to read the Lamentations of Jeremy*; or to inure his mind to matter ſad and lamentable. In all ſpiritual caſes 'tis good to deal prudently, leſt we put our ſelves into the hands of our enemy, and further the devices of Satan.

†*Nazian. Orat.* 13. *Circa Med.*

4. Your great care muſt be to be *humbly thankful*; *thankful*, becauſe all is from God: 'Tis a vain ſpirit that is proud of what is borrowed, or glorieth becauſe he is more in debt then others; 1 *Cor.* 4. 7. *Who made thee differ? and what haſt thou which thou haſt not received?* What ever we find upon a ſearch, it muſt be aſcribed to *free-Will*, but to *free-grace*; *He giveth will and deed according to his pleaſure*, Phil. 2. 13. Free-will ſtabliſheth merit, Free-Grace checketh it: The Sun is not beholding, becauſe we borrow light from it; or the Fountain, becauſe we draw water: We may all ſay as *David*, *Of thine own have we given thee*; Lord, this is thy bounty: then humble we muſt be, becauſe as every good work cometh from Gods Spirit, ſo it paſſeth through thy heart, and there 'tis defiled; *Partus ſequitur ventrem*; Our good works have more of the *mother* in them then the *father*; and ſo *our righteouſneſſes* become *dung*, Phil. 3. 8. *and filthy rags*, Iſa. 63. 6. Thus leſt pride taint the ſpirit by the ſight of our graces, 'tis good to make diſtinct and actual reflections on Gods bounty, and our own vileneſs.

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3. From that [*When he offered Isaac*] *Isaac* is counted offered, because he was so in *Abrahams* purpose: The Note is, *That serious purposes of obedience are accepted for obedience.* God hath given in pardon upon a purpose of returning; *Psalm* 32. 5. *I said I would confess, and thou forgavest the iniquity of my sin.* Onely remember they must be such purposes as are like *Abrahams*: 1. *Serious and resolved*, for he prepared himself to the performance not vain purposes to betray present duties, when men hope to do that to morrow which they should do to day; these are vanishing and flitting motions, which God taketh notice of: *God knoweth the secrets of hearts*; and that such *delays* are but *modest denyals*, or rather *deceitful offers*, to put off the clamour and importunity of conscience: Nothing more usual then such purposes for the future to justifie present neglects; God will search it out; *Abraham* was ready. 2. They must be such as end in action, unless in the case of *allowable hinderances*: When's that? 1. When we are hindered, as *Abraham* was, *from Heaven*; he by *divine command*, we by *Providence*: 1 King. 8. 18. *Whereas it was in thine heart to build an house unto my Name, thou didst well in that it was in thine heart.* When meer Providence diverteth us from holy intentions, God accepteth of the will. 2. By *invincible weakness*; *Rom.* 7. 18. *To will is present with me, but to perform that which is good I find not*: The Apostle could not κατεργάζεσθαι, come up to the rate of his purposes; in such a case God looketh to what is in the heart. Well then, 1. It serveth for *comfort* to the people of God, who because they do not perform duty as they would, are much discouraged; God taketh notice of the purpose, and judgeth of you, as Physicians do of their Patients, not by their eating, but their appetite. Purposes and desires are works of Gods own stiring up, the free native offering and motions of grace: Practices may be over-ruled, but such earnest purposes as make you do what you can, are usually serious and genuine: The children of God that cannot justifie their practices, plead the inward motions and desires of their hearts; *Job.* 21. 17. *Thou knowest all things, and thou knowest that I love thee*: *Neh.* 1. 11. *Desire to fear thy Name*, &c. 2. 'Tis for *advice* to us, to be careful of our purposes: * Many would be more wicked, were they not bound up; God takes notice of what is in their hearts: *Mat.* 5. 28. *He that looketh upon a woman to lust after her, hath committed adultery with her in his heart.*

Observat. 3.

* *Solve lenem & sentias.*

heart. So also *Seneca*, *Incesta est & sine stupro quæ stuprum cupit*; the *purpose* maketh guilty, though the *act* be restrained: God took notice of the King of *Babylon*'s purposes and intentions; *Isa.* 10. 7. *'Tis in his heart to destroy, and cut off Nations not a few*: Motions and inclinations should be watched over. 3. It sheweth Gods readiness to receive returning sinners; he met his son *while he was yet a great way off*, *Luke* 15. As soon as the Will layeth down the weapons of defiance, and moveth towards God, the Lord runneth to embrace and fall upon the neck of such a poor soul that he may satisfie it with some early comforts, So *Isa.* 65. 24. *Before they call I will answer, and while they are yet speaking I will hear.* Acts of grace do anticipate and often prevent acts of duty: *Turn me*, saith *Ephraim*, and then *a dear and pleasant son*, *Jerem.* 31. 18. with 20. verse. As soon as you set your faces towards God, he runneth towards you. 4 It sheweth how we should entertain the purposes and promises of God: look upon them in the promise with such a certainty, as if they were actually accomplished: *Rev.* 14. 8. *Babylon is fallen, is fallen.* God can read *duty* in the *purpose*; we have much more cause to read *accomplishment* in the *promise*: *He hath said, and shall he not do it? hath he spoken, and shall he not make it good?* Numb. 23. 19. His Will is not changeable as ours, neither is his Power restrained.

Observat. 4. 4. From that [*Offered Isaac upon the Altar?*] He bringeth this as the great Argument of the truth of *Abrahams* faith: *'Tis not for faith to produce every action, unless it produce such actions as Abrahams.* Such as will engage you to self denyal, are troublesome to the flesh; *David* scorned such service as cost nothing: There where we must deny our own reason, affections, interest, that's an action fit to try a Beleever. Let us see what's observable in this action of *Abraham*, that we may go and do likewise. 1. Observe the *greatness of the temptation*; 'twas to offer his own son, the son of his love, his onely son, a son long desired for, and obtained when his *body was dead*, and *Sarahs wombe dead*; nay, the *son of the promise*; had he been to contend onely with natural affection, it had been much; descensive love is always vehement, but for love to *Isaac* there were special endearing reasons and arguments: but *Abraham* was not only to conflict with *natural affections* but *reason*; not onely with *reason*, but *faith*: He was as it were to execute all his hopes; and all this was to be done by himself, with his

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own hand he was at one ſtroke to cut off all his comforts; the execution of ſuch a ſentence was as harſh and bitter to fleſh and blood, as to be his own Executioner. Oh, go and ſhame your ſelves without, you that can ſo little deny your ſelves for God, that attempt duties only when they are eaſie and obvious, never care to recover them out of the hands of difficulty and inconveniency: *Publike duties*, if well done are uſually againſt *carnal intereſts*, *private duties* againſt *carnal affections*. Can you give up all that is near and dear to you? Can you offer up *your Iſaac*? your eaſe and pleaſure for private duties? your intereſts for publike? Every action is not a tryal of faith, but ſuch as engageth to ſelf-denyal. 2. Conſider the *readineſs of his obedience*: As *Abraham* is the pattern of *beleeving*, ſo of *obeying*; he *received the promiſes*, as a figure of our faith; he *offered up his Son*, as a figure of our obedience, *Heb.* 11. 17. 1. He obeyed readily and willingly, *Gen.* 22. 3. *Abraham roſe early in the morning*: In ſuch a ſervice ſome would have delayed all the time they could, but he is up *early*; uſually we ſtraiten duty, rather then ſtraiten our ſelves, we are not about that work *early*. 2. Reſolutely; he concealeth it from his wife, ſervants from *Iſaac* himſelf, that ſo he might not be diverted from his pious purpoſe: O who is now ſo wiſe to order the circumſtances of a duty, that he may not be hindered in it? 3. He denyed carnal reaſon; in difficult caſes we ſeek to illude the Command, diſpute how we ſhall ſhift it off, not how we ſhall obey it: if we had been put upon ſuch a tryal, we would queſtion the Viſion, or ſeek ſome other meaning, perhaps offer the image of *Iſaac*, or ſome youngling of the flock, and call it *Iſaac*; as now we often pervert a Command by diſtinctions, and invent ſhifts to cheat our Souls into a neglect of duty; as the Heathens, when their gods called for φῶλα, *a man*, they offered φῶλα, a *a candle*; or as *Hercules*, offered up a painted man in ſtead of a living: But *Abraham* doth not ſo, though he had a fair occaſion, for he was divided between beleeving the Promiſe, and obeying the Command; God tryed him in his faith, his *faith* was to conflict with his *natural reaſon*, as well as his *obedience* was his *natural affection*: *But he accounted, that God was able to raiſe him from the dead*, Heb. 11. 19. and he reconcileth the Commandment with the Promiſe: How eaſily could we have ſlipped out at this door, and diſobey, out of pretences and reaſons of Religion? But *Abraham* offered *Iſaac*.

Verſe 22. *Seeſt thou how his faith wrought with his works, and by works was faith made perfect?*

Having alledged the Inſtance, he now urgeth it by an *Apoſtrophe* to the boaſting Hypocrite, who nouriſhed a pure life under the pretence of faith.

Seeſt thou] βλέπεις; He ſeeketh to awaken the ſecure Carnaliſt by urging this inſtance upon his conſcience, *Seeſt thou?* that is, is it not clear? Or without an Interrogation, *Thou ſeeſt.*

How his faith wrought with his works,] Many ſences are given of this phraſe: The Papiſts urge it to prove, that faith needeth the concurrence of works in the matter of Juſtification, as if *works* and *faith* were joynt cauſes; but then the Apoſtle would have ſaid that *works wrought with his faith*, and not *faith with his works*: Among the Orthodox 'tis expounded with ſome difference. That ſence which I prefer is, That his faith reſted not in a naked bare profeſſion, but was operative; it had efficacy and influence upon his works, co-working with all other graces; it doth not only exert and put forth it ſelf in *acts of beleeving*, but alſo in *working*.

And by works was faith made perfect?] This clauſe alſo hath been vexed into ſeveral ſences: The Papiſts gather hence, That in the work of Juſtification *faith* receiveth its worth, value and perfection from *works*; a conceit prejudicial to the freeneſs of Gods Love, contrary to the conſtant doctrine of the Scriptures; for *faith* rather giveth a value to *works*, then *works* to *faith*, *Rom.* 14. 23. *Heb.* 11. 4, 5, 6. and *works* are ſo far from being *chief*, and the more *perfect cauſe* of Juſtification, that they are not reſpected there at all. This ſence being juſtly diſproved, divers others are given: As, 1 *Made perfect*, that is, ſay ſome, made* known, and diſcovered; as Gods ſtrength is *ſaid to be perfected in our weakneſs*, 2 *Cor.* 12. 9. None will be ſo mad as to ſay, that our ſtrength doth add any thing to the Power of God; that's incapable of increaſe and decreaſe, and hath no need to borrow ought from the *weakneſs of man*. 'Tis *made perfect*, becauſe it hath the better advantage of diſcovery, and doth more ſingularly put forth and ſhew its ſelf; ſo *faith is made perfect*, that is, more fully known and apparent. And the Reaſon of the expreſſion is, 1 Becauſe excelling things, whiles kept private, ſuffer a kind of imperfection. Or, 2. Becauſe 'tis an argument faith

* *Opera non ſunt cauſa quod aliquis juſtus ſit apud deum ſed potius ſunt executiones & manifeſtationes juſtitiæ.* Thom. Aquin. in Gal. 3. Lect. 4.

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is come to ſome maturity and perfection of growth, not only *living*, but *lively*, when it can produce its proper and neceſſary operations: This ſence is probable. But, 2. Others underſtand it thus, That *faith* or *profeſſion* is not fully and compleat till *works* be joyned with it, faith and works being the two eſſential parts which make up a Beleever; which interpretation ſuiteth well enough with the ſcope of the Apoſtle. 3. The Expoſition which I take to be moſt ſimple and ſuitable, is, That faith co-working with obedience is *made perfect*, that is, bettered and improved; as the inward vigour of the ſpirits is increaſed by motion and exerciſe: and ſo in ſhort (as * Dr *Jackſon* explaineth it) works do not perfect faith by communication and imputation of their perfection to it, but by ſtirring, exerciſing and intending the natural vigour of it. *Jackſons Faith.*

From this Verſe thus opened obſerve:

1. *There is an influence of faith upon all a Chriſtians actings*, *Obſervat.* 1. *Heb.* 11. Faith is made the grand principle: Acts are there ſpoken of, which do more formally belong to other graces. But we ſay the General won the day, though the private Souldiers did worthily in the high places of the field, becauſe 'twas under his conduct and direction: So becauſe all other graces march, and are brought up in their order, to fight under the Conduct of Faith, the honour of the day and duty is devolved upon it. The influence of Faith is great into all the offices of the heavenly life; 1. Becauſe *it hath the advantage of a ſweet principle*; *It worketh by love*, Gal. 5. 6. It repreſents the Love of God, and then maketh uſe of the ſweetneſs of it by way of argument; it urgeth by ſuch melting intreaties, that the Believer cannot ſay Nay. *Paul* intimateth the argument of Faith, *Gal.* 2. 20. *I live by faith in the Son of God, who loved, and gave himſelf for me.* When the Soul is backward, Faith ſaith, *Chriſt loved you, and gave himſelf for you*: He was not thus backward in the work of Salvation: as the Souldier ſaid to *Auguſtus* when he refuſed his Petition, *I did not ſerve you ſo at the Battel of Actium.* 2. *It preſents ſtrong encouragements*; it ſeeth *aſſiſtance* in the *power* of God, *acceptance* in the *grace* of God, *reward* in the *bounty* of God. When you are weakened with doubtings and diſcouragements, Faith ſaith, *Do your endeavor, and God will accept you*: When Chriſt came to feaſt with his Spouſe he ſaith, *Cant.* 5. 1. *I will eat my honey comb with my honey*: Though it were mixed with wax, and embaſed with weakneſs, Chriſt will

accept it. When jealouſie maketh the heart faint, and the hand feeble, leſt we ſhould drive on heavily, Faith ſheweth the Soul *an Angel that ſtandeth at the Altar with ſweet Incenſe*, Rev. 8. 3. 4. Duty coming immediately out of our hands would yield an ill ſavor, therefore Chriſt intercepteth it in the paſſage, and ſo 'tis perfumed in the hands of a Mediator. Again, are you diſcouraged with weakneſs? Faith will reply, *Thou art weak, but God will inable thee*: 'Tis an advantage, not a diſcouragement, to be weak in our ſelves, * *that we may be ſtrong in the Lord, and in the power of his might.* When the bucket is empty, it can be the better filled out of the Ocean: *Paul* ſaith, * *when I am weak, then am I ſtrong.* There is no heart ſo dead, but God can quicken it, and he is willing: 'Tis ſaid, 1 *Chron.* 15. 26. *God helped the Levites*, when the work was bodily; and we are leſs apt to be indiſpoſed for bodily labour: God helped them by diſcharging their laſſitude: So certainly he will much more give inward ſtrength, more love, joy, hope, which are the ſtrength of the Soul, *Nehem.* 8. 10. Again, if the heart be lazy and backward, or ſtick at eaſe and pleaſure, Faith can preſent the glory of the reward, the pleaſures at Gods right hand, &c. 3. *It breaketh the force of oppoſite propenſions*; if the world ſtandeth in the way of duty, *Faith overcometh the world*, 1 *Joh.* 5. 4. Partly by bringing Chriſt into the combate, partly by ſpiritual Replies and Arguments. Reaſon telleth us, *We muſt be for our ſelves*: Faith telleth us, *We muſt be for God.* Reaſon ſaith, *If I take this courſe, I ſhall undo my ſelf*: Faith, by looking within the vail, ſeeth 'tis the only way to ſave all, 2 *Cor.* 4, 15 16, 17. Reaſon preſenteth the *treaſures of Egipt*, and Faith the *recompence of reward.* From hence are thoſe bickerings and counterbuffs which a Beleiver feeleth ſometimes within himſelf.

Epheſ. 6. 10.

2 *Cor.* 12. 10.

Well then; out of all this we may infer, 1. That we had need get faith; there is as great a neceſſity of *faith* as of *life*; 'tis the Life of our lives, and the Soul of our Souls; the *primum mobile*, the *firſt pin*, that moveth all the wheels of obedience; like the blood and ſpirits which run through the whole body: There is by the ordination of God as great a neceſſity of faith as of Chriſt; *What good will a deep Well do us without a Bucket?* He that hath a mind to work, would not be without his tools; and who would be without *faith*, that maketh conſcience of *duty*? 2. Act it in all your works; no works are good, till faith work with them, they are not accept-

acceptable, nor half ſo kindly: *Heb.* 11. 4. *By faith Abel offered* πλείονα θυσίαν, not only a *better ſacrifice*, as we render it, but *more ſacrifice*, as the word will bear: Faith is the beſt ſupport you can have; *carnal ends* make us *mangle* duty, *doubts weaken* us in duty.

2. *That faith is bettered and made more perfect by acting.* Neglect of our graces is the ground of their decreaſe and decay: * *Wells are the ſweeter for draining.* Chriſtians get nothing by dead and uſeleſs habits: Talents hid in a napkin gather ruſt; the nobleſt faculties are imbaſed, when not improved in exerciſe. The Apoſtle wiſheth *Timothy* ἀναζωπυρεῖν, to excite and enliven his gifts, 2 *Tim.* 1. 9. 'Tis an alluſion to the fire of the Temple, which was always to be kept burning. Weſt then, be much in duty, draw out the acts of your graces; many *live*, but are not *lively*; *decays* do inſenſibly make way for *deadneſs*.

Obſervat. 2.
* Τὰ φυόμενα ἐναπολαμβάνει βελτίω ὄντα. *Baſil.*

Verſe 23. *And the Scripture was fulfilled, which ſaith, Abraham believed God, and it was imputed to him for righteouſneſs; and he was called the friend of God.*

To ſtrengthen the former Argument from the example of *Abraham*, he produceth a teſtimony of Scripture to prove that *Abraham* had true faith, and that *Abraham* was truly juſtified.

And the Scripture was fulfilled,] You will ſay, How can this be, ſince that ſaying was ſpoken of *Abraham* long before? Compare *Gen.* 15. 6. with *Gen.* 22. and the Apoſtle *Paul* ſaith, that Scripture was fulfilled in him, *while he was yet in his uncircumciſion, Rom* 4. 10. which was before *Iſaacs* birth, certainly before his being offered. *a Luther* upon this ground rejecteth this Epiſtle with ſome incivility of expreſſion. The Papiſts ſeek to reconcile the matter thus, That though faith were *imputed to Abraham for righteouſneſs* before he offered *Iſaac*, yet our Apoſtle would prove, that faith was not enough to juſtifie him, but there needed alſo works; for, ſay they, his righteouſneſs was not compleat and full, till it was made perfect by the acceſſion of works. And the *b* Socinians pipe after the ſame tune and note, but without ground and warrant; for *Paul* quoteth the very ſame words for Juſtification without works, *Rom.* 4. 2, 3. and proveth that he had ſuch a Juſtification as made him compleatly happy and bleſſed, *verſe* 6, 7, 8.

a *Luth. Præf. in hanc Epiſtolam, ubi dicit hæc verba Moſi violenter a Jacobi trahi & torquari, &c.*

b *Fides niſi bonorum operum fructibus perficiatur juſtificationem perfectam ac ſalutem ſempiternam conciliare hominibus non poteſt ut apertiſſime teſtatur Jacobus.* Volkel lib. 4. *de vera Religione.* cap. 3 pag. 132.

And if *James* ſhould go about to ſuperinduce the righteouſneſs of works, he would be directly contrary both to *Moſes* and *Paul*; the words of *Moſes* can no way bear that ſence, who plainly averreth *faith to be imputed to him for righteouſneſs*. Briefly then for opening the place you muſt note, that a Scripture is ſaid *to be fulfilled* in ſeveral ſences: Sometimes when the main ſcope of the place is urged; at other times when a like caſe falleth out, and ſo a Scripture is quoted, and ſaid to be fulfilled, not by way of *argument*, but *alluſion*, *ſenſu tranſumptivo*, as[a] Divines ſpeak; and they give a note, whereby the *alluſive ſenſe* may be diſtinguiſhed from that which is *chief* and *proper*: When a text is quoted, properly 'tis ſaid, *that it might be fulfilled*, as noting the aim and ſcope of the place; when 'tis quoted by alluſion, or to ſuit it with a parallel inſtance, 'tis ſaid, *then it was fulfilled*, as implying that ſuch a like caſe fell out: So here, *Then was the Scripture fulfilled*; that is, upon this inſtance and experience of his faith it might be again ſaid, that faith was imputed to him for righteouſneſs; and we may rather own this Expoſition, becauſe this ſacrifice of his ſon, *Gen.* 22. was a greater manifeſtation and diſcovery of his faith, then that ſacrifice mentioned *Gen.* 15. when this honour was firſt put upon him. And things are ſaid to be *fulfilled*, when they are moſt clearly manifeſted; as in that known place of *Acts* 13. 32, 33. where thoſe words, *Thou art my Son, this day have I begotten thee*, are ſaid to be fulfilled at Chriſts Reſurrection, becauſe then he *ſhewed himſelf to be the Son of God*, *Rom.* 1. 4. So here, this being the evident diſcovery of *Abrahams* faith, it appeared how truly it was ſaid of him, That *he believed, and it was imputed to him for righteouſneſs*: By that action he declared he had a true juſtifying faith, and therefore[b] the Lord ſaith after this tryal, *Now I know that thou feareſt me*, *Gen.* 22. 12. And I ſuppoſe he doth the rather uſe this expreſſion, to prevent an Objection that might be drawn from *Geneſis*, or the doctrine of *Paul*; as alſo intimating, that his doctrine tended not to preſs men to renounce the righteouſneſs of faith, but to get their intereſt therein cleared; the teſtimony of *Abraham's* righteouſneſs being ſo every way compliant with the doctrine propoſed.

Abraham believed God, and it was counted to him for righteouſneſs;] The original meaning of that phraſe, *it was counted to him for righteouſneſs*, is only to ſhew that the thing was approved and ac-

[a] *Spanhem. Dub. Evang. Part* 2. *Dub.* 64. *& alibi.*

[b] As alſo the Author of the Book of *Maccabees* ſaith it was now fulfilled; Ἀβραὰμ ἐν πειρασμῷ ἐυρέθη πιστὸς καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 1 *Mac.* 2. 52.

accepted by God: and ſo 'tis often uſed in the Old Teſtament; as *Phinehas* his zeal is *ſaid to be counted him for righteouſneſs*, Pſal. 106. 30, 31. *He ſtood up and executed judgment; and that was counted unto him for righteouſneſs unto all generations for evermore.* And therefore in this phraſe the Scripture doth not declare what is the *matter of our juſtification*, but only *what value* the Lord is pleaſed to put upon acts of faith or obedience, when they are performed in the face of difficulty and diſcouragement; 'Tis true, 'tis quoted by the Apoſtle to prove the righteouſneſs which is *of faith*, without that of *works*, Rom. 4. 3. *What ſaith the Scripture? Abraham beleeved God, and it was counted to him for righteouſneſs*: But I ſuppoſe the Apoſtle doth not quote the rigour of the expreſſion, as if he would infer that faith is the matter of our righteouſneſs, but only that the firſt teſtimony and ſolemn approbation which *Abraham* had from God was becauſe of his faith. When ſcriptural expreſſions are rigorouſly urged, without conſidering their firſt and conſtant uſe, no wonder that Miſtakes and Controverſies do ariſe. For thoſe great Diſputes about the matter of Juſtification, I would not intermeddle; let it ſuffice to note, that the † general current of *Pauls* Epiſtles carrieth it for the *Righteouſneſs of Chriſt*; which being imputed to us, maketh us juſt and acceptable before God; and this righteouſneſs we receive by faith: So that faith juſtifieth not in the Popiſh ſence as a moſt perfect grace, or as a good work done by us, but in its relation to Chriſt, as it receiveth Chriſt, and his ſatisfactory Righteouſneſs; and ſo whether you ſay it juſtifieth as an Inſtrument, a ſole working Inſtrument, or as an Ordinance, or relative Action, required on our parts, all is to the ſame iſſue and purpoſe: To contend about meer words, and bare forms of ſpeech, is to be too preciſe and critical.

† See Rom. 4. 23, 24, 25. Rom. 5. 19. 1 Cor. 1. 30. 2 Cor. 5. 21. Phil. 3. 9.

And he was called the friend of God.] The Apoſtle ſaith, *He was called*, that is, he *was*; as *Iſai.* 48. 8. *Thou waſt called a tranſgreſſor from the womb*; that is, thou *waſt a tranſgreſſor*: So in the New Teſtament, 1 *Joh.* 3. 1. *To be called the ſons of God*; that is, to be the ſons of God: Or it alludeth to the ſolemn appellation wherewith *Abraham* is inveſted in Scripture; as *Iſai* 41. 8. *Thou Iſrael art the ſeed of Abraham my friend*: So 2 *Chron.* 20. 7. *Thou art our God, and thou gaveſt this Land to the ſeed of Abraham thy* * *friend.* And this title was given to *Abraham*, becauſe of his *frequent communion* with God, he had often Viſions; and becauſe

* Εμαρτυρήθη μεγάλως Α- βραὰμ ϗ φί- λος θεοῦ πρόσ- ρησις αὐτῷ. *Clem. in Epiſt. ad Cor.*

because of his *frequent covenanting* with God; a great condescention, such as the Kings of the Earth use only to their equals and friends: and therefore in the places where this title is given to *Abraham*, there is some respect to the *Covenant*; and here it is said to be given to him upon that testimony of his faith and obedience in offering *Isaac*, when the Covenant was solemnly renewed and confirmed to him by oath.

Observat. 1. 1. *Works ratifie the Spirits witness*: The Apostle saith, *Then it was fulfilled*; that is, seen that *Abraham* was a Believer indeed, according to the testimony of God. The Spirit assureth us sometimes by *expressions*, speaking to us by some inward whisper and voyce; sometimes by *impressions*, implanting gracious dispositions, as it were writing his mind to us: 'Tis well, when both are sensible, and with the *Witness of the Spirit* we have *that of Water*, 1 *Joh* 5.8. To look after works is the best way to prevent delusion; here is no deceit, as in *flashy joys*, Fanatick spirits are often deceived by sudden flashes of comfort. Works being a more sensible and constant pledge of the Spirit, beget a more *solid joy*: 1 *John* 3. 19. *Hereby we know we are of the truth, and shall assure our hearts before him*; that is, by real acts of love and charity: The day of *immediate revelation* is more flitting and inconstant; such actings of the Spirit being like those outward motions that came upon *Sampson*, *the Spirit came upon him at times*; and so upon every withdrawment new scruples and doubts do arise; but the tryal by grace is most constant and durable, it being a continual real pledg of Gods Love to us: Flashes of comfort are only sweet and delightful whiles felt; but 'tis said of grace, *the seed abideth in him*, 1 *John* 3. 8. and *the anointing* ὃ ὑμῖν μένει, *abideth in you*, 1 *Joh.* 2. 7. This is a standing glory, and the continual repast of the Soul; whereas those raviſhings are like delicacies which God tendereth to his people in the times of festivity and magnificence. Well then, learn, 1. That good works are not a doubtful and litigious evidence: *Men of dark spirits, and great fancy, will be always raising scruples*; but the fault is in the *persons*, not the *evidence*. 2. Learn to approve your selves to God with all good conscience in times of tryal; this will ratifie and make good those imperfect whispers and mutterings in your Souls concerning your interest in Christ: Do as *Abraham* did, upon a *call* he forsook his Country; though he were *childless*, he believed the Promise of a numerous issue; when God

God *tempted him*, he offered *Iſaac*: When God tryeth your faith or obedience with ſome difficulty, then is the ſpecial time to gain aſſurance by being found faithful.

2 *Believers are Gods Friends*: This was not *Abrahams* title alone, but the Title of all the righteous; thus Chriſt ſaith, *Joh.* 11. 11. *Our friend Lazarus ſleepeth*: And more expreſly, *Joh.* 15. 15. *Henceforth I call you not ſervants, but Friends.* Now they are *Friends* to God, 1. Becauſe they are *perfectly reconciled* to him in Chriſt: we were enemies by nature; but God would not only *pardon* us, but receive us into *friendſhip*, *Col.* 1. 21. *Abſalom* was pardoned, but he *could not ſee the Kings face.* In other breaches, when the wound is healed, the ſcar remaineth; but now we are not only *reſtored*, and brought into an eſtate of amity, but *advanced* to higher principles; God doth not only *ſpare* converts, but *delight* in them: *Periſſemus niſi periiſſemus*; *we had been loſt if we had not been loſt*; the *fall* made way for the more glorious *reſtauration*; as a broken bone, when 'tis well ſet, is ſtrongeſt in the crack: 2. All diſpenſations and duties that paſs between them, are paſſed in a friendly way: As, 1. *Communication of goods*: *Plutarchs* reaſonings are good; Τὰ τῶν φίλων πάντα κοινὰ, *Friends have all things in common*; *but God is our Friend, and therefore we cannot want*; a rare ſpeech from an Heathen. In the Covenant * *God is ours, and we are his*; he maketh over himſelf to us, *quantus quantus eſt*, as great as he is; and ſo by an in ire reſignation we are given up to him. The Covenant is like a conjugal contract, and may be illuſtrated by that of the Prophet *Hoſea* 3. 3. *Thou ſhalt be for me, and I will be for thee*: God maketh over himſelf, and all his Power and Mercy to us; ſo that no diſpenſation cometh to us, but in the way of a bleſſing; if it be ſo common a mercy as rain, *the rain ſhall be a rain of bleſſing*, *Ezek.* 24. 26. ſo we give up our ſelves to God, even to the loweſt intereſt and enjoyment: *Upon the horſe bells there ſhall be written, Holineſs to the Lord*, *Zech.* 14. 20 all is conſecrated. 2. *Communication of ſecrets*: So our Lord urgeth this relation, *Joh.* 15. 15. *Henceforth I call you not ſervants, for the ſervant knoweth not what his lord doth, but I have called you friends; for all things that I have heard, I have made known to you.* Servants are only acquainted with what concerneth their duty, and work; * the matter commandeth, but doth not tell them the reaſon of the Command: But now

Obſervat. 2.

* Jer. 31. 33. & 32. 38. 39. Zech. 13. 9.

* *Servus Herilis imperii non ſpectator eſt ſed miniſter.* Seneca.

now Chriſt had dealt more ſocially and ſweetly with the Apoſtles; he had opened all the ſecrets of the Father concerning his own Reſurrection, miſſion of the Holy Ghoſt, the calling of Gentiles, laſt Judgment, eternal Life, &c. And ſo ſhall you that lie in Chriſts
a Gen. 18. 17. boſom know his ſecrets: a *Shall I hide from Abraham the thing which I do?* He'l acquaint you with every thing that concerneth your ſalvation and peace: So on the other ſide do Beleevers open their ſecrets to God; b they *come with boldneſs to the throne of*
b Epheſ. 3. 12. Heb. 10. 19. *Grace*; the word is, μετ παῤῥησιας, with liberty of ſpeech; or as it more ſtrictly ſignifieth, liberty to ſpeak all our mind: We may uſe ſome freedom with God, and acquaint him with all our *griefs*, and all our *fears*, and all our *wants*, and all our *deſires*; as a friend would pour out his heart into the boſom of another friend; as 'tis ſaid, *Exod.* 33. 10. *The Lord ſpake to Moſes face to face, as a man ſpeaketh to his friend.* 3. *Conformity and correſpondency of will and affections*: c True friendſhip is built upon likeneſs, and
c *Eadem velle & nolle ea demum firma eſt amicitia.* Sa-luſt. conſent of wills: God and the Soul willeth the ſame thing; *holineſs* as the *means*, and *Gods glory* as the *end*: Joh. 15. 14. *Ye are my friends, if ye do whatſoever I command you*; to do otherwiſe is but falſe glavering affection. 'Tis the commendation of *Epheſus*, *Rev.* 2. 6. *Thou hateſt the deeds of the Nicholaitans, which I alſo hate*: No friendſhip like that, where we love and hate the ſame things, to hate what God hateth, and love what God loveth. See *Prov.* 8. 13. So ſee *Pſal.* 139. 21. 4. By *mutual delight and complacency*; they delight in God, and God in them: *Iſai.* 62. 4. *The Lord delighteth in thee*; in their perſons, their graces their duties: ſo do they delight in God, in their addreſſes to him, in his
d Mal. 1. 13. fellowſhip and preſence, they cannot brook any ſtrangeneſs and diſtance; they cannot let a day paſs, or a duty paſs, without ſome
e Luke 15. communion and intercourſe with God: 'Tis ſaid of the Hypocrites,
f Pſal. 119. 54. *Job* 37. 10. *That they will not delight themſelves in God*; Formal duties are a burthen, d *What a wearineſs is it?* though it were a ſickly lamb. e The Prodigal thought it beſt to be out of the fathers eye, beſt in a far Country: but 'tis their delight to be with Chriſt, his work is ſweet to them, f *his Statutes their ſongs*; *duties* come from them *freely*, as *graces* do from God; he *rejoyceth over them to do them good*; and they can ſay every one of them, *How do I delight in thy Law!* 5. *By the ſpecial favour and reſpect God beareth them*: Others have but *common mercies*, they ſaying;

they

they have *hidden Manna*, joys which others cannot conceive, *Rev.* 2. 17. Others are brought into the *Palace*, *Pſal.* 45. 15. but they into the *Chambers* of the great King, *Cant.* 1. 4. they have cloſet mercies, a ſweet fellowſhip with God in all their ways: Others have the *letter*, they the *power*; others have the *work* of an Ordinance, they the *comfort*, *Cant.* 5. 1. *Eat, O Friends, &c.* Well then, 1. Here is *comfort* to the righteous, to thoſe that have found any friend-like affection in themſelves towards God, any care to pleaſe him: God is your Friend; you were enemies, but you are made near through Chriſt: God delighteth in your *perſons*, in your *prayers*, in your *graces*, your *outward welfare*: 'Tis a great honour to be the Kings Friend; you are Favorites of Heaven Oh this is your comfort, that delight in his preſence, that walk in his ways as much as you can, though not as much as you ſhould. 2. Here is a *caution* to you: your ſins go neareſt to Gods heart; *It was my familiar Friend*, *Iſai.* 55. 12. 'Twas ſad to Chriſt to be betrayed by his own Diſciples; 'tis a like grief to his Spirit, when his Laws are made voyd by his own Friends; 2 *Sam.* 16. 17. *Is this thy kindneſs to thy Friend?* 'Twas *Davids* aggravation, *Pſal.* 41. 9. *Mine own familiar Friend, in whom I truſted*: Unexpected injuries ſurprize us with the more grief. Oh walk carefully, watchfully!

Verſe 24. *You ſee then how by works a man is juſtified, and not by faith only.*

You ſee then] 'Tis either a Conſectary out of the whole Diſcourſe, or out of the particular Example of *Abraham*; he alludeth to *Pauls* manner of reaſoning, *Rom.* 3. 28. *Therefore we conclude that a man is juſtified by faith, without the deeds of the Law*: And probably this Diſcourſe is intended to correct the abuſe of that Doctrine.

How by Works] That is, by the parts and offices of the holy life:

A man is juſtified] That is, acquitted from hypocriſie; for he is ſaid to be *juſtified*, in the phraſe of our Apoſtle, whoſe faith appeareth to be good and right, or who is found juſt and righteous; as Chriſt is ſaid *to be manifeſted in the fleſh, but juſtified in the Spirit*, 1 *Tim.* 3 16. that is, approved to be God.

And not by faith only.] Not by a bare naked profeſſion, or a

dead vain faith, such as consisteth in a meer assent, or empty speculation, which is so far from justifying, that 'tis not properly faith.

The main work in the discussion of this Verse is to reconcile *James* with *Paul*; the conclusions seem directly opposite: See *Rom.* 3. 28. *Gal.* 2. 16. *Paul* also bringeth the instance of *Abraham* against Justification by Works: Much ado there hath been to reconcile this seeming difference. Some upon this ground deny the Authority of the Epistle; so *Luther*, and many of the *Lutherans* at first: a *Camerarius* speaketh boldly and rashly, as if heat of contention had obtruded the Apostle upon the contrary extream and Error; but this is to cut the knot, not to untye it: The Apostles, acted by the same Spirit of Truth, could not deliver contrary Assertions; and though men usually out of the extream hatred of one error embrace another, yet it cannot be imagined without blasphemy, of those who were guided by an infallible assistance: They shew more reverence to the Scriptures, who seek to reconcile both places, then to deny the Authority of one. Many ways are propounded, I shall briefly examine them, that with good advice and evidence we may pitch upon the best.

a *Contentionis studium quod dum ad importunis ostentatoribus doctrinæ fidei; longius hujus Epistolæ authorem quæ exuisse videri possit, nam hoc in certaminibus semper sicri consuevit.* Camerar. in hanc Epist.

1. The Papists say, That b *Paul* speaketh of the *first Justification*, by which of a man unjust is made just; and that by *Works*, he understandeth works done without faith and grace by the sole power and force of free-will: But *James* speaketh of the *first Justification*, whereby of just he is made more just; and by *Works*, he understandeth such as are performed in faith, and by the help of divine grace. To this I answer, 1. That it confoundeth *Justification* with *Sanctification*. 2. That the distinction is false, and hath no ground in Scripture. We can merit nothing after we are in a good estate, and are saved by grace all our lives: *Rom.* 1. 17. *The righteousness of God is revealed from faith to faith, for the just shall live by faith.* If the righteousness, whereby a sinner is justified be wholly absolv'd by faith, there is no place for works at all: but the Apostle saith, throughout the whole life 'tis *revealed from faith to faith*; besides, the Apostle *Paul* excludeth all works, even those done by grace: 'Tis true, this Error is less then that of the *Pelagians*, who said, that by natural abilities the Law might be kept to Justification; however 'tis not enough to ascribe justificatory works to the Grace of God: So did the Pharisee, *Luk.* 11, 12. *God, I thank thee*, not my self; yet he went not away justified. 'Tis ill to associate nature

b *Paulus loquitur de prima justificatione, et nomine operum intelligit opera quæ fiunt sine fide & gratia, so is tribus liberi arbitrii; Jacobus autem de secunda justificatione, &c.* Bellarm. lib. 1. *de verbo Dei*, cap. 13. sect. 12.

ture with grace, and to make man a co-adjutor in that in which God will have the ſole glory, c'Tis little leſs then blaſphemy to ſay, We are more juſt by our own works, then by the merits of Chriſt received by faith; for to that Juſtification, whereby a man is made more juſt, they admit works. 4. The phraſe of being more juſt, ſuiteth not with the ſcope of the Apoſtle, who doth not ſhew how our righteouſneſs is increaſed, but who hath an intereſt in it; neither will the adverſaries grant, that thoſe againſt whom the Apoſtle diſputeth, had a firſt and real righteouſneſs; and beſide, 'tis contradicted by the example of *Rahab*, who according to their explication cannot be ſaid to be juſtified in their ſecond way of Juſtification, and yet in our Apoſtles ſence ſhe is juſtified by works; and therefore the Popiſh gloſs will not remove the ſeeming contrariety between the Apoſtles.

2. The Arminians and Socinians go another way to work; and that they may deceive with the fairer pretence, ſeem to aſcribe all to grace, and to condemn the merit of all ſort of works, becauſe poor, weak and imperfect; but they make new obedience the inſtrument of Juſtification, and ſay, That the Free Grace of God is only ſeen in the acceptation of our imperfect obedience: So doth d *Socinus*, and e others; and the way of reconciliation which they propoſe between the Apoſtles is this: *Paulus cum negat nos ex operibus juſtificari, nomine operum perfectam per totam vitam Legis divinæ obſervationem intelligit, nec aliud quid quam dicere vult, niſi nos ex merito ipſorum operum nequaquam juſtificari coram Deo, non autem ad nos coram ipſo juſtificandos nulla opera noſtra requiri; ſunt enim opera, id eſt obedientia quam Chriſto præſtamus, licet nec efficiens, nec meritoria, tamen ea ſa ſine qua non juſtificationis coram Deo atque æternæ ſalutis:* That f *Paul*, when he denyeth Juſtification by works, underſtandeth by works *perfect obedience*, ſuch as the Law required; and *James* onely *new obedience*, which is the condition, without which we are not juſtified: So *Socinus* 2 *Syn pſ. Juſtif pag.* 17. and herein he is generally followed by the f men of his own School. But to this I reply, 1. That the Apoſtle *Paul* doth not only exclude the *exact obedience*

c *Contumelioſum eſt in ſanctum meritum Chriſti, aſſerere ſecundum juſtificationem quæ in noſtris operibus conſiſtit majorem & auctiorem & digniorem eſſe apud Deum quam primam quæ ſolo merito Chriſti nititur, & quidem non primam ſed ſecundam juſtificationem mereri vitam æternam.* Chemnitius *Exam. Concil. Trident.* p. 153.

d *Socin. Fragm. de Juſtificat.* pag. 9.

e *Confeſſ. Armin.* cap. 8. ſect. 3. D. Hammond *Cat.* pag. 47. the firſt Edition.

f *Paulus ea a fide opera removet quæ perpetuum perfectiſſimumque per omnem vitæ curſum obedientium continent; Jacobus vero ea intelligit opera quæ hominem ſpe præmiorum divinorum ducti ex animo, omnibuſque viribus præſtant quamvis in omni prolapſione nequaquam careant, habitus tamen vitiorum quidem omnium exuiſſe omnium autem virtutum ſibi comparaſſe merito dici poſſint.* Volkel. lib. *de vera Religione*, cap. 3. pag. 180.

of the Law, but the *ſincere obedience* of the Goſpel, all kinde of Works from the buſineſs of Juſtification, as appeareth by the frequent diſ-junction, or oppoſition, of *Faith* and *Works* throughout the Scriptures. Take theſe for a taſte, *Epheſ.* 2. 8, 9. *By grace ye are ſaved, through faith, and that not of your ſelves; 'tis the gift of God: Not of Works, leſt any man ſhould boaſt.* So *Rom.* 11. 6. *If by Grace, then it is no more of Works; otherwiſe Grace is no more Grace: But if it be of works, then 'tis no more of Grace; otherwiſe work is no more work.* The two ways of Grace and Works are incompatible: A mixed and patched way of Works and Grace together will never be accepted of God. The new cloth ſewed on upon the old confidence makes the rent the worſer. 'Twas the Error of thoſe, againſt whom *Paul* dealeth in his Epiſtles, to reſt half upon *Chriſt*, and half upon *Works*; and therefore is he ſo zealous every where in this Diſpute, *Galat* 5. 4. *Chriſt is become of none effect unto you; whoſoever are juſtified by the Law, ye are fallen from Grace:* For they did go about to mix both the Covenants, and ſo wholly deſtroyed their own Intereſt in that of Grace. Secondly, 'Tis a matter of dangerous conſequence to ſet up Works, under what pretence ſoever, as the matter, or condition, of our Juſtification before God: it *robbeth God of his glory*, and *weakeneth the Comfort of the Creature.* Gods Glory ſuffereth, becauſe as far as we aſcribe to our ſelves, ſo much do we take off from God: Now when we make our own Obedience the matter or condition of our Righteouſneſs, we glory in our ſelves, contrary to that *Rom.* 4. 2. 3. and detract from Free-grace, by which alone we are juſtified, *Rom.* 3. 24. and the Creature ſuffereth loſs of Comfort, when his Righteouſneſſe before God is built upon ſo frail a foundation as his own Obedience. The examples of the Children of God, who were always at a loſſe in themſelves, ſhew how dangerous it is to ſtand upon our own bottom. Take a few places: *Job* 9. 2, 3. *How ſhall a man be juſt with God? If he will contend with him, he cannot anſwer him one of a thouſand.* So Verſe 20. *If I juſtifie my ſelf, my own mouth ſhall condemn me: If I ſay, I am perfect, it ſhall alſo prove me perverſe.* So Verſe 30, 31. *If I waſh my ſelf with ſnow water, and make my hands never ſo clean; yet thou ſhalt plunge me in a ditch, my own clothes ſhall abhor me.* So alſo *David* ſheweth, that he was never able to enter upon this plea, to juſtifie himſelf by his own Obedience:

Pſal.

Pſal. 143. 3. *and* 130. 3. And in the New-Teſtament abundantly do the Saints diſ-own their Obedience and Righteouſneſſe, as not daring to truſt it, yea, their new Obedience upon Goſpel terms: 1 *Cor.* 4. 4. *I know nothing by my ſelf yet am I not hereby juſtified*, He did what he was able, was conſcious to himſelf of no crime and unfaithfulneſs in his Miniſtry and Diſpenſation, yet all this will not juſtifie. So *Philip.* 3. 9. *Oh That I might be found in him, not having my own righteouſneſs, &c.* He durſt not truſt the enquiry and ſearch of Juſtice with any act or holineſs of his own

Briefly to clear this Point more fully, let me lay down a few Propoſitions.

1. Whoſoever would be accepted with God, muſt be righteous: *Habak.* 1. 13. *Thou art of purer eyes then to behold iniquity.* God cannot give a ſinner, as a ſinner, a good look. 2. Every righteouſneſs will not ſerve the turn: it muſt be ſuch as will endure the pure eyes of his glory: Hence thoſe phraſes, *juſtified in thy ſight*, *Pſal.* 143. 3. *Rom.* 3. 20. and *glorying before God*, *Rom.* 4. 2. So *Gal.* 3. 11. *&c.* 3. Such a Righteouſneſſe can be found in no man: Our Obedience is a covering that is too ſhort: *Job* 15. 14. *What is man, that he ſhould be clean? and he that is born of a woman, that he ſhould be righteous?* So 1 *Sam.* 6. 20. *Who can ſtand before this holy God?* The leaſt defect leaveth us to the challenge of the Law, and the plea of Juſtice. 4. This Righteouſneſs is only to be had in Chriſt: there is no other Name given under him, there indeed it is to be found; therefore he is called, *The Lord our Righteouſneſs*, *Jerem.* 23. 6 and he is *made to us Righteouſneſs*, 1 *Cor* 1. 30. Therefore we are bidden *to ſeek the Kingdom and his Righteouſneſs*, *Matth.* 6. 33. We muſt ſeek Gods Righteouſneſſe, if we would enter into Gods Kingdom. 5. This Righteouſneſs is made ours by Faith: ours it muſt be, as in the firſt Propoſition, and ours 'tis onely by Faith; *Rom.* 1. 17. *The Righteouſneſs of God is revealed from Faith to Faith:* From firſt to laſt the benefit of Chriſts Righteouſneſs is received by faith; 'tis the fitteſt and moſt ſelf-denying grace, 'tis the grace that begineth our Union with Chriſt: and when we are made one with Chriſt, we are poſſeſſed of his Righteouſneſs, and merit, as our right, for our comfort and uſe. So ſee *Rom.* 3. 22. and *Phil* 3. 9. where the Righteoutneſs of God by Faith is oppoſed to *our own Righteouſneſs*

Righteousness, which is of the Law; which intimateth to us; that this Righteousness is of God, and that 'tis made ours by Faith. 6. Those that receive the Righteousness of Christ, are also sanctified by him: New Obedience is an inseparable companion of Justification: 1 *Cor.* 1. 30. *Righteousness and Sanctification*: by virtue of the Union we have both: 2 *Cor.* 5. 17. *Whosoever is in Christ is a new Creature*: So that Obedience is not the *condition* of Justification, but the *evidence*, not the condition and qualification of the new *Covenant*, so much as of the *Covenanters*; *Faith* justifieth, and *Obedience* approveth: * it must be in the *same subject*, though it hath not a voyce in the *same Court*.

See Mr *Ball* of the Covenant, page 20.

Thirdly, The Orthodox, though they differ somewhat in words and phrases yet they agree in the same common sence, in reconcileing *James* and *Paul*, thus, while some say, *Paul* disputeth of the *cause* of Justification, and so excludeth *Works*: *James* of the *effects* of Justification, and so enforceth a presence of them: And others say, *Paul* disputeth how we *are justified*, and *James* how we shall *evidence* our selves to be justified: the one taketh Justification for *acquittance from sin* the other for *acquittance from hypocrisie*; the one for the *imputation of Righteousness*, the other for the *declaration of Righteousness*. Or as others, *Paul* speaketh of the *office* of Faith, *James* of the *quality* of Faith: *Paul* pleadeth for *saving Faith*, *James* pleadeth against *naked assent*: the one speaketh of the justifying of the *Person*, the other of the *Faith*, &c. All these Answers are to the same effect, either subordinate to one another, or differing onely in expression, and do very well suit with the scope of the Apostle: you shall see every where he seeketh to disvalue and put a disgrace upon that Faith he speaketh of; he calleth it a *vain dead Faith*, *a Faith which is alone*, &c. And when he fixeth the scope of the Disputation, he saith, *Shew me thy Faith by thy Works*: where he plainly discovereth what was the matter in controversie, to wit, the *evidencing of their Faith*: And 'tis notable, that when he beginneth to argue, the Proposition which he layeth down is this, *That a bare profession of Faith without Works will not save*. 'Tis true, 'tis delivered by way of question, Vers 14 *What will it profit, my Brethren, if a man say he hath Faith, and hath not Works? will Faith save him?* Or, as it is in the Original *will him?* *will that Faith save him?* Now such questions are the strongest way of denyal, for they

are

are an appeal to the Conſcience; and you ſhall ſee that the concluſion is this always; that *faith which is alone, and without works, is dead:* which plainly ſheweth what was the τὸ ζητούμενον, or the thing in queſtion; to wit, the unjuſtifiableneſs of that faith which is without works.

Out of the whole Diſcourſe you may obſerve:

1. *That in the Scriptures there is ſometimes a ſeeming difference, but no real contrariety.* The τὸ ἐναντιοφανὲς, the ſeeming difference is ordered with good advice: God would prevent miſpriſions and errors on every ſide; and the expreſſions of Scripture are ordered ſo, that * one may relieve another. As for inſtance; ſome hold that Chriſt had only an imaginary body, and was man but in appearance; therefore to ſhew the reality of his humane nature you have that expreſſion, *Joh.* 1. 14. *The Word was made fleſh*: Others ſtraining that expreſſion, held a change of the God-head into the Humanity; to correct which exceſs we have another expreſſion, 1 *Tim.* 3. 16. *God manifeſted in the fleſh.* To a *Valentinian*, urging that place in *Timothy* for Chriſts phantaſtick and imaginary body, we may oppoſe that in *John*, *The Word was made fleſh*; to a *Corinthian*, pleading for a change of the God-head, we may oppoſe that in *Paul*, *God manifeſted*, &c. So in ſome places we are bid * *to work out our Salvation*; and the whole buſineſs of Salvation is charged upon us to *check lazineſs*: In other places *the will and deed* is altogether aſcribed to God, *to prevent ſelf-confidence.* Thus *Paul* having to deal with *Phariſaical Juſticiaries*, proveth invincibly Juſtification by faith without works; *James* having to deal with *carnal Goſpellers*, proveth as ſtrongly, that a profeſſion of faith without works is vain. The Scripture hath ſo poyſed and contempered all doctrines and expreſſions, that it might wiſely prevent humane miſtakes and errors on every hand; and ſentences might not be violently urged apart, but meaſured by the *proportion of faith.* Obſervat. 2.

* *Alterius ſic altera poſcit opem res & cons jurat amice.*

* Phil. 2. 12, 13.

2. *That a bare profeſſion of faith is not enough to acquit us from hypocriſie.* Chriſt would not own them that *profeſſed his Name*, but *wrought iniquity*, *Mat.* 7. 21, 22. ſo alſo the Church ſhould not own men for their bare profeſſion. In theſe times we look more at *gifts*, and abilities of ſpeech, then *good works*; and empty prattle weigheth more then real charity. Obſervat. 2.

Verse 25. *Likewise also was not Rahab the Harlot justified by works, when she had received the Messengers, and had sent them out another way?*

Here he bringeth another instance: But why doth he mention *Rahab*? 1. Because this act of hers is made an effect of faith; *Heb.* 11.31. *By faith Rahab the Harlot perished not with them that believed not, when she had received the Spies in peace.* 'Twas indeed a great act of faith, for one that had lived among heathens to be perswaded of the Power of the God of *Israel*, of the right they had to that Land; which faith was wrought in her by divine instinct, upon the report which was made of, and and his Works. 2. Because this instance doth well to be annexed to the former: They might object, That every one could not go as high as *Abraham*, the great *Idea* and Pattern of all Beleevers; I but the loweſt faith muſt produce works, as well as the higheſt; and therefore he bringeth *Rahab* for an instance of the weakeſt faith. 1. For her person; she was *a woman, an Harlot, an Heathen*, when God wrought upon her; there being so many disadvantages, 'tis to be presumed this was as low an instance as can be brought. 2. For the act it self, it was accompanied with weakneſs, with a lye, which indeed is suppreſt, or not mentioned, leſt it should deface the glory of her faith. 3. Because there might be some doubt of this instance: They might object, That bare profeſſion was accounted faith in *Rahab*, and she an Harlot: He replyeth, That in *Rahab* the doctrine might be made good: for her faith, how weak soever, yielded some self-denying act or fruit.

But you will say, How is this pertinent to the purpoſe, to prove, that pretence or profeſſion of faith without works is not enough to acquit us of Hypocriſie? I answer, You muſt conceive it thus; if she had only said unto these Messengers, *I believe the God of Heaven and Earth hath given you this whole Land for a poſſeſſion, yet I dare not shew you any kindneſs in this City*, it had been but such a dead barren faith as he here treateth of; but this belief prevailed so far with her, that she performed a grateful office to them, though she incurred present danger, and the tortures which the rage of her Citizens would inflict upon her for harboring Spies. I come now to the words,

Likewise

Likewiſe alſo] It hath relation to the former inſtance of *Abraham*.

Was not Rahab the Harlot] *Lyranus* thinks that the * word for *Harlot* was her proper name; others think it only ſignifieth that ſhe was an *Hoſteſſe*, or *Victualler*; ſo the Chaldee paraphraſe rendereth it, *a woman that kept a Tavern*, תחא זנקיתא, γυναῖκα καπηλεύτριαν; the Chaldee word being formed out of the Greek, they derive the original ZONAH from ZUN, which ſignifieth *to feed*, though others derive it from ZANAH, *he played the Adulterer*; and they think it altogether improbable for a Prince of *Judah* to marry *a common Harlot*: But the Article ἡ πόρνη, *that Harlot*, ſo commonly uſed in Scripture, and becauſe this is ſtill repeated as a noted circumſtance, and the Syriac hath a word that properly and only ſignifieth *Harlot*, ſeem to infer that ſhe was indeed a women of a vitious & infamous life; and *'tis but folly to excuſe that which God would have made known for his own glory*. Probably ſhe might be both an *Hoſteſs*, and an *Harlot* too, as many times ſuch are of an evil fame: She lived from her parents, no mention is made of husband and children; if her pretence had not been to keep a place of entertainment, 'tis not likely that the Spies would turn into an open Brothel-houſe, unleſs ignorant of it, or by divine providence guided thither.

Juſtified by Works,] That is, approved to be ſincere, and honored by God before all the Congregation, there being a ſpecial charge to ſave her, and her houſhold, when all her Countrymen were ſlain, and ſhe being after joyned in marriage with a Prince of *Iſrael*.

When ſhe had received the meſſengers, and ſent them out another way?] The ſtory is in the ſecond of *Joſhua*. But is not this Act queſtionleſs? Is it no treachery? Did ſhe not ſin againſt that love and faithfulneſs that ſhe owed to her Country? *Abulenſis* thinketh ſhe had not ſinned, if ſhe had betrayed the Meſſengers; but vainly, and againſt the direct teſtimony of Scripture: ſhe ſinned not, becauſe ſhe had a warrant and particular revelation from God, that the Land of *Canaan*, and ſo her Town, was given to the *Iſraelites*, *Ioh.* 2. 9, 10, 11, &c. And * being gained to the faith, ſhe was to leave her Gentile relation, and to be amaſſed into one body with the people

Sola cognitio Dei quam Deus animo ejus indidit eam exiimit a culpa tanquam ſolitam communi Lege, quamvis ad eam uſque diem obſtricta fuiſſet ſuis popularibus ubi tamen co-optata fuiſſet in corpus Eccleſiæ, nova conditio manumiſſo fuit a jure ſocietatis quo jure ſe devinciuntur cives. Calvin in Joſhua 2. 4.

people of *Iſrael*, and ſo bound to promote their intereſt, as *Calvin* well obſerveth. But you will ſay, If there be no ſin, wherein lieth the excellency of the action? what is it more then civility, or neceſſary prudence and caution, ſhe being thus perſwaded? I anſwer, 1. *There was much Faith in it*, in believing what ſhe had heard of God in the Wilderneſs and the deſart places of *Arabia* and magnifying his power and ability to deſtroy them; though the people of her City were in great ſtrength and proſperity, they thought themſelves ſafe within their walls, and were not ſenſible of their ſins, and enſuing dangers: and beſides, God having revealed it to her by ſome ſpecial inſtinct, ſhe was confident of future ſucceſs; *Joſh.* 2. 11. *The Lord your God is God in Heaven above, and the Earth beneath; I know the Lord hath given you the Land*: And ſo as [a] *Origen* obſerveth, *She acknowledgeth what is paſt, believeth what is preſent, and foretelleth what is to come.* 2. There was *obedience* in it: for what ever ſhe did herein, ſhe did it out of a reverence and dread of God, whom ſhe knew to be the Author of this War; and though there were ſome weakneſs in the action, yet for the main of it, it was a duty. 3. There was *ſelf-denyal* in it; 'twas an action that might have been of a very dangerous conſequence to her; [b] but to manifeſt her fidelity to God, ſhe over-looketh the threats and cruelties of her Citizens, the promiſcuous events of War; the burning of her Country, which ſhe would never have done if ſhe had thought a profeſſion of confidence enough.

[a] *Illa quæ aliquando erat meritrix, jam ſpiritu ſancto repleta eſt, & de præteritis quidem confitetur, de præſentibus vero credit, prophetat & prænunciat de futuris. Origen Hom. 3. in Joſuam.*

[b] *Non minæ civium non bellorum pericula, non incendia patriæ, non ſuorum pericula terrent, diſce vir, diſce Chriſtiane quomodo verum Jeſum ſequi debeas, quando fœmina contempſit omnia ſua.* Ambroſe in Ennarrat. Pſal. 37.

The Points obſervable in this Verſe are many, I ſhall diſpatch them briefly.

Obſervat. 1. 1. *Many times God may chooſe the worſt of ſinners.* Faith in an Harlot is acceptable: *The laſt ſhall be firſt*; that is, thoſe that ſet out late for Heaven do often make more way then an early profeſſor. No women are reckoned in the Genealogy of Chriſt, but ſuch as were ſtained with ſome infamy; idolatrous women, adulterous women, in Chriſts own Line, ſuch as *Rahab*, *Ruth*, *Bathſheba*, *Tamar*; * *Chryſoſtom* giveth the reaſon, ὡς υἱὸς ἰάτρου ἐχ ὡς δικαίους παραγίνεται, *He came to ſave ſinners, and therefore would be known to come of ſinners, according to the fleſh. Manaſſes* was received after

* *Chryſoſtom.* Homil. 3. in Matth.

after Witchcraft, *Paul* after Blaſphemy, 1 *Tim.* 1. 13. and all as preſidents, in which God would ſhew forth mercy and long ſuffering; as *Rahab* here: So you ſhall ſee 'tis ſaid, *Mat.* 21. 31. *Publica ns and Harlots go into the Kingdom of God*: The moſt odious and deſpiſed ſinners, when they turn to God by repentance, find grace and place in Chriſts heart.

2. *The meaneſt faith muſt juſtifie it ſelf by works, and gracious effects.* *Rahab*, a Gentile-convert, doth not only profeſs, but preſerve the Spies: Let not Hypocrites plead, every one is not like *Abraham*: Are you like *Rahab*? Can you produce any evidence of your faith? The loweſt degree will ſhew its ſelf by ſome effect or other: Chriſt in the garden taketh notice of the *green figs*, *Cant.* 2. 13. The ſmalleſt faith, though it be but like a *grain of muſtard-ſeed*, will have ſome branches. *Obſerv.* 2.

3. *Beleevers, though they juſtifie their profeſſion, are ſtill monuments of Free grace*: 'Tis *Rahab the Harlot*, though *juſtified by works*. The ſcars and marks of old ſins remain not to our diſhonor, but Gods glory. *Obſerv.* 3.

4. *Ordinary acts of gracious, when they flow from faith, and are done in obedience*: As *Rahabs* receiving the Meſſengers; entertainment in ſuch a caſe is not *civility*, but *religion*: * *A cup of cold water in the name of a Prophet*, is not curteſie, but duty, and ſhall not looſe its reward. *Heb.* 11. many civil and ſecular Acts are aſcribed to Faith, as fighting of Battels, ſaving of children, *&c.* becauſe by faith directed to ſpiritual ends, and performed by ſupernatural ſtrength. A carnal man performeth his religious duties for civil ends, and a godly man his civil duties for religious ends; and in offices natural and humane he is ſpiritual: Certainly there is no *Chimiſtry* like to that of Grace; there braſs is turned into gold, and actions of *commerce* and *worſhip*. A Chriſtian is always doing his great work, whether in the *ſhop*, or in the *cloſet*, obeying God, and glorifying God, in his reſpects to men. *Obſerv.* 4. * Mat. 10. 42.

5. *The great tryal of Faith is in acts of ſelf-denyal*: Such was *Rahabs*, to prefer the Will of God before the ſafety of her own Country; and ſuch was *Abrahams*, in the former inſtance. Self-denyal is the firſt thing that muſt be reſolved upon in Chriſtianity, *Mat.* 16. 24. A man is not diſcovered, when Gods way and his own lie together. Your great enquiry ſhould be, Wherein have I denyed my ſelf for God? thwarted any luſt? hazarded any con- *Obſerv.* 5.

concernment? No tryal like that, when we can part with ſome conveniency in ſenſe, upon the proper and ſole encouragements of faith.

Obſervat. 6 6. *The actions and duties of Gods children are uſually blemiſhed with ſome notable defect*: As *Rahabs* entertainment with *Rahabs* lye; *Moſes ſmote the Rock twice*, *Numb.* 20. 11. there was anger mixed with faith. *Abraham* offered *Iſaac*, but equivocated with his ſervants, *I and the Lad will return*, *Geneſis* 22. 5. and yet he went with a mind to ſacrifice him. Thus we ſtill *plough with an Ox and an Aſs* in the beſt duties, and diſcover corruption in the very tryals of grace.

Obſervat. 7. 7. *God hideth his eyes from the evil that is in our good actions*, Here is mention made of receiving the Meſſengers, but no mention of the lye. He that drew *Alexander*, whileſt he had a ſcar upon his face, drew him with his finger upon the ſcar: God putteth the finger of mercy upon our ſcars: See *Jam.* 5. 11. *Ye have heard of the patience of Job*; we have heard of his impatience, his curſing the day of his birth, *&c.* but no murmurings are mentioned. How unlike are wicked men to the Lord! they only pitch upon the evil, and weakneſſes of his people, and over look the good: like fleſh-flies, that pitch upon the ſores; or Vultures, that fly over the gardens of delight, and light upon a Carrion; one blemiſh ſhall be enough to ſtain all their glory: But the Lord pardoneth much weakneſs, where he findeth any thing of grace and ſincerity; 'tis ſaid, 1 *Pet* 3. 6. *Even as Sarah obeyed Abraham, calling him Lord*: The place alluded to is, *Gen.* 18. 12. *Sarahs* whole ſentence is full of unbelief, *Shall I have pleaſure, my Lord, alſo being old?* There was but one good word, that of *Lord*, the note of reſpect and reverence to her husband: and that the ſpirit of God takes notice of. Certainly 'tis good ſerving of that Maſter, who is ſo ready to reward the good of our actions, and to pardon the evil of them.

Verſe 26. *For as the body without the ſpirit is dead, ſo faith without works is dead alſo*

Here the Apoſtle concludeth the whole Diſpute, ſhewing how little is to be aſcribed to an empty profeſſion of faith without works, 'tis but as the body without the vital ſpirit; a carcaſs, *uſeleſs*, but *noiſome*: There needeth not much Illuſtration of this Verſe, the matter of it being already diſcuſſed in Verſe 17. and 20.

For

For as the body without the Spirit] There is some difference about the meaning of the word πνεύμα: we read in the Margin *breath*, in the Text *spirit*; many prefer the marginal read, because 'tis not ψυχὴ, as *the body without the Soul*, but *as the body without the spirit or breath*. Of this Opinion is *Cajetan*, whose words are notable, because they fully accord with the Protestant Doctrine: *By Spirit* (saith he) *is not meant the Soul, but the breath; for as the body of a beast when it doth not breath is dead, so is faith without works dead, breathing being the effect of life, as working is of living faith*: * *Whence 'tis clear what the Apostle meaneth, when he saith, Faith is dead without Works, not that Works are the Soul of Faith, but that Works are the Companions of Faith, as breathing is inseparable from life.* By which Exposition their doctrine, That *Charity is the Soul of Faith*, and their distinction of *inform* and *formed faith*, fall to the ground. But however I rather think tha πνεύμα in the Text is not to be translated *breath*, but *spirit*; or *soul*, that substance which quickeneth and animateth the body, which is elsewhere expressed by this word, as in those noted places, *Luke* 23. 46. *Into thy hands do I commit my spirit*: And *Acts* 7. 59. *Lord Jesus receive my spirit*. And that respiration which is the effect of life, is expressed by other words, πνοὴ, and ἀναπνοὴ, as *Acts* 17. 25. *He giveth, ζωὴν καὶ πνοὴν καὶ τὰ πάντα, he giveth life, and breath, and all things.* The meaning is then, as a body without a Soul, so is faith without works: And yet hence it will not follow, that Charity, or the Works, are the Soul of Faith; for the comparison doth not hold in regard of *animation* and *information*, but in regard *of operation*: As in the body without Soul there are only the outward proportions and lineaments, but nothing to discover life; so in empty profession there are some lineaments of faith, but no fruits to discover the truth and life of it, it differing as much from faith, as a carcass doth from a man.

† *Unde apparet quo sensu dicit fidem sine operibus mortuam esse, non quod sentiat opera esse formam fidei, sed quod sentit opera esse concomitantia fidem, sicut halitus concomitatur vitam corporis.* *Cajetan in lucum.*

Is dead,] That is, cannot perform the functions and offices of life, or of a man.

So faith without works] The Papists understand true justifying faith, for they suppose it may be without works; but *dead faith* cannot be true faith, as a carcass is not a true man, and a true faith cannot be without works, *Gal.* 5. 6. We must understand then an external profession of belief, which, because of some resemblance with what is true, is called faith.

Is dead.] That is, false, or useless to all the ends and purposes of faith.

For practical Notes see Verses 17. 20. only observe:

Observat. *That naked profession, in respect of true faith, is but as a dead body and carcass.* 'Tis so in two respects: 1. 'Tis *noisom*, as a rotten carcass; a carnal Christian is the carcass of a true Christian, there are the lineaments with corruption; an impure life vailed under profession, is as noisom to God, as a dead body is to you. When carnal professors draw nigh to Christ, he goeth further off, as you would from what offendeth; *Mat.* 7. 23. *Depart from me, ye workers of iniquity*, I cannot endure your presence: when they come to him in prayer, *the prayer of the wicked is an abomination*, like the breath that cometh from rotten lungs. 2. * 'Tis useless, as to all the purposes of faith; it cannot unite you to Christ, that you may possess your selves of his Righteousness, or give you a feeling of his Spirit: In short it bringeth no glory to God, yieldeth no comfort to him that hath it, and no benefit to others; of no more use then a dead body, when the spirits are gone.

* ὑδὲν χέρδος ὑγιοῦς πίστεως τῆς πολλοῖς διαφθαρμένης. *Chrysostom lib. 4 de Sacerdotio.*

The end of the second Chapter.

JAMES Chap. III.

Verſe 1, *My Brethren, be not many Maſters, knowing that we ſhall receive the greater condemnation.*

HEre the Apoſtle diverteth to another matter, re-inforcing what he had ſaid in the firſt Chapter of the evil of the tongue; however this Diſcourſe is with good reaſon ſubjoyned to the former: *Thoſe that vainly boaſt of their own faith, are moſt apt to cenſure others*; and they that pretend to Religion, are wont to take the greateſt liberty in rigid and bitter reflections upon the errors of their Brethren.

My Brethren,] The Compellation, though familiar and uſual to our Apoſtle, hath here a ſpecial emphaſis. 1. Good men are many times ſurprized, and uſurp too great a liberty over the failings of others. 2. He would not deal too rigidly himſelf, and therefore tempereth his reproof with ſweetneſs. 3. The title carrieth the force of an Argument; *Brethren* ſhould not affect a *maſterſhip* over each other.

Be not many Maſters,] What's the meaning? The word *Maſter* hath divers ſignifications: Sometimes 'tis taken for an abſoluteneſs of Power and Authority in the Church; thus Chriſt alone is a *Maſter*, *Mat.* 23. 10. His Word is a Law, his Will is authentick: Sometimes 'tis taken for a ſubordinate teaching and opening the Counſels of God, and thoſe who do ſo by way of office are called *a Maſters in Iſrael*; and ſo ſome take it in this place, and make the ſence of the Apoſtle's diſſwaſive to be, that every one ſhould not eaſily or unlawfully invade the office of publike teaching: And the Reaſon, *knowing that we ſhall receive, &c.* they open thus; becauſe God requireth more of them that are Teachers then of others, and ſo by raſh entering into the office they run the hazard of the greater judgment. But the Context will not bear this ſence, the bent and drift of it being againſt the ill uſe of the tongue; and the Reaſon annexed will not gratifie it without much ſtraining; and the Scripture ſaith, That for not reproving and warning, we draw

a John 3. 10.

the greater judgment upon our ſelves, rather then by teaching or reproving, *Ezek.* 33. 6. Therefore this ſecond ſence is not proper; neither can the firſt be applied, as *Maſter* is taken for *Authenticknes in the Church*, though *Auſtine* and *Bedo* ſeem ſo to underſtand it, as if the Apoſtle had diſſwaded them from ſetting up themſelves as Maſters and Heads of Factions, and broaching novel doctrines, that they might appear in the head of a train, or in the Scripture phraſe, *draw diſciples after them*: But this is wholly alien and forreign to the Apoſtles ſcope. *Maſter* then is ſometimes taken in the worſt ſence, κακα χρησικῶς, for *a ſupercilious Reprover*; for one that is gotten into a chair of Arrogance, whence he doth *pro imperio*, magiſterially enough inveigh againſt the practiſes of other men: and ſo 'tis taken here. And the Apoſtle maketh choyce of this expreſſion, *be not many Maſters*, 1. To ſhew he doth not ſpeak of publike and authorized reproof: God hath ſet ſome in the Church that are to be *Cenſores morum*, Maſters of manners, as the Teacher, and Eccleſiaſtical Magiſtrate; but becauſe God hath allowed a few, let not every one be a *Maſter*, or turn Cenſurer: *Be not many*, we are all apt, but this Itch muſt be killed, 2. To ſhew that he doth not forbid private brotherly admonitions, ſuch as proceed from Chriſtian care and love, but ſuch a reproving as was ſupercilious and maſterly, managed with as much ſharpneſs and rigour as a man would uſe to his ſlave, or a Maſter to a ſchollar of the loweſt claſs and ſtanding: And ſo ſome underſtand that, πολλοὶ διδάσκαλοι, be not *much Maſters*, as if πολλοὶ were taken for πολὺ, *many* for *much*.

Knowing that we ſhall receive the greater condemnation.] This is the firſt Reaſon the Apoſtle produceth againſt the pride of cenſuring, which is grounded upon a conſideration of the danger of the ſin, or the ſeverity of judgment following it; μεῖζον κρῖμα, *a greater judgment*, either from men; Cenſurers have their own meaſure uſually returned into their boſoms, *Mat.* 7. 1, 2. or from God: Who can expect pardon for him that is ſevere to others? *Mat.* 18. 32, 33. I chiefly underſtand judgment and condemnation from God, which is the more ſevere to Cenſurers, upon a three-fold Ground. 1. The juſtice of retaliation; we condemn others, and God condemneth us; we are ſevere to their failings, and how can we expect that God ſhould be merciful to ours? 2. Becauſe God is the Avenger of injuries, *Rom.* 12. 29. and among them, blaſting the

the repute of others is the greateſt. 3. A Cenſurers ſins are more aggravated; becauſe of that garb of indignation that he ſeemeth to put on againſt them; ſee *Rom.* 2 1. In cenſuring others we do but pronounce our own doom and judgment, which the Scripture manifeſtly repreſenteth to us in thoſe known inſtances of *David*, 2 *Sam.* 12, and *Ahab*, 1 *King.* 20. 39, *&c.*

1. *The beſt need diſſwaſives from proud cenſuring.* The Apoſtle ſaith, *My Brethren, be not many Maſters*; and afterward he putteth himſelf in the number, *If we, &c.* 'Tis the natural diſeaſe of wit, a pleaſing evil: It ſuiteth with *pride*, and *ſelf-love*, and feedeth *conceit*. Proud Nature thinketh it ſelf ſome-body, when it can get into a chair of Arrogance, and caſt out Cenſures according to its own will and pleaſure, as if God hath advanced us into ſome higher rank and ſphere, and all the world had been made to be our Schoollers. It ſuiteth with ſelf-love, becauſe it diverteth the care of our Souls; they that ſo narrowly look after the *mote*, forget the *beam*: And it ſtrengtheneth ſelf-conceit; ſo many evils in others make our own the leſs odious: It ſerveth vain-glory, and provideth for our eſteem abroad; we demoliſh the eſteem of others, that out of the ruines of it we may raiſe a ſtructure of praiſe to our ſelves. Now all theſe evils are in the beſt of Gods children; *pride of life* is laſt mentioned, 1 *Joh.* 2. 16. becauſe 'tis laſt mortified; it groweth with the decreaſe of other ſins, and thriveth by their decay. Well then, *b ſuffer the words of exhortation*: Some religious perſons think ſuch diſſwaſives as to them are either ſuperfluous or injurious; this touchineſs argueth guilt; no evil is more natural, no evil deſireth leſs to be touched, inſenſibly it ſtealeth from our hearts into our tongues: we ſin, and do not think of cenſuring; Pride being croſſed rageth; hear ſuch matters patiently; *James* ſpeaketh to the Brethren, *Be not many Maſters.* *Obſerv.* 1.

b *Heb.* 13. 22.

2. *Cenſuring 'tis an arrogation of maſterſhip over others.* All teaching, eſpecially reproof, is an act of power, and therefore the Apoſtle forbiddeth it to women, 1 *Cor.* 14. 34. becauſe they cannot have power over a man. Well then, when you are about to cenſure, check it with this thought, What power hath God given me over my fallen brother? *Why ſhould I judg another mans ſervant? to his own maſter he ſtandeth or falleth, Rom.* 14 4. 'Tis a wrong to God to put my ſelf in his room, 'tis a wrong to my neighbor to arrogate a power over him which God never gave *Obſervat.* 2.

me: We all ſtand upon the ſame level; needleſs and unprofitable cenſuring is but a bold uſurpation, and beſides the *idleneſs* of the words, we ſhall give an account for the *ſaucineſs* of them.

Obſerv. 3. 3. *Chriſtians ſhould not affect this maſterſhip over their Brethren.* You may admoniſh, reprove, warn, but it ſhould not be in a maſterly way. How is that? 1. When we do it out of pride and ſelf-conceit, as conceiving your ſelves more juſt, holy, wiſe, &c. *Luk.* 18. *I am not as other men*[c]; he ſpeaketh indefinitely: With praiſe a Chriſtian may ſay he is *not as ſome men*; ſome are as bruit beaſts, made to be taken and deſtroyed; and with thankfulneſs we may acknowledg that God hath not ſuffered us to run into the exceſs of their riot: The Phariſee ſpeaketh as if he were above common weakneſs; *Gal.* 6. 1. *Reſtore with meekneſs, conſidering your ſelves:* We are all involved in the ſame ſtate of frailty. 2. When we do it as vaunting over their infirmities and frailties, in a braving way, rather to ſhame, then to reſtore them; as *Cham* laughed at *Noahs* drunkenneſs: this doth not argue hatred of the *ſin*, but envy, malice againſt the *perſon*: *Pauls* temper was truly Chriſtian, *Phil.* 3. 17. *I have told you often, and now tell you weeping, they are enemies to the Croſs of Chriſt.* A good man taketh no delight to rake in a dunghil, others failings cannot ſerve his mirth and triumph; *My Soul ſhall weep ſore for your pride in ſecret places, Jer.* 13. 17. Cenſures are full of *paſſion*, but Chriſtian Reproofs of *compaſſion*; ſuch a difference there is between reproving out of pride, and out of love and charity. 3. When the Cenſure is unmercifu', and we remit nothing of extream rigour and ſeverity, yea deveſt the action of thoſe extenuating circumſtances of which the matter is capable: the Cenſure ſhould be extended no further then what may be neceſſarily inferred from the fact; jealouſie collecteth more then is offered, but *Charity thinketh no evil*. 1 *Cor.* 13. 5. ὐ λογίζεται τὸ κακὸν, it reaſoneth no evil; that is, doth not ſeek to *make* ſins, but *cover* them; as when action is capable of two interpretations, it doth not faſten upon that which is evil, or interpret doubtful things in the worſt ſence, or conclude a ſin from an inevident ſin; as *Eli* did from *Hannahs* fervency, conclude her drunkenneſs, 1 *Sam.* 1. 14, 15, or if there be evil in it, it doth not by undue ſurmiſes make it worſe; as judg the heart by the fact, or by one or more ſingle Actions infer an habit, or malignity in the offender: or if that be viſible, it doth not prejudg their future condition: Though

[c] *Non dicit, ut aliqui, modeſtiæ fuiſſet iſtud ſunt enim aliqui profecto dæmones humana ſpecie larvati, univerſalis naturam ſortitur indefinitus enunciandi modus. Dr. Hall Serm. Synod. Dord.*

Though Charity be not *blind*, it looketh upon things as they are; yet Charity is not *jealous*, to argue things into what they are not: 'Tis againſt all Law and right to be Judg and Accuſer too, and to hunt out an offence, and then cenſure it. 4. When we infringe Chriſtian liberty, and condemn others for things meerly indifferent; this is to maſter it indeed, and lay ſnares upon the Conſcience; a wrong not ſo much to our brethren, as to God's own Law, which we judge, as if it were an imperfect Rule, *Jam.* 4. 11. In habits and meats there is a great latitude; and as long as Rules of ſobriety and modeſty are not violated, we cannot cenſure, but muſt leave the heart to God: See *Rom.* 14. *per totum.* 5. When men do not conſider what may ſtand with *Charity*, as well as what will agree with *Truth*; there may be *cenſure*, where there is no *ſlander*: Many religious perſons think they are ſafe, if they can ſpeak only of others what is true. But this is not all, every evil muſt not be divulged, ſome muſt be covered with the cloak of love; there may be malice in reporting the truth: An eager deſire to ſpread a fault wanteth not ſin; *Report, ſay they, and we will report it, Jer.* 20. 10. Nay if there be no ill intent, ſuch prattle will come under the charge of *idle words*, for which we are reſponſible: The Apoſtle forbiddeth *whiſpering* and *medling in others matters*; at beſt 'tis but a *wanton vanity*; all that we do herein ſhould be to promote ſome aim of love and charity, that the offender may be ſeaſonably reproved; or for ſome common good, that by the uncaſing of an Hypocrite others be not deceived and enſnared. 6. When we do it to ſet off our ſelves, and uſe them as a foyl to give our worth the better luſtre, and by the report of their ſcandals to climb up and commence into a better eſteem: In the whole matter we are to be acted by love, and to aim at the Lords Glory. Well then, look to your ſelves in your Reproofs, that they be not Cenſures; they are ſo when they are *ſupercilious* and *magiſterial*, the iſſues of *pride*, rather then *love*; *Envy* often goeth under the mask of *Zeal*. we had need be careful, eſpecially in times of publique difference. For Remedies, 1. Cheriſh an humble ſenſe of your own vileneſs and frailty: Others fall ſadly and foully; but what are we? d we were as bad *Tit.* 3. 2, 3. we may be worſe, 1 *Cor.* 10. 12. e *Bernard* telleth of a man that hear ing of a fallen brother fell into a bitter weeping, crying out, *He is fallen to day, and I may to morrow.* 2. Exchange a ſin for a duty; 1 *Joh.* 5. 16. *If any ſee his brother ſin, let him pray:* This will be

d *Aut ſumus, aut fuimus, aut poſſumus, eſſe, quod hic eſt.*

e *Bernard de Reſurrect. Dom.*

an holy art and means to ſpend your zeal with leſs danger, and moſt profit.

Obſervat. 4. *Gal.* 6. 1. 4. From that [*Knowing that we, &c.*] *A Remedy againſt vain Cenſures is to conſider our ſelves*, How is it with us? Gracious hearts are always looking inward; they enquire moſt into themſelves, are moſt ſevere againſt their own corruptions: 1. Moſt inquiſitive after their own ſins: *The fools eyes are to the ends of the Earth*, always abroad; like the windows of the Temple, broad outward, narrow inward; *curious* to ſift the lives of others, *careleſs* to reform his own: But with good men 'tis otherwiſe, they find deceit enough in their own hearts to take up their care and thoughts. 2: Moſt ſevere againſt themſelves: A good heart is ready to throw the firſt ſtone againſt it ſelf, *Joh.* 8. 4, 5. others can with much heat inveigh againſt other mens ſins, and with a fond indulgence cheriſh their own; hatred againſt the perſon doth but take the advantage of the miſcarriage, to ſhrowd it ſelf from notice and cenſure; and though *they hate the Traytor, yet they love the Treaſon.*

Obſervat. 5. 5. *Raſh and undue judging of others when we are guilty our ſelves, maketh us liable to the greater judgment.* The Apoſtle proceedeth upon that ſuppoſition: Sharp Reprovers had need be exact, otherwiſe they draw an hard Law upon themſelves, and in judging others pronounce their own doom; their ſins are ſins of knowledge, and the more knowledge the more ſtripes: Ignorants have this advantage, *ut mitius ardeant*, they have a cooler Hell: Well then, reſt not in talking and preſcribing burthens to others 'tis a cheap zeal; but *thinkeſt thou that thou ſhalt eſcape? Rom.* 2. 3. and verſ. 21. *Thou which teacheſt another, teacheſt thou not thy ſelf, &c.* There is little *ſincerity* in that, as well as little *ſelf-denyal*; and Hypocriſie will render us liable to condemnation. *Hell is the Hypocrites fee-ſimple*, *Mat.* 24. 51. The phraſe of *receiving the greater judgment* is alſo applyed to the Phariſees, *Mat.* 23. 14. becauſe of their Hypocriſie: So that thoſe that reprove, whether out of office or charity, had need look to themſelves, their ſins are ſins againſt knowledge, and ſo have more of malice and hypocriſie in them, and therefore draw on the greater judgment. Lewd Miniſters could not but tremble in their hearts, if they were ſenſible of their work: God *purified Iſaiah* before he ſent him to *reprove Iſrael*, *Iſai.* 6. 7. Your firſt work ſhould begin at your own

own hearts, and then you will carry on the duty with more comfort and boldneſs.

Verſe 2. *For in many things we offend all: If any man offend not in word, the ſame is a perfect man, and able to bridle the whole body.*

He goeth on to diſſwade from ſupercilious Cenſures. In this Verſe he urgeth two Arguments. The firſt is the *common frailty* incident to all men, which may be two ways urged. 1. Wilt thou condemn them for that from which no men be exempted? *The excuſe of weakneſs and failings is the unhappy privileage of all mortal men.* Or. 2. Will you not ſhew them that tenderneſs which you need your ſelves? You may alſo fail; *we all of us offend in many things.* The next Argument, the *difficulty of not ſinning by the tongue*; he that can do that, can do any thing in Chriſtianity.

In many things we offend all.] He ſaith, *We*, including himſelf, though an Apoſtle of great Holineſs. g *Euſebius* ſaith, *He was for his vertue ſirnamed, The Juſt*: And indeed none is exempted, not the bleſſed Virgin, who is taxed in Scripture for ſome ſlips. *Luk.* 2. 49 *Joh.* 2. 3, 4. For that queſtion, *Whether God can by the ſingular aſſiſtance of Grace, keep any one in the animal and bodily life totally pure from ſin*, it is altogether curious, and of no uſe and profit, Gods pleaſure being declared the other way: And ſo that other queſtion, *Whether ſome very ſhort or tranſient action of a renewed man, whether civil, moral, or natural, may not be without actual ſin*, I anſwer in theſe Propoſitions. 1. That in our deliberate actions, eſpecially thoſe which are moral, there is ſome mixture of ſin: In this ſence you may take that, *Eccleſ.* 7. 20. *There is not a juſt man upon the Earth, that doth good, and ſinneth not*: You may underſtand, that ſinneth not in doing good; for he doth not ſay ſimply, *There is not a juſt man that ſinneth not*, but *a juſt man that doth good, and, &c.* And to this purpoſe is that ſaying of *Luther*, ſo much upbraided by the Papiſts, b *That the beſt works of the regenerate are ſins, if examined by God*: And i *Gregory* the Great hath a ſaying of the ſame ſound and ſence, *That mans merit is but ſin, and his righteouſneſs unrighteouſneſs, if it ſhould be called to a ſtrict account.* Yea the Prophet *Iſaiah* before them both, *That all*

g *Euſeb. Eccle. Hiſt. lib.* 2. *c.* 1.

h *Opus bonum optime factum mortale peccatum eſt, & paullo poſt, omne opus juſti damnabile eſt, & mortale peccatum, ſi judicio Dei judicetur.* Luther in Aſſert. Art 31, 32. & Art 35. & 36.

i *Omne virtutis noſtræ meritum eſt vitium, et omnis humana juſtitia injuſtitia eſt, ſi ſtrictè judicetur.* Greg. Moral. 9. cap. 1. & 14.

all our righteousness is as filthy rags, Isai. 64. 6. No work of ours is so pure but there is some taint and filth of sin cleaving to it, which without a Mediator in the rigour of the Law, would be damnable: So that though the *Essence* of the work be good and holy, yet because of the fleshly adherences it cannot any way undergo the strictness of divine Judgment; man being in part holy, and in part carnal, the effect cannot exceed the force of the cause; and as there is a mixture in the *faculties* and *principles* of operation, so there will be in the *actions* themselves, especially in actions religious, corrupt nature returning and recoyling with the more force against resolutions of duty. 2. There may be (I conceive) an action so short, that there is no room or scope for corruption to put forth it self; as in a sudden holy glance, or thought, we may conceive a motion or lust of the Spirit, or renewed nature, in it self, and as preceeding *a lust* of the flesh, or the opposition of the old nature, which though it be not *perfectly*, yet is *purely* holy: Besides, in some actions the force and vigour of corrupt nature may be wholly suspended by the power of God; as it is in conversion, in which Divines say we are wholly passive; [k] and though God doth not take away the power of resisting, yet he bridleth it, and suspendeth it, that corruption cannot put forth it self, but lyeth hid in its own root. Besides, in some actions which are meerly natural, as in walking a step or two, there is not the least provocation to draw forth sin; and therefore I cannot but justly condemn that unnecessary rigour in some, who say, That a renewed man in every action, whether moral, civil, or natural, be it but the walking of two or three steps, doth actually sin; a fond nicety; which, under the colour of a deeper humility, destroyeth true humiliation. We need not make man more guilty, 'tis enough to humble us, that *in many things we offend all*: But the Devil loveth to cheat men of true humility by that which is affected and strained; and when Fancy inventeth supposed crimes, Conscience is the less troubled for those which are real; *curiosity* being a kind of excuse for due *remorse*. 3. Those actions are not acceptable with God for their own sakes; partly because though they are *pure*, or free from sin, yet they are not *perfect*, they might be more holy: And partly because they are done by a person that hath a corrupt nature, and is stained with the guilt of other actual sins, the least of which renders him obnoxious to the curse of the whole Law, *Jams* 2. 10. So that these actions also need a Mediator

[k] *Deus in ipsâ regenerationis opere adeo potenter in voluntatem agit, ut actualiter resistendi potentia proxima pro illo tempore suspendatur remotam autem & in actu primo possitam resistendi potentiam non quidem funditus extirpat sed in sua amara radice delitescere permittit.* Thes. Britan. in Synod. Dort. Art. *de Conversione.*

Mediator; and as the Apoſtle ſaith, Where we *know nothing by our ſelves, we are not thereby juſtified*, 1 *Cor.* 4. 4. Or as 'tis *Job* 9. 3. *If he will contend with him, he cannot anſwer him one of a thouſand*: For one ſuch innocent action, there are a thouſand ſtained and polluted. Another Queſtion may be, Whether there be not ſome ſins, which in their own nature are ſo foul, that a child of God cannot fall into them: I anſwer: 1. There are ſome groſs corruptions which are very contrary to grace, μιάσματα τῦ κόσμυ, *corruptions of the world*, 2 *Pet.* 2. 20. ſins that ſtink in the noſtrils of nature; therefore the Apoſtle ſaith, *The luſts of the fleſh are manifeſt*, *Gal.* 5. 19. that is, to ſenſe and reaſon; as adultery, drunkenneſs, &c. which nature hath branded with marks of ſhame and contempt; into theſe a child of God may fall, though rarely, and very ſeldom: We have inſtances of *Noahs* Drunkenneſſe, *Lots* Inceſt, and *Davids* Adultery; therefore may conclude, that the children of God do not only ſin *freely in thought*, but ſometimes *fouly in act*, how ever not uſually, not but upon ſpecial temptation; they are not *ad pocula faciles* given to women, or to wine: The uſual practiſe is a note of Gods hatred. *An Whore is a deep Ditch, and he that is abhorred of the Lord ſhall fall therein*, *Prov.* 12. 14. Theſe ſins therefore are not of uſual incidence, as wrath, and worldlineſs, and pride are, 2. There are other ſins which are extreamly contrary to nature it ſelf, as *Sodoms* Beſtiality, &c. into which a renewed man cannot fall; partly for the great diſhonour ſuch a fact would reflect upon Religion; partly becauſe 'tis a note of Gods tradition or giving up a man or woman to ſin, *Rom.* 1. 26, 27. Theſe things are ſo far from being practiſed by Saints, that they are not to be named amongſt them, *Epheſ.* 5. 3.

If any man offend not in word, the ſame is a perfect man,] Here is the ſecond Argument; bridling the tongue is a note of ſome perfection and effectual progreſs in grace: *Offend not in Word*; that is, ſpeake only a known truth, and that ſeaſonably, charitably, without vanity, or folly, or obſcenity, or raſh oths, as *Gregory Nyſſen* fully expoundeth it. [*Is a perfect man*,] You may take the words as a ſuppoſition, If any man avoyd the evils of the tongue, I will make bold to call him *a perfect man*, ſuch another as is not

| Μὴ λαλῆν τὰ μάταια, εἰδέναι καῖον καῖον χ) μέτρα χ) λόγον ἀναγκαῖον χ) ἐπίκειτον, ἥυσοχον, μὴ λαλῆν ἀῤῥύθμως, μὴ χαλαζῶν τὰς ἐλυγάνους τῆ σφοδρότητι. *Nyſſenus* ἐκ ἐυπρεπίας.

found among Mortals. Thus we say often, when we propose an unlikely practise, He that could do this were a perfect man indeed Or you may take it positively, and assertively, and so 'tis another Argument, against supercilious Censures: *If you offend not in word, you are perfect*, that is, upright sincere, those that are so, because they do not divide and balk with God are expressed by the term *perfect*: Or else *perfect* is put here for some ripeness and growth in Christianity. In the Jewish Discipline there were two sorts of persons; ἀρχηλὰι, *beginners*, that did exercise themselves in virtuous actions and endeavors; then there were others, whom *Philo* calleth τελείους, *perfect*; they were those that had attained to somewhat, and made some progress in the matters learned: Thus *perfect* is taken, 1 *Cor.* 2. 6. *We speak wisdom among those that are perfect*. However weaklings are taken with toys, yet grown mortified Christians will discern wisdom and sublimity, in the plain preaching of Christ crucified. And this sence may be accommodated to this place; He that bridleth his tongue, is not ἀρχηλὸς a beginner, or learner, one that tryeth experiments in Religion, but τέλειος, *a perfect man*, one that hath made some towardly progress.

And able to bridle the whole body.] By *Body*, *Grotius* understandeth the Church, which is called *the Body*, 1 *Cor.* 12. 20. *Ephes.* 4 12 and he maketh the sence out thus; He that can bridle himself in disputation, is able to govern the Church. An Exposition *curious*, but *strange* to this Context. By *bridling the body* is meant then governing all his other actions which are expressed here by the term *Body*, because they are acted by the members of the body, eyes, hands, feet, &c. Why he pitcheth so much weight upon this matter of governing the tongue, I shall shew you in the Observations.

1. *None are absolutely freed and exempted from sinning*: 1 *Joh.* 1 8. *If we say that we have no sin, we deceive our selves, and the truth is not in us.* The Doctrine of the Catharists is a lying Doctrine: *Prov.* 20. 9. *Who can say, I have made my heart clean, I am pure from my sin?* *Solomon* maketh a challenge to all the world: Many may say so *boldly*, but who can say so *truly*? *All of us offend in many things and many of us in all things.* There is in all a cursed root of bitterness, which God doth *more*

m Habitat, sed non regnat; manet, sed non dominatur; evulsum quodammodo, nec tamen expulsum; dejectum, sed non prorsus ejectum tamen. Bern. in Pial. 90. Serm. 10.

tisi-

tifie, but not *nullifie*; 'tis *cast down*, but not *cast out*: * Like the wilde fig-tree, or Ivy in the wall; cut of stump, body, bough, and branches, yet some strings or other will sprout out again, till the wall be plucked down: God will have it so, till we come to Heaven. Well then, 1. *Walk with more caution*; you carry a sinning heart about you: As long as there is fuel for a temptation we cannot be secure; he that hath Gun-poweder about him, will be afraid of sparkles. 2. *Censure with the more tenderness*; give every action the allowance of humane frailty, *Gal.* 6 1. We all need forgiveness; without grace thou mightest fall into the same sins. 3 *Be the more earnest with God for Grace*; God will keep you still dependant, and beholding to his Power: *Who shall deliver me? Rom.* 7. 4. *Magnifie the love of God with the more praise*: *Paul* groaneth under his corruptions, *Rom.* 7. latter end; and then admireth the happiness of those that are in Christ, *Rom.* 8. 1. they have so many sins, and yet none are damnable,

* *Similitudo Procli apud Epiphan. haeres.* 64.

2. *The sins of the best are many.* The Apostle saith, *WE offend.* God would not abolish and destroy both at once: There is a prayer against outward enemies, *Psal.* 59. 11. *Slay them not, lest my people forget: scatter them by thy Power; and bring them down, O God our shield:* He would not have them utterly destroyed, but some reliques preserved, as a memorial. So God dealeth in respect of sin; 'tis *brought down*, but not *wholly slain*, something is still left, as a monument of the divine grace: As *Peter* of *Alexandria*, when he destroyeth the rest of the Idols, left one that was most monstrous and mis-shapen, to put them in mind of their former Idolatry. God will still honour Free-Grace; the condition of his own people is mixt, light checkered with darkness; those that walk in the light may stumble. Oh then, 1. Be not altogether dismay'd at the sight of failings. A godly person observed, that Christians were usually too blame for three things: *They seek for that in themselves, which they can onely find in Christ; for that in the Law, which shall onely be had in the Gospel; and that upon Earth, which shall onely be enjoyed in Heaven.* We complain of sin; and when shall the earthly estate be free? You should not *murmur*, but run to your Advocate. You complain, and so do all that have the first fruits of the Spirit; 1 *Pet.* 5. 9. *All these things are accomplished in your brethren that are in the flesh*: They are all troubled with a busie Devil, a corrupt heart, and a naughty

Observat. 2.

world. 2. How ever bewail these failings, the evils that abound in your hearts, in your duties, that you cannot serve God as intirely as you served Satan; your evil works were meerly evil, but your good are not purely good; there your heart was • poured out, here 'tis restrained; there is filthiness in your righteousness, *Isai.* 64.

3. *To be able to bridle the tongue, is an argument of some growth and happy progress in grace.* You shall see not only our Apostle, but the Scripture every where maketh it a matter of great weight and moment; *Prov.* 18. 21. *Death and life are in the power of the tongue*: Upon the right or ill using of it, a mans safety doth depend. And lest you should think the Scripture only intendeth temporal safety or ruine, see *Mat.* 11. 37. *By thy Words shalt thou be justified, and by thy Words condemned*: One of the prime things that shall be brought forth to Judgment are your words. So *Prov.* 13. 3. *He that keepeth his mouth, keepeth his life, but he that openeth wide his lips, shall have destruction.* He intimateth a similitude of a City besieged; to open the Gates betrayeth the safety of it; all Watch and Ward is about the Gate: So the tongue is the gate or door of the Soul, by which it goeth out in converse and communication; to keep it open, or loose guarded, letteth in an enemy, which proveth the death of the Soul. So in other places 'tis made the great Argument and Sign of spiritual and holy Prudence; *Prov.* 10. 19 *In the multitude of Words there wanteth not sin; but he that refraineth his lips, is wise*: Empty vessels are full of sound; discreet silence, or a wise ordering of speech, is a token of grace. So *Prov.* 17. 27. *He that hath knowledg, spareth his words; and a man of understanding is of an excellent spirit*: In the original 'tis of *a cool spirit*, not rash and hot, ready to pour out his Soul in wrath. So *David* maketh it to be a great Argument or Sign of our intereſt in the Promises; *Psal.* 34. 13. *What man is he that desireth life, and loveth many days, that he may see good? keep thy tongue from evil, and thy lips from speaking guile*; that's the first Direction: So elsewhere he maketh it the Character of a godly man, *Psal.* 15. 3. I have heaped up these Scriptures, that the matter of keeping the tongue may not seem light and trivial: The Spirit of God, you see, giveth Exhortation upon Exhortation, and spendeth many Scriptures upon this Argument. There were also special Reasons why our Apostle should be so much in pressing it. 1. Because this was the sin of that age, as appeareth by

by the frequent diſſwaſions from vain boaſting of themſelves, and detracting from others, in the firſt and ſecond Chapters: and 'tis an high Point of Grace, not to be ſnared with the evils of our own times. 2. 'Tis the beſt diſcovery of the heart; ſpeech is the expreſs image of it, *Mat.* 12. 34. *Out of the abundance of the heart the mouth ſpeaketh:* When the heart is full, it ouer-floweth in ſpeech. The ſtory of *loquere ut videam* is common, *Speak that I may ſee thee*; ſo *Socrates* to a fair boy. We know mettals by their tinkling: *Pſal.* 37. 30. *The mouth of the righteous ſpeaketh Wiſdome, and his tongue talketh judgment, for the Law of the Lord is in his heart.* Good men will be always diſcovering themſelves, and give vent to the fulneſs of their hearts. 3. 'Tis the Hypocrites ſin, they abſtain from groſſer actions, but uſually offend in their words, in boaſting profeſſions, and proud cenſures: See *Jam.* 1. 26. 4. All of us are apt to offend with the tongue many ways; moſt of a mans ſins are in his words: One reckoneth up twenty four ſeveral ſins of the tongue, and yet the number may be increaſed; lying, rayling, ſwaring, ribaldry, ſcoffing, quarreling, deceiving, boaſting, tatling, *&c.* At firſt indeed there was no other ſin in Society but lying; but now to how many evils doth this one member ſubſcribe? 'Tis obſervable, that when the Apoſtle giveth us the Anatomy of wickedneſs in all the members of the body, he ſtayeth longeſt on the organs of ſpeech, and goeth over them all, *Rom.* 3. 13, 14, 15: *Their heart is an open ſepulchre, with their tongues have they uſed deceit, the poyſon of Aſps is under their lips: Whoſe mouth is full of curſing and bitterneſe, &c.* There is much need you ſee of reforming and poliſhing this member. So *Prov.* 12. 13. *The ſnare of the wicked is the transgreſſion of his lips*; that is, not onely by which he taketh others, but by which he is taken himſelf, to his own ruin and deſtruction. 5. 'Tis a ſin into which we uſually and eaſily fall, partly by reaſon of that quick intercourſe that is between the tongue and the heart, we ſin in an inſtant; and partly becauſe ſpeech is an humane act, which is performed without labour; and ſo we ſin that way incogitantly, without noting, or judging it: *Our tongues are our own*, *Pſal.* 12. 4. Such natural actions are performed without thinking of the weight and conſequence of them. And partly becauſe the evils of the tongue are very pleaſing, marvelouſly compliant with nature.

Well then, Take care, not only of your actions, but your ſpeeches:

Pſal. 39. 1. *I ſaid, I would take heed to my wayes, leſt I offend with my tongue:* He would take heed to the wole courſe of his life, qut chiefly watch his tongue: Iniquity and offence was likely to ſhoot forth ſooneſt that way. Next to keeping *our hearts*, *Solomon* biddeth us to keep our tongues; *Prov.* 4. 23, 24 *Keep thy heart with all diligence*: then, *Put away a froward mouth, and perverſe lips*: Firſt the *heart*, then the *tongue*, then the *foot*, Verſ 26. Conſider, 1. Your ſpeeches are noted: *Xenophon* would have all ſpeeches written, it make men more ſerious; They are recorded, *Jam.* 2. 12. Every *idle word is brought into judgment*, *Mat.* 12. 36. Light words weigh heavy in Gods balance. 2. They are puniſhed: *Pſal.* 64. 9. *Their own tongue ſhall fall upon them*: Better a Mountain ſhould fall upon you, then the weight of your own Tongue. *Origen* obſerveth out of that expreſſion, which intimateth that the rich man deſired *a drop to cool his tongue*, *Luk.* 16. 24. that his tongue was puniſhed, *quia linguâ plus peccaverat*, becauſe he had ſinned moſt with his tongue: but the expreſſion there intendeth only eaſe and comfort. Other places are more clear: See *Prov.* 14. 3. *In the mouth of the fooliſh is a rod of pride, but the lips of the wiſe ſhall preſerve them*: We boaſt and inſult; God will make it a rod to ſcourge us. 'Tis not *a ſword*, but *a rod*, becauſe God will puniſh contempt with contempt, both in this life, and that to come. 3. Conſider what a vile thing it is to abuſe the tongue to ſtrife, cenſure, or inſultation: The tongue is called the *glory of man* in the *Pſalms*; *Awake my glory*, *Pſalm* 57. 8. It ſhould not accomodate ſuch vile uſes and purpoſes; we pervert it from its proper uſe: God made it to celebrate his own praiſe, to convey the holy conceptions of the ſoul to others. Mans excellency ſhould not be thus debaſed; better be dumb, then of a wicked tongue. 4. 'Tis not of ſmall regard, that God in Nature would ſhew that he hath ſet bounds to the tongue; he hath [a] hedged it in with a row of teeth: Other Organs are double, we have *two eyes*, *two ears*, but *one tongue*. Children have not an uſe of their tongue naturally, till they have an uſe of Reaſon: Certainly therefore 'twas never intended to ſerve paſſion and pride, and every idle humor.

[a] Δεῖνον ἕρκος ὀδόντων. *Homer.*

For apt Remedies, 1. Get a pure heart; there's the Tongue's treaſury and ſtorehouſe: A good man is always ready to diſcourſe, not forced by the company, but becauſe the Law of God is in his heart

heart: *Prov.* 15. 7. *The lips of the wiſe diſperſe knowledge, but the heart of the fooliſh is not ſo*: by vertue of the oppoſition it ſhould be the *tongue of the fooliſh*, but what ever is in the tongue cometh from the heart; his heart doth not incline his tongue: b A ſtream riſeth not above the Fountain: *Out of the heart come blaſphemies and evil ſpeaking*, *Matt.* 15, 19. 2. Watch and guard ſpeech: *Pſ.* 39. 1. *I ſaid, I will take keed to my tongue; I ſaid*, that is, *penitus decrevi*, I took up ſuch a reſolution: nay, he ſaith, *He would keep his mouth as with a bridle, eſpecially when the wicked were before him.* The tongue had need be reſtrained with force and watchfulneſs for 'tis quick and ready to bring forth every wicked conception: you muſt not onely watch over it, but bridle it; 'tis good to break the force of theſe conſtraints within us, and to ſuffocate and choke them in the firſt conception. *David* though enraged, would keep in his ſpirit, as with a bridle. *Pambus* in the *Tripartite* Hiſtory was long in learning of this leſſon So ſee *Pro.* 30. 32. *If thou haſt done fooliſhly in lifting up thy ſelf, or haſt thought evil, lay thy hand upon thy mouth*; that is to bridle and ſtifle thoſe thoughts of anger, revenge, or any other ill deſign; do not deal too ſoftly with unruly evils, but ſtrongly reſiſt and compreſs them: This Rule ſhould chiefly be obſerved in Worſhip; *Eccleſ.* 5. 1. *Be not raſh with thy mouth*: Our words ſhould be more adviſed; an haſty careleſſneſs engageth to ſin, *The Preacher ſought out words*: Certainly in worſhip we ſhould ſee our thoughts ere they eſcape from us. 2. All our endeavours are nothing: Go to God; *Pſalm.* 141. 3. *Set a watch, O Lord, before my mouth; keep the door of my lips*: He deſireth God to keep him from ſpeaking amiſs, when he was in deep afflictions 'Tis God alone that can tame the tongue, deſire the cuſtody of his Spirit. *Prov.* 16. 1. *The anſwer of the tongue is from the Lord*: When the heart is prepared, the tongue may faulter. In Preaching and Praying we are ſometimes ſtopped in the midſt of the work, though the matter be mediated. The Saints ſometimes deſire God to *open* their mouth, *Epheſ.* 6 19. *Pſal* 50. 15. ſometimes to *ſhut* it; he doth all in this matter. 4. That you may not offend in your words, let them be oftner employed about holy uſes: 'Tis not enough to abſtain from evil ſpeaking; *Eph.* 4 29 *Let no corrupt communication come out of your mouth; but that which is good to the uſe of edifying.* So *Eph.* 5. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting*

b *Qualis principia talia principiata.*

jesting, but rather giving of thanks; εὐχαριστία, that is, thankfully remembering your sweet experiences. You may have joy, if Christians, in other things; you may communicate to one another your experiences of God; and that's better *mirth* then *foolish jesting*. As we must then avoyd the evil of the tongue, so we must commune one with another more fruitfully, quickening one another to a sweet apprehension of the benefits of God: The Spouses lips *dropped honey-Combs*, *Cant.* 4. Many possibly avoyd Conferences grosly evil; but how slow are we to good? *Solomon* that describeth the sad effects of an evil tongue, doth also euery where discover the fruits of a good tongue. For a taste take these places, *Prov.* 10.20. *The tongue of the just is as choyce silver*; not only as 'tis purged from the dross of vanity, and lyes, and filthy speaking, but because of the worth and benefits of it. In another place he saith 'tis *the tree of life*, *Prov.* 11. 30. whose leaves are medicinable: And *Pro.* 12. 18. *The tongue of the wise is health.* All which should shame us, because we are so backward in holy discourse, to refresh and heal one another. And out of the whole we may learn, That *Christianity doth not take away the use of speech, but rule it; and doth not make us dumb in converse, but gracious.*

Verse 3. *Behold, we put bits into horses mouths, that they may obey us, and we turn about their whole bodies.*

Verse 4. *Behold also the ships, which though they be great, and driven of fierce winds, yet they are turned about with a small helm, whithersoever the governor listeth.*

Observat. 1. These two Verses being spent in Comparisons and Similitudes, need the less of Comment and Illustration: The drift of them is to shew, that *little things* are able to guide *great bodies*, as a *bridle*, and a *rudder*; and so the guiding of the tongue, *a little member*, may be of as great use and consequence in moral matters. By the bridle we keep the horse from stumbling, and by the rudder the ship from rocks: So answerably *Solomon*, *Prov.* 22. 23. *Who so keepeth his mouth and his tongue, keepeth his Soul from troubles.*

Out of these Verses observe.

1. *That 'tis good to illustrate divine things by Similitudes taken from earthly.* 1. Our knowledge is by sense; by things known we the better apprehend those that are unknown; and by an earthly

earthly matter, with which we are acquainted, we conceive of the sweetness and worth of that which is heavenly and spiritual. 2. In a Similitude the thing is doubly represented, and with a sweet variety; though we know the man, we delight to view the picture. Christians should use their parts more this way; there's much benefit in it; fancy is polished: We are more fit for occasional meditation; and we apprehend spiritual things with more clearness and affection.

2. *Nature, Art, and Religion shew, that the smallest things, wisely ordered, may be of great use.* Neglect not small things; we are often snared by saying, r *Is it not a little one?* And we lose much advantage by *despising the day of small things*, Zech. 4. 10. *Observat.* 2. r Gen. 19. 20

3. *Gods Wisdom is much seen, by endowing man with an ability of contrivance and rare invention*; that so fierce and wilde a creature as the horse should be tamed with a bridle, that things of so great a bulk as ships, should be turned about, and that against the violence of boistrous winds, with a small helm: s *Aristotle* proposeth it as a worthy matter of consideration. These crafts are all from the Lord; *Isai.* 54. 16. *Behold, I create the Smith that bloweth in the coals in the fire, and bringeth forth an instrument for his work.* t He left these inventions to humane industry, but he giveth the wit and abilities. The Heathens had a several god for every several craft; as the Papists have now a Tutelar Saint: But the Lord giveth wisdom: as for embroidery; *Exod.* 31. 3. *Bezaleel was filled with the Spirit of God, &c.* Every Art is a common gift of the Spirit. So for Husbandry, see *Isai.* 28. 24, 25, 26. So for War *Psal.* 144. 1. Well then, Bless God for the various Dispensation of his gifts for the good of mankind, and wait upon him, that you may understand the matter of your Callings, and find good in them: *Prov.* 16. 20. *He that handleth a matter wisely shall find good and whoso trusteth in the Lord, happy is he.* You must wait upo the Lord for skill, and for success; he teacheth to tame the horse, to steer the ship. *Observ.* 3.

s Διὰ τί τὸ πηδάλιον μίκρον ὂν καὶ ὑπὸ πλήθους τοσούτου πνεύματος ἄγεται, &c. *Arist.* 2. μηχανικῶν, cap. 5.

t *Reliquit hæc sane Deus humanis ingeniis exercenda; tamen fieri non potest quin ipsius sint omnia qui & sapientiam tribuit homini ut inveniret, & illa ipsa quæ possunt inveniri primus invenit.* Lactant. *de falsa Relig.* lib. 1. cap. 19.

4. From the first Similitude you may observe, *That men, for their natural fierceness and wantonness, are like wild beasts.* Man affected to be God, but became like the *beasts that perish.* *Psal.*

49. 12. The Pſalmiſt ſaith, *Pſal.* 32. 19 *Be not like horſe and mule, whoſe mouth muſt be held with bit and bridle, leſt they come near thee:* To keep them from doing harm, they muſt be held in with bit and bridle. So there is a wantonneſs, by which we are apt to *kick with the heel againſt Gods Precepts*, *Deut.* 32. 15. 'Tis Gods mercy that we are reſtrained: This natural fierceneſs may be diſcerned to be abated by the guidance of the tongue.

Verſe 5. *Even ſo the tongue is a little member, and boaſteth great things: behold how great a matter a little fire kindleth!*

Even ſo the tongue is a little member,] Here is the reddition of the Similitude; the tongue is a bridle and rudder, *ſmall in bulk*, and yet of *great uſe*. The Apoſtles word is μεγαλαυχεῖ, *boaſteth great things*; this indeed is the proper ſignification of the word. By the force of the Context *James* ſhould have ſaid, *doth great things*; for the thing to be proved was, that he that can govern his tongue, is able to govern his whole body. To take off the prejudice that might ariſe againſt ſuch a Propoſition, he produceth two Similitudes, wherein he would inſinuate, that things little by good management may be of great uſe; and thereupon, in the accommodation of the Similitudes to the preſent purpoſe, he ſhould have inferred, that the little member the tongue, well ordered, can do great things, that is, the government of it is of ſingular uſe in mans life: But he rather, and that according to the uſe of the Apoſtles, repeateth the main Propoſition in ſuch terms as imply another Argument. *And boaſteth great things:* as if he had ſaid, The tongue witneſſeth for it ſelf; for by it men trumpet out their confidences and preſumptions, and boaſt they can bring great things to paſs: And he inſtanceth in boaſting, not only as moſt accommodate to his matter, but 1, Becauſe 'tis the uſual ſin of the tongue; this is a member that moſt of all ſerveth pride, a ſin from whence moſt of the errors and miſcarriages of the tongue proceed. 2. Becauſe this is uſually the ſin of thoſe that have no command of their ſpirits and actions: Hypocrites and vain men are proud boaſters; *Flattering lips*, and *the tongue that ſpeaketh proud things*, are joyned together, *Pſal.* 12. 3. So *Prov.* 14. 3. *In the mouth of the fooliſh is the rod of pride.* True grace humbleth, falſe puffeth up.

Behold

Behold how great a matter a little fire kindleth.] Another Similitude, to ſhew, that great inconveniences come from the abuſe of ſo ſmall a member. A man would think that words that paſs away with the breath, in which they are uttered, had not ſuch a weight, and deadly influence: but ſaith the Apoſtle, *A little fire kindleth much wood.* Small things are not to be neglected in Nature, Art, Religion, or Providence: In nature matters of moment grow up from ſmall beginnings; Nature loveth to have the cauſe and ſeed of every thing ſmall; A little leaven leaveneth the whole lump; thin exhalations deſcend in great ſhowres; ſmall breaches in a Sea-bank let in great inundations, &c.

Notes out of this Verſe are theſe:

1. *An uſual ſin of the tongue is boaſting.* Sometimes the pride of the heart ſhooteth out by the *eyes*; therefore we read of *haughty eyes*, and a *proud look*; but uſually 'tis diſplayed in *our ſpeech.* *Obſervat.* 1. n Prov. 6. 17. The tongue trumpeteth it out, 1. In bold vaunts: *Rabſhakeh* threatened he *would make them eat their own dung, and drink their own piſs.* So *Iſai.* 14. 13. *I will aſcend into the Heavens, I will exhalt my throne above the ſtars of God; I will ſit upon the mount of the Congregation, on the ſides of the North*: He threateneth battel againſt God himſelf, and then againſt his People. See *Hannahs* diſſwaſion, 1 *Sam.* 2. 3: *Talk no more exceeding proudly, let not arrogancy come out of your mouth, &c.* 2. In a proud oſtentation of our own worth and excellency: *Is not this great Babel which I have built?* Firſt we entertain our ſpirits with whiſpers of vanity, and ſuppoſitions of applauſe; and then the rage of vain-glory is ſo great, that we trumpet out our own ſhame. 'Tis againſt reaſon, that a man ſhould be Judg in his own cauſe. In the Olympick Games the Wreſtlers did not put the Crowns upon their own heads: That which is *lawful praiſe* in anothers lips, in our own is but *boaſting.* 3, In contemptuous challenges of God and man, Of God: *Who is the God of the Hebrews, that I ſhould let you go?* And *Pſal.* 12. 4. *Our tongues are our own, who is Lord over us?* Of man; daring, provoking ſpeeches are recorded in the Word: *Solomon* ſaith, *Prov.* 18. 6. *A fools lips enter into contention, and his mouth calleth for ſtrokes. Cartwright* on that place inſtanceth in thoſe forms of irritation or provocation, *Do and thou durſt*, and *Thou ſordid fellow*; which he ſaith are as the Alarum of War, and as Drums to beat up to the Battel. 4. Bragging

promises, as if they could atchieve and accomplish great matters, above the reach of their gifts and strength: x *I will pursue, I will overtake, I will divide the spoil, &c.*

x Exod. 15.

2. *Small things are to be regarded; and we must not consider matters in their beginning only, but progress, and ultimate issue.* A little sin doth a great deal of mischief, and a little grace is of great efficacy. *Eccles.* 10. 13. *The beginning of a foolish mans speech is foolishness, but the latter end is foolish madness.* At first men toy, wrangle for sport and pastime, but afterward break out into furious passion, and so from *folly* go on to *madness*: Contention at first is but as a spark, but afterward it being fomented and blown up by unsober spirits, y *it devoureth the great deep*, putteth whole Kingdoms into combustion; *Prov.* 17. 14. *The beginning of strife is as when one letteth out water* 'Tis easie to open the sluces, and let it out, but who can call the floods back again? Strife is sometimes compared to *fire*, sometimes to *water*; they are both unmerciful Elements, when once they are let loose: *Prov.* 26. 21. *A man given to strife is as fire to the coals*; when the burning is once begun, 'tis easily propagated and continued. So Heresie at first is inconsiderable, but it creepeth like a Gangrene, from one place to another, till it hath destroyed the whole body. z *Arrius*, a small *Alexandrian*-spark, inkindled all the World in a flame. So also Providence bringeth great matters upon small occasions. *Luthers* Reformation was occasioned by opposing Pardoners. a Men begin to quarrel one with another about trifles; and God inferreth great mutations and changes of States and Kingdoms. The young mens *playing* may prove *bitterness in the issue*, 2 *Sam.* 2. 26. Christs Kingdom at first was dispised, a poor *tender Branch*, a little stone crumbled from the Mountains; but afterward it *filled the whole Earth*, *Dan.* 2. 37. Well then, out of all this. 1. Learn not to neglect evils that are small in their rise and original, Resist sin betimes; *Ephes.* 4. 27. *Give no place to Satan*: You know not the utmost issue of Satans Tyranny and Encroachment. So for Contention, neither meedle with it at all, or leave off betime. So for Heresie: *take the little Foxes*, *Cant.* 2. 15. watch over the first and most modest appearances of error: *I did not give place, not for an hour*, saith the Apostle, *Gal.* 2. 5. 2. Learn not to despise the low beginnings of Providence and Deliverance: There *is a day of small things*, *Zech.* 4. 7. God useth to go on, when he hath begun

Amos 7. 4.

z In *Alexandria una scintilla fuit, sed quia non statim oppressa est, totum orbem ejus flamma depopulata est.* Hieron.

a *Penes reges est inferre bellum penes autem deum terminare.*

a

a good work. *Philpot* ſaid, *The Martyrs had kindled ſuch a light in England, as ſhould not eaſily go out.*

Verſe 6. *And the tongue is a fire, a world of iniquity: ſo is the tongue among the members, that it defileth the whole body, and ſetteth on fire the courſe of nature, and it is ſet on fire of hell.*

Here he applieth the ſimilitude of *a little fire* to an evil tongue; *And the tongue is a fire, &c.* I ſhall open the phraſes that are moſt difficult.

A world of iniquity,] Things that are exuberant and abounding, are expreſſed by this proverbial ſpeech, *a World*: It implieth, that the force and power of the tongue to hurt is very great; as the world is full of all kind of things, ſo the tongue of all kind of ſin.

So is the tongue among the members,] That is, of ſo great regard; 'tis but one, and that a ſmall member among the reſt, and yet of ſuch a curſed influence, that it often draweth guilt upon all the reſt of the members

That it defileth the whole body,] *Ephraim Syrus* underſtandeth this clauſe without a figure; he thinketh 'tis an alluſion to the puniſhment of Leproſie, with which *Miriam* and *Aaron* were ſmitten for the abuſe of their tongues: But that agreeth not with this place. The meaning is therefore, it blotteth and infecteth the whole man with ſin and guilt, and ſo poſſibly there may be an alluſion to what is ſaid *Eccleſ.* 5. 6. *Suffer not thy mouth to cauſe thy fleſh to ſin.* Where by *fleſh* is meant the *whole man*; as alſo here by *body*: which term the Apoſtle uſed before, Verſ. 3. and with good advice 1. Becauſe he ſpeaketh of the tongue, which is a member of the body, and ſo the rather carrieth the expreſſion in terms ſuitable. 2 Becauſe ſin, though it beginneth in the Soul, is executed and accompliſhed by the body; and 'tis ſome grace, when we cannot ſtop it in the *concupiſcible*, to ſtop it in the *locomotive* power; if not in the *luſt*, yet in the *members*. Or 3. *Body*, becauſe of that reſemblance the Scriptures make between the ſins of all the members, and a body; and therefore the courſe of our actions, whether good or bad, are expreſſed by this term; as *Mat.* 6. 22. *The light of the body is the eye; and therefore if the eye be ſingle, the whole body is*

full of light, &c. Where *body* is put for all the actions of the Soul; if the underſtanding and aim be rightly directed, all the motions are right. Now the tongue defileth this whole body, as it perſwadeth to ſin; or elſe uttereth and bewrayeth ſin, and ſo ſheweth the whole man to be defiled: It alſo engageth to ſin; the tongue often engageth the hand to ſmite with the fiſt of wickedneſs, and by its brawling and contention other members are involved in ſin and inconveniences. So alſo for other ſins, men ſpeak evil, and then commit it; one member infected, maketh way for the corruption and defilement of another; and the tongue being of ſo ſoveraign an influence, tainteth all.

And ſetteth on fire] He ſheweth the further efficacy of this tongue-*fire*; it doth not only black and ſully, but it devoureth and deſtroyeth. He expreſſeth it by this praiſe, *ſetteth on fire*, becauſe of the compariſon fore-going: and 'tis very proper, partly in regard of the effects of the tongue, which are uſually falſe heats, paſſion, wrath, raging, violence; contrary to which is that *cool ſpirit* which *Solomon* ſaith is in the prudent man. Partly in regard of the tongues manner of working in contentions 'tis rapid and violent; men are by the tongue tranſported and heated into inconveniences. And 'tis alſo diſorderly, like raging fire, cauſing great confuſions; and therefore in any heat we had need look to the riſe and quality of it: Be ſure to watch over your ſpirit when it beginneth to grow furious and inflamed

The whole courſe of nature,] In the original 'tis ὁ τροχὸς τῆς γενέσεως, which ſome render, *the wheel of our nativity*, by which he intendeth the whole courſe of our lives; there is *no action, no age, no eſtate* priviledged from the influence of it. The Syriac Interpreter hath, *all our generations*, as if the ſence were, that all ages of the world are conſcious to the evils of the tongue, and can produce inſtances and experiences of it. But the word rather ſignifieth our natural courſe, or the wheel of humane converſation.

And it is ſet on fire of Hell] He ſheweth whence the tongue hath all this malice and miſchief; from *Hell*, that is, from the *Devil*, who is the *father of lyes*, the author of malice and virulency; and doth by the tongue, as a dextrous inſtrument, or fit ſervant, tranſmit lyes, and ſlanders, and ſtrifes, for inflaming and inkindling the world. Some read, φλογιζομένη, *it ſhall be ſet an fire of Hell*, as implying the

the puniſhment; but in all approved Copies 'tis φλογιζομένη, *is ſet on fire*, as nothing the original.

The Points obſervable are theſe:

1. *There is a reſemblance between an evil tongue and fire.* *Obſerv.* 2.
1. For the heat of it, 'tis the inſtrument of wrath and contention, which is the heat of a man, a boyling of the blood about the heart: *Solomon* ſaith, *A man of underſtanding is of a cool ſpirit*, *Prov.* 17.27. Hot water boyleth over; ſo do paſſions in the heart boyl out in the words: Of the ungodly man 'tis ſaid, *Prov.*16 27. *In his lips there is a burning fire.* 2. For the danger of it, it kindleth a great burning; the tongue is a powerful means to kindle diviſions and ſtrifes. You know we had need look to fire, 'tis a bad maſter, and a good ſervant; where it prevaileth, it ſoon turneth houſes into a wilderneſs; and you have as much need to watch the tongue: *Solomon* ſaith, *Prov.*26.18. *The fool caſteth firebrands, and ſaith, Am I not in ſport?* We throw fire abroad, ſcalding words, and do not think of the danger of them. 3. For the ſcortching; reproaches penetrate like fire; *David* compareth them to *coals of Juniper*, *Pſal* 120.4. which burn hotteſt and longeſt, they may be kept a whole year. The Septuagint have τοῖς ἀνθραξὶ τοῖς ἐρημικοῖς, deſolating coals. Fire is a moſt active Element, and leaveth a great ſenſe and pain; ſo do reproaches, like the living coals of Iuniper. 4. *'Tis kindled from Hell*, as in the cloſe of the Verſe Zeal is an holy fire that cometh from Heaven, this from Hell. *Iſaiah's* lips were touched with *a coal from the Altar*, *Iſai.*6.6. And the Holy Ghoſt deſcended in cloven tongues of fire, *Acts* 2. But this is fire from beneath, of an infernal original. Oh labour then for a cool ſpirit: A tongue that is ſet on fire from Hell, ſhall be ſet on fire in Hell. You know who wiſhed for a drop to cool his tongue. The hot words of wrath, ſtrife and cenſure, [b] come from Satan, and lead to Satan. When you feel this heat upon your ſpirit, remember from what harth theſe coals were gathered. Gods Word was as fire in *Jeremiah's* bones; ſo is wrath many times in ours; yet though wrath boyl, keep anger from being a ſcortching fire in your tongues. See *Pſal* 39.3. *&c.*

[b] *Illic incipit, & illuc rapit.*

2. *There is a world of ſin in the tongue*: 'Tis an inſtrument of many ſins; by it we *induce* our ſelves to evil, by it we *ſeduce* others. Some ſins are formal and proper to this member, others flow from it; it acteth in ſome ſins, as lying, raylng, ſwearing, &c. *Obſerv.* 3.

it

it concurreth to others, by commanding, counselling, perswading, seducing, &c. 'tis made the pandar to lust and sin. Oh how vile are we, if there be a world of sin in the tongue? in one member? c Some have reckoned as many sins in the tongue, as there are letters in the Alphabet. Where shall we find a rule and account, to number up the sins of every member? *All the imaginations are evil, Gen.* 6.3. As there is saltness in every drop of the Sea, and bitterness in every branch of wormwood, there is an d *overspreading of abominations* throughout the whole man. Again, we may consider the ingratitude of man; our tongue is e *our glory*, 'tis the member by which we discover and shew forth our reason, it fitteth us for commerce: Speech maketh man f a sociable creature, yet there is a world of iniquity in the tongue.

c *Laurent, in loc.*

d Dan. 9.27.

e Psal. 108.1. and Psal. 16.9. compared with Acts 2.16.

f Ἄνθρωπος φύσει ζῶον πολιτικόν. *Arist. Pol. lib. 1. cap. 2.*

Observ. 3. 3. From that [*And defileth*] *Sin is a defilement and a blot.* We hear of *filthy communication*, *filthy lucre*, and *filthy lusts*; the very shew of sin is called *filthiness of the flesh*, 2 *Cor.* 7.1. Scandalous sinners are the stain of their society; these are *spots in your love feasts*; 'twill be your own disgrace. When you give up your selves to the practise of sin, you get to your selves a blot, *Deut.* 32.5. *Their spot is not as the spot of Gods People.* And 'twill be your eternal disadvantage, *Rev* 21.27. *And there shall in no wise enter into it any thing that defileth.* In short, sin is such a filthiness, that 'tis ashamed of it self; it seeketh to hide it self from those that most love it, and goeth shrowded under the disguise of virtue. There needeth no other argument to make it odious, then to see it in its own colours.

Observ. 4. 4. *Tongue sins do much defile.* They defile others; we communicate evil to others, either by carnal suggestions, or provoke them to evil by our passion. They defile our selves; by speaking evil of them, we contract guilt upon our selves; either they deserve is not, and so 'tis a lye, which is a great blot; g or if the crime imposed be true, their sin is made ours by an undue speaking of it.

g *Peccatum quod alter incurrit operando, tuum facis obloquendo.*

Observat. 5. 5. From that [*the whole body*,] *An evil tongue hath a great influence upon other members* When a man speaketh evil, he will commit it; when the tongue hath the boldness to talk of sin, the rest of the members have the boldness to act it: 1 *Cor.* 15.33. *Evil words*

words corrupt good matters. Firſt we *think*, then *ſpeak*, and then *do*. Men will ſay 'tis but talk: be not deceived; a peſtilent tongue will infect other members.

6. From that [*the courſe*, or wheel, *of our nativity*,] *Mans life is like a wheel*: 'Tis always in motion; we are always turning and roling to our graves: *Pſal.* 90. 3. *Thou turneſt man to deſtruction, and ſayeſt, Return ye children of men*: The meaning is, they are turned into the world, and returned to the grave: It noteth alſo the uncertainty of any worldly ſtate; the ſpokes are now up, and now down; ſometimes in the dirt, and ſometimes out. Ths Biſhops of *Mentz* give a Wheel for their Arms; 'tis but the emblem of our lives, and the inconſtancy of every condition of life: When you ſee the wheel, improve the occaſion to ſome good meditation There is a ſtory of *Bajazet*, as alſo of another taken by an ancient king of *France*, when they ſaw the wheel of the Conquerors Chariot, they ſmiled, ſaying, *The upper ſpokes will come down again.* Here we are always moving, ſometimes up, ſometimes down, but ſtill towards the grave *Obſervat.* 6.

7. *The evils of the tongue are of a large and univerſal influence*; Diffuſe themſelves into all conditions and ſtates of life: There is *no faculty* which the tongue doth not poyſon, from the underſtanding to the locomitive, it violently ſtirreth up the will and affections, maketh the hands and the feet h *ſwift to ſhed blood* There is *no action* which it doth not reach; not only thoſe of ordinary converſation, by lying, ſwearing, cenſuring, &c. but holy duties, as prayer, and thoſe direct and higher addreſſes to God, by fooliſh babbling, and carnal requeſts: We would have God revenge our private quarrel. Pulpits are made Stages and Cockpits, on which men play their prizes and maſteries, and ſet on private paſſions. There is *no age* exempted; 'tis not only found in young men that are of eager and ſerverous ſpirits, but in thoſe whom age and experience hath more matured and ripened: Other ſins decay with age, this many times encreaſeth; and we grow more froward and pettiſh, as natural ſtrength decayeth, and *the day come on in which is no pleaſure*: I ſay, when other ſins loſe their vigour, as being tamed and ſubdued by the infirmities of old age, we ſee the ſpirit groweth more tart, nature being drawn down to the dregs, and the expreſſions more paſſionate. *No Calling* is exempted; the Trades-man in his ſhop abuſeth his tongue for gain; *Prov.* 21. 6. *The getting* *Obſervat.* 7.

h Rom. 3. 14, 15.

of treaſures by a lying tongue, is a vanity, toſſed to and fro of them that love death. The woman at home, in idle tatling and vain cenſures. Miniſters in the Pulpit often proſtitute the ſacredneſs of their function to the corruption of the tongue, by preaching for gain,

i Eccleſ. 5. 1. i *by being raſh with their mouths to utter any thing before God,* by being furiouſly paſſionate, &c. There is *no temper* ſo meek and humble, but may be perverted: Holy *Moſes*, the meekeſt man upon Earth, was angry at the waters of ſtrife, and brake out into paſſion; *Pſal.* 106. 33. *He ſpake unadviſedly with his lips.* Meek Chriſtians in a diſeaſe how froward are they? injurious even to God himſelf. *David* well prayeth in a great croſs, *O Lord, keep the door of my lips, Pſal.* 141. 3. Well then, none of us ſhould think theſe Exhortations unneceſſary: 'Tis a vain ſcoff, and it argueth horrible ſlightneſs of ſpirit, to charge this only upon the female Sex, through the ſtrength and pregnancy of imagination or fancy: they may be given to talk; but you ſee men, the beſt and higheſt, are apt to offend The Apoſtle ſaith, *It ſetteth on fire the whole courſe of nature:* No part of man more noxious and hurtful, no part of a man more fierce and unbridled, no part more eaſie and apt to err.

Obſerv. 8. 8. *A wicked tongue is of an infernal original.* The Prophets fires, as I told you, were kindled from Heaven; like the chaſt fires of the Roman Veſtals, which if let out, were to be re-kindled by a Sun-beam. In all heats 'tis good to ſee whence they come: Heat in good matters out of a ſelfiſh aim, is a coal fetched not from *the Altar*, but the *Kitchin*. Calumnies and reproaches are a fire blown

k John 8. 44. up by the breath of Hell. The Devil hath been k *a lyar from the beginning*, and an accuſer of the brethren, and he loveth to make others like himſelf. Learn then to abhor revilings, contentions, and reproaches, as you would Hell flames; theſe are but the eruptions of an infernal fire: Slanderers are the Devils Slaves and Inſtruments. Again, if blaſted with contumely, learn to ſlight it: Who would care for the ſuggeſtions of the father of lyes? The *murtherer* is a *lyar*. In ſhort, that which cometh from Hell will go thither again: *Mat* 5. 22. *Whoſoever ſhall ſay, Thou fool, ſhall be in danger of Hell fire.* Wrath being expreſſed in a word of reproach, you ſee how deadly and grievous it is. By nouriſhing an evil tongue, you do nouriſh and keep in Hell-flame, which hereafter will break out to your deſtruction.

Verſe

Verſe 7. *For every kind of beaſts, and of birds, and of Serpents, and things in the Sea, is tamed, and hath been tamed of mankind:*

Verſe 8. *But the tongue can no man tame, it is an unruly evil, and full of deadly poyſon.*

Having ſhewed the curſed influence of the tongue, he ſheweth how difficult the cure is: Wilde beaſts are more tractable, and may be ſooner brought to hand, then an evil tongue; 'tis wilder then the wildeſt beaſt.

Every kind of beaſts, and birds, and Serpents, and things in the Sea,] The enumeration is the more full, that he may ſhew how far humane Art can reach. For Inſtances and Stories, Interpreters abound in them. How Lyons have been tamed, and brought to hunt as Dogs, or draw the Chariot, as Horſes, you may ſee *Pliny* in his Natural Hiſtory, lib 8. cap. 16. and *Ælian*, lib. 15. cap. 14. How Birds have been taught, you may ſee *Plin.* lib. 10. cap. 42. and *Macrob.* lib. 2. *Saturn*, cap. 10. Of Elephants, *Lipſius*, *cent. primâ* Epiſt. 50. In ſhort, nothing is ſo violent and noxious by nature, but humane art and induſtry hath made it ſerviceable to humane uſes. This is a fruit and relique of that dominion God gave man over the creatures at firſt; by an inſtinct put into their natures they were all to obey him, and ſerve him: but man revolting, loſt *imperium ſuum*, and *imperium ſui*, the *command of himſelf*, and the *command of the creatures*; he rebelling againſt God, the creatures rebelled againſt him, to avenge the quarrel of the Creator. But now by art and induſtry, and ſome reliques of the Image of God in himſelf, and the help and concurrence of a general Providence, he doth in part recover his dominion over the creatures, but over himſelf he cannot by any means, no not over his tongue, *a little member*; for to that end is this Illuſtration brought here.

Is tamed, and hath been tamed of mankind:] As if he had ſaid, It not only hath been done in ancient times, but we ſee it ſtill done. He uſeth this diſtinctneſs of expreſſion, to ſhew, that he doth not only intend the ſubjection of the creatures before the Fall, which was full and voluntary, or ſome miraculous effects, as when the Whale hurted not *Jonah*, cap 2. or the Lyons *Daniel* in the Den, *Dan.* 6.

or the Viper *Paul*, *Act.* 28. but what is uſual and ordinary, and falleth out often incommon experience.

But the tongue can no man tame,] The old *Pelagians*, wholy wreſting this place, did read it as an Interrogation, as if the ſence were, Man can tame all other things, and can he not then tame himſelf? which is quite contrary to the Apoſtles ſcope, which is to ſhew, what an unruly and an untractable evil the tongue is. Others, to avoyd the ſeeming harſhneſs of the ſentence ſay, He ſpeaketh of other mens tongues; who can ſtop them? as if it were a ſaying of a like ſence with that *Pſal.* 120 3. *What ſhall we give to thee? or what ſhall be done to thee, thou falſe tongue?* How ſhall I prevent it? But this alſo doth not agree with the Apoſtles ſcope, who doth not ſhew how we ſhould birdle other mens tongues, but guide our own. The meaning is then, no man can do it *of himſelf*; and we have not ſuch an abſolute concurrence of the divine grace as to do it *wholy*.

It is an unruly evil,] κακὸν ἀκατάσχετον, ſome take it *cauſally*, 'tis the cauſe of ſedition and unrulineſs; but rather it ſignifieth what was formerly expreſſed, an evil that will not be held in: Tis a metaphor taken from beaſts that are kept within rayls or chains. God hath in the ſtructre of the mouth appointed a double rayl to it, teeth and lips; and by grace layd many reſtraints upon it; and yet it breaketh out.

Full of deadly poyſon,] 'Tis an alluſion to ſuch creatures as hurt by poyſon. The tongue is as deadly, and hath as much need to be tamed, as venomous beaſts: Beſides, ſome beaſts carry their poyſon in their tongues, as the Aſp in a bladder under the tongue, which when they bite is broken, and then the poyſon cometh out; therefore 'tis ſaid, *Pſal.* 140. 3. *They have ſharpened their tongues as a Serpent, Adders poyſon is under their lips*

The Notes are theſe: From the ſeventh Verſe you may obſerve:

Obſerv. 1. 1. *The tractableneſs of the beaſts to man, and the diſobedience of man to God.* Beaſts are tamed, Serpents are charmed by our skill; but we are not charmed by all the witchcrafts and allurements of Heaven. *Pſal.* 58. 4, 5. *Their poyſon is like the poyſon of a Serpent; they are like the deaf Adder which ſtoppeth her ear; which will not harken to the voyce of Charmers, charming never ſo wiſely.* 'Tis an alluſion to the faſhion of the Aſp, which when he ſeeth the Charmer

Charmer, layeth one ear cloſe to the ground, and covereth the other with his tayl. But now we read in the Text, *Serpents have been tam'd, and are tamed*: But all the Magick of the Goſpel, the ſweet Spells of Grace, will not cure the heart of man. So the Ox, a creature of great ſtrength, is obedient to man, a weaker creature: but we kick with the heel againſt God; as the Prophet *Iſai.* 1. 3. *The Ox knoweth his owner, and the Aſs his maſters crib: but my people doth not know; Iſrael doth not conſider.* Fallen man may go to ſchool to the beaſts to learn mildneſs and obedience; and yet God hath more power to *ſubdue*, and we have more reaſon to *obey*.

2. *The greatneſs of mans folly and impotency in governing his own Soul.* Though he tameth other things, he doth not tame himſelf. We ſeek to recover our loſs of dominion over the creatures, but who ſeeketh to recover that power which he once had over his own Soul? How can we look to have our dominion intire over beaſts, and inferior creatures, when by the irregularity of our luſts we make our ſelves as one of them? *Pſal.* 49. 12. *He is as the beaſts that periſh.* We all affect *ſoveraignty*, but not *holineſs*: Men ſeek to conquer others, but not themſelves. *Solomon* ſaith, *He that ruleth his own ſpirit, is better then he that winneth a City*: that's the nobler conqueſt, but we effect it not. We would recover our lordſhip over the creatures, but ſtill remain captives to our own luſts: *Domat feram, non domat linguam*; 'twas 1 *Auſtine's* complaint, We do not tame the beaſt in our own boſoms. The evil tongue is the worſt Serpent; and the moſt rapid and curſt of all the fierce beaſts, is the Rayler: and therefore *Solomon* ſaith, *Prov.* 21. 19. *It is better to dwell in a Wilderneſs, then with a contentious and angry woman.* In the wilde Deſert there are Lyons, and Bears, and Tygers, but theſe aſſault us but now and then, and theſe can but rent the skin; but a contentious woman is like a Tyger, that ſtill lyeth in our boſoms, with ſharp and bitter words, ever ready to fret out our hearts.

Obſervat. 2.

1 *Aug. Serm.* 4. *de verbis Domini.*

3. *The deepneſs of mans miſery.* Our own Art and skill is able to tame the fierceſt beaſts, and make them ſerviceable; *beaſts* as ſtrong as Lyons and Elephants, *fiſhes* that do as it were inhabit another world, *birds* as ſwift almoſt as a *thought*, *Serpents* hurtful and noxious: But alas, there is more rebellion in our affections; ſin is ſtronger, all our Art will not tame it. We may teach beaſts to

Obſervat. 3.

do things contrary to their fierceneſs, and natural diſpoſitions: Elephants to crouch, Horſes to dance: but man is ἄνεων δυσμλαχέτατον, as *Plato* called him, a beaſt that will not eaſily come to hand. We ſee in children much ſtubborneſs, ere they come to be ripened and habituated in ſin: A man would think their inclinations ſhould be more flexible; but *folly is bound up in their hearts.* Certainly *mans will is the toughest ſinew in the whole Creation.*

Obſervat. 4. 4. *Art and skill to ſubdue creatures, is a relique and argument of our old ſuperiority.* [m] The Heathens diſcerned we had once a dominion, and the Scriptures plainly aſſert it, *Gen.* 1. 26. *Let them have dominion over the fowl of the ayr, over the fiſh of the Sea, and over all the Earth, and over the cattle, and over every creeping thing.* Next to Gods Glory, they were ordained for mans ſervice and benefit: we had a right and a grant from God: and therefore all the beaſts were to come to *Adam*, and receive their names, which was a kind of formal ſubmiſſion to his Government, and a preſenting of their homage and fealty to him: For the maintaining of this Government, God gave man wiſdom, and planted an inſtinct in the creatures, by which they ſhould be ready to obey him, fearful of doing him harm and offence: and therefore when the Grant was in part renewed, 'tis ſaid to *Noah*, and his ſons, *Gen.* 9. 2. *The fear and dread of you ſhall be upon every beaſt of the Earth, fowls of the Ayr, fiſhes of the Sea, &c.* So that then *Adam* could converſe among the beaſts without fear, (as *Noah* and his ſons did afterward in the Ark by ſingular diſpenſation) and command them at his beck and will: there would have been on mans part no ſuch difficulty to ſubdue them to humane uſes, *Adam* in the great wiſdom with which he was then furniſhed, knowing how to accommodate himſelf to the diſpoſitions of the beaſts; and on the beaſts part there would have been no repugnancy. But alas, ever ſince the Fall this right was forfeited, and the creatures withdrew themſelves from mans obedience, and proved [n] hurtful and rebellious; therein repreſenting to us our own treaſon & diſloyalty: and therefore uſually wilde beaſts are made an Inſtrument of Divine Vengeance; 2 *King.* 17. 25. *The Lord ſent Lyons among them.* So *Ezek.* 14. 15. *I will cauſe noyſom beaſts to paſs through the Land, and ſpoil it.* The inſurrection and rebellion of the creatures againſt us, is a memorial of our unfaithfulneſs and rebellion againſt God. But yet though this Grant be *forfeited*, 'tis not wholly *extinguiſhed*:

m *Sanctius his animal mentiſque capacius altæ Deerat adhuc, & quod dominari in cetera poſſit natus homo eſt.* Ovid Met. lib. 1.

n *Quia per peccatum deſeruit homo cum ſub quo eſſe debuit, ſubditus eſt iis ſupra quæ eſſe debebat.* Aug. Tract. 8. in Johan.

A

A wicked man hath lost *his right*, but not the *use*, which to him is continued out of Gods Patience and general Providence, for the preservation of humane Society. And the Elect have a new title and right by Christ, which will at length fully instate them in the o absoluteness of the old dominion; when the creature being *freed from the bondage of corruption*, shall willingly be subject to the children of God, *Rom.* 8 19,20,21,22. But for the present the dominion is exercised in a much lower way, then it was in innocency. Though we have some skill to subdue them, and govern them for humane uses, either of profit or delight; and though there be some instinct of fear in the hurtful creatures, & therefore they do not come abroad at such times as man is supposed to be in the field, *Psal* 104. 20 23. yet this subjection is not with such willingness as formerly on the creatures part, *Rom* 8 20. nor with such easiness on ours, it being a matter of more difficulty and toyl: Besides, that there are many creatures, which by their swiftness and fierceness do wholly escape the reigns of mans soveraignty.

o See Dr. *Alting*, Problem. Theol. part. 1. quest. 61, 62.

From the eighth Verse observe:

1. *The tongue is hardly tamed and subdued to any right use*: I say *hardly*; for he doth not say, *none*, but *no man can*, no humane art and power can ever find a remedy and curb for it. And in this life God doth not give out absolute grace, so as to avoyd every *idle word*. The Note is useful to refute the Patrons of Free Will; it cannot tame one member; and also *Perfectists*: Do but consider the offences of the tongue, and you will see that you have cause to walk humbly with God. If he should but charge the sins of your own tongue upon you, what will become of you? But if it cannot be tamed, what shall we do? why do you bid us bridle it? I answer: 1. *If we have lost our power, God must not lose his right*: Weakness doth not exempt from duty; we must bridle it, though we cannot of our selves. 2. *Though we cannot bridle it, yet God can*: Mat. 19 26. *'Tis an hard matter for a rich man to enter into the Kingdom of God: but with God all things are possible.* Difficulty and impossibility, as to the creatures endeavors, are left, that we may fly to God. p The Horse doth not tame himself nor the Camel himself, nor man himself; man tameth the beast, and

Observ. 1.

p *Attendite similitudinem ab ipsis bestiis quas domamus; Equus non se domat, Camelus non se domat, Aspis non se domat; sic & homo non se domat sed ut dometur Equus, Bos, Camelus, Elephantus, Leo, Aspis, quæritur homo; ergo Deus quæratur ut dometur homo.* Aug. Tom. 10. Serm. 4. *de verbis Domini.*

God

God tameth man; thou tameſt a Lion, and thou didſt not make it; God made thee, and ſhall he not tame thee? *Imago Dei domat feram* (ſaith *Auſtine*) *domabit Deus imaginem ſuam*: The work is done by the next higheſt Power. 3. To thoſe that attempt it, and do what they are able, God will give grace; he never faileth a diligent waiting Soul: When God hath given you τὸ θελεῖν, *to will*, he will give you τὸ ἐνεργεῖν, *to do*; the firſt motions are from him, and ſo is the accompliſhment; offer your ſelves to his work. 4. Though we cannot be altogether without ſin, yet we muſt not altogether leave off to reſiſt ſin: Sin *raigneth*, where it is not reſiſted; it only *remaineth* in you, where 'tis oppoſed. But you will ſay, What's our duty? I anſwer: 1. Come before God humbly, bewail the depravation of your natures, manifeſted in this untamed member: This was one of the ſins which *Auſtine* confeſſed, he ſaid, his tongue was *fornax mali*; an *Ætna* that was always vomiting up diſtempered fires and heats; complain of it to God: *O wretched man, who ſhall deliver me?* 2. Come earneſtly; this was [q] one of the occaſions upon which *Auſtine* in his Confeſſions ſobbed out his *da quod jubes, & jube quod vis*, *Lord, give what thou commandeſt, and command what thou wilt*: He ſpake it upon the occaſion of luſt, and he ſpake it upon the occaſion of the evils of the tongue. Your applications to Grace muſt be the more earneſt and frequent; cry for a remedy: *O Lord, keep the door of my lips, Pſal.* 141. 3.

[q] *Aug. Confeſſ. lib.* 10. See *Cornel. A-Lapide in hunc locum.*

Obſervat. 2. 2. From that [*an unruly evil,*] *There is an unbridled licenſe and violence in the tongue.* Job 32. 19. *Behold, my belly is as wine, which hath no vent. it is ready to burſt like new bottles.* When the mind is big with the conception, the tongue is earneſt to utter it: *Pſal* 39. 3. *My heart was hot within me, while I was muſing, the fire burned*: Therefore in the remedy we ſhould uſe not only *ſpiritual care*, but an *holy violence*: *I will keep my mouth as with a bridle, I will lay my hand upon my mouth*, *Pſal.* 39. 1. And you had need look to the heart; it cometh from the *abundance of iniquity*; naughtineſs muſt have ſome vent for its excrement and ſuperfluity: And from the *heat of wrath*, get a cool ſpirit; and from the *itch of vain glory*, let mans honour ſeem a [r] *ſmall thing*; and from the *height of diſcontent*, full veſſels will plaſh over. Meeken the heart into a ſweet ſubmiſſion, leſt *diſcontent* ſeek the vent of *murmuring*.

[r] 1 Cor. 4. 3.

From

3. From that [*full of deadly poyson.*] *A wicked tongue is venomous and hurtful*: as *Bernard* observeth, it killeth three at once, him that is slandered, his fame by ill report, him to whom 'tis told, his belief with a lye, and himself with the sin of detraction. Bless God when you escape these deadly bites, the phangs of detraction: *A good name is a precious ointment*, and a slanderous tongue is a *deadly poyson*; nothing will secure you, but the Antidote of Innocency: but if it be your lot, bear it with patience; there is a resurrection of *names*, as well as *persons*: Though you are poysoned by the tongue of detraction, yet remember he is wont to give a cordial *in whose mouth there is no guile*, 1 *Pet.* 2. 22. It may also dissuade men from the sin, we would not poyson one another; slander is poyson. *Observ.* 3.

Vers. 9. *Therewith we bless God, even the Father: and therewith we curse men, that are made after the similitude of God.*

Here he sheweth the good and bad use of the Tongue; the good to *bless God*, the bad to *curse men*; and the absurdity of doing both with the same Tongue: you put the same member to the best and worst use. Things employed in Worship, because of their relation, are wont to be accounted holy; certainly too worthy to be submitted or debauched to mean, at least to the vilest uses and purposes; that were a monstrous and unbeseeming levity

I shall open the phrases in the points

1. *The proper use of the Tongue is to bless God*: *Psal* 50. 17. *Open my mouth, and I will shew forth thy praise*: If God give speech, and abilities of utterance, he must have the glory, 'tis the rent we owe to him. This is the advantage we have above the Creatures, that we can be distinct and explicite in his praises: *Psa* 145. 10. *All thy works, O Lord, shall praise thee, and thy Saints shall bless thee*: The *Creatures* offer the matter, but the *Saints* publish it. The whole Creation is as a well-tuned Instrument, but man maketh the musique: [s] Speech, being the most excellent faculty, should be consecrated to divine uses. *Ephes.* 5. 4. *Nor filthiness, nor foolish speaking, but giving of thanks*; εὐχαριστία, thankfully remembering your sweet experiences 'Tis a Christians work, and his recreation: *While I have breath I will praise the* *Observ.* 1.

[s] See *Nazianzen*, Orat. 2. *in Pascha.*

Lord, ſaith the *Pſalmiſt*. God gave us theſe pipes and organs for that purpoſe; your breath cannot be better ſpent. *Acts* 2.4. When they ſpake with other tongues, *they ſpake the wonderful works of God*. Well then, Go away and ſay, *I will bleſs the Lord continually, his praiſe ſhall be always in my mouth*; *Pſal.* 34.1. This is to begin Heaven upon Earth. Some birds ſing in Winter, as well as in Spring. Stir up one another, *Epheſ.* 5.18. as one bird ſetteth all the flock a chirping.

Obſerv. 2. 2. From that [*God, even the Father*,] that is, of Chriſt, and in him of us; you had the ſame ſpeech Chap. 1.27. The Note is: *We bleſs God moſt chearfully when we conſider him as a Father*: Thoughts of God *as a Judg* cannot be comfortable. Our Meditations of him are ſweet, when we look upon him as *a Father* in Chriſt: † *The new ſong and the new heart do beſt ſuit*. Every one cannot learn the Lambs *new ſong*, *Rev.* 14 3. Praiſe cometh from us moſt kindly, when it cometh from us like *water out of a fountain*, not like *water out of a Still*; out of *a ſenſe of Love*, not out of *a fear of Wrath*. Wicked men can *howl*, though they cannot *ſing*: *Pharaoh* in his miſery could ſay, *The Lord is righteous*.

† *Canticum novum & vetus homo male concordant*. Aug. in *Pſalm*.

Obſerv. 3. 3. From that [*and therewith we curſe men*,] *The ſame tongue ſhould not bleſs God and curſe men*, is Hypocriſie. Acts of Piety are counterfeited, when acts of Charity are neglected: *Pſal.* 50. 16. with 19.20. Verſes: *What haſt thou to do to take my Covenant in thy mouth? ſeeing thou giv'ſt thy mouth to evil, and thy tongue frameth deceit: Thou ſpeak'ſt againſt thy brother, and ſlandereſt thine own mothers ſon*. Hypocrites are moſt cenſorious, but true piety maketh men meek and humble. 'Tis ſtoryed of *Cranmer*, that he never miſcalled a ſervant, or uſed words of diſgrace and contempt to them. Religion begetteth a grave awe and reverence: The *Seraphims* never revile, but only praiſe God: *Jude* 9. *He durſt not bring a railing accuſation againſt the Devil*. Some are of a wicked temper, can only curſe, like dogs, *non pro feritate, ſed pro conſuetudine latrant*, that bark not ſo much out of fierceneſs as cuſtom: They know not how to pray, their mouths are ſo inured to curſing and evil ſpeaking. Others there are that can curſe and bleſs at the ſame time; *They bleſs with their mouths, but they curſe inwardly*, *Pſal.* 62.4. Others that curſe and rail under a pretence of piety and zeal. The evils of the Tongue, where they are not reſtrained.

reſtrained, cannot conſiſt with true Piety. Obedience is counterfeit where 'tis not uniform: One table cannot be kept with the violation of another. O check your ſelves then, when you are about to break out into paſſion; *Shall I pray and brawl with the ſame tongue?* and divert from worſhip *to railing? With this tongue I have been ſpeaking to God, and ſhall it preſently be ſet on fire of Hell?*

4. *Man is made after Gods own Image: Let us make man after our image and likeneſs*, Gen. 1 26. In other Creatures there are *veſtigia*: We may track God by his works, but man is his very *image* and *likeneſs*. I ſhall not be large in this Argument: This Image of God conſiſteth in three things; 1. In his Nature, which was intellectual: God gave him a rational Soul, ſpiritual, ſimple, immortal, free in its choyce; yea in the Body there were ſome rays and ſtrictures of the divine Glory and Majeſty. 2. In thoſe qualities of *Knowledg*, *Col.* 3.10. *Righteouſneſs*, *Eccleſ.* 7.29. and *true Holineſs*, *Eph.* 4.23. 3. In his ſtate, in an happy confluence of all inward and outward bleſſings, as the enjoyment of God, power over the Creatures, &c. But now this Image is in a great part defaced and loſt, and can onely be reſtored in Chriſt. Well then, this was the great privilegd of our Creation, to be made like God; the more we reſemble him, the more happy: oh remember the height of your Original; We preſs men to walk worthy their extraction Thoſe Potters that were of a ſervile ſpirit, diſgraced the kingly family and line of which they came; 1 *Chron.* 4.22. u *Plutarch* ſaith of *Alexander*, that he was wont to heighten his courage by remembring he came of the gods. Remember you were made after the Image of God; do not deface it in your ſelves, or render it liable to contempt, by giving others occaſion to revile you. *Obſervat.* 4.

u *Quoties Dii genitum ſe putavit, toties in Barbaros, multo ferocius & inſolentius pugnavit.*

5. *'Tis a diſſwaſive from ſlandering and evil ſpeaking of others, to conſider they are made after Gods Image.* I ſhall enquire, 1. How this can be a Motive. 2. Wherein the force of it lyeth. *Obſerv.* 5.

1. How can this be a Motive, ſince the Image and likeneſs of God is defaced and loſt by the Fall? I anſwer; He ſpeaketh of new Creatures, eſpecially in whom *Adams* loſs is repaired and made up again in Chriſt: *Col.* 3.10. *Ye have put on the new man, which is renewed in knowledg after the Image of him that created him.*

So *Eph.* 4. 24. *That ye put on the new man, which after God is created in righteouſneſs and true holineſs* God is tender of his new Creatures; Intemperance of tongue againſt Saints is dangerous: As he ſaid, *Take heed what you do, this man is a Roman*; ſo take heed what you ſpeak, theſe are Chriſtians, created after Gods Image, choyce peeces, whom God hath reſtored out of the common ruines. 2 He may ſpeak it concerning all men, for there are ſome few reliques of Gods Image in all, as *Epiphanius* well argueth out of that *Gen* 9. 6. *Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed; for in the Image of God made he him.* In which reaſon there would be no force, if there were not after ſin ſome reliques of God left in man, though much deformed. So this ſaying in *James*, being promiſcuouſly ſpoken of all kinde of men, it argueth, that in them as yet remaineth ſome ſimilitude of God, as the ſimplicity and immortality of the Soul; ſome moral inclinations in ſtead of true holineſs; ſome *common notices* of the Nature and Will of God in ſtead of ſaving knowledg; which though they cannot make us happy, yet ſerve to leave us inexcuſable. So alſo ſome preheminence above other creatures, as *we have a minde to know God*. capable of divine illumination and grace: and in the fabrick of the body and countenance there is ſome majeſty and excellency above the beaſts; as alſo in the reliques of dominion and authority ſpoken of before: And look as we reverence the driſled picture of a friend, and the ruines of a ſtately edifice, ſo ſome reſpect is due to theſe remains of our primitive integrity.

2. Wherein lyeth the force of the Argument, *Curſing man made after the Image of God?* I anſwer, 1. God hath made man his deputy to receive love and common reſpects; higher reſpects of truſt and worſhip are be carryed out to God alone: but in other things Chriſtians, the pooreſt of them, are Chriſt receivers. Hence
x Luke 10. 16. thoſe expreſſions, x *He that deſpiſeth you, deſpiſeth me*; and *in as much as ye did it not to one of theſe little ones, ye did it not to me*, *Mat.* 25. 2. The Image of God is that which we can come
y Ἡ τῆς εἰκόνος τιμὴ ὅτι τὸ πρωτότυπον ἀναβαίνει *Baſil de ſpiritu ſancto*; cap. 18. at; we would blaſt all excellency: we go as far as our malice can reach. As they ſay, the *Panther*, when ſhe cannot come at the man, rendeth his picture; ſo do we deal with God. 3. God himſelf is wronged by the injury done to his Image; as among men, y the contempt and deſpite is done to the King himſelf, which is done to his Image or Coyn; as *Mat.* 23. *to ſwear by the Altar*, which

which was the ſymbol of Gods preſence, was to ſwear by God. 4. This is the fence God hath placed againſt injury; *Gen.* 9. 6. *for in the Image of God made he him*: 'Tis referred, not to the ſlayer, as if he had ſinned againſt thoſe common notices of juſtice and right continued in his Conſcience, but of the *man ſlain*, He is the *Image of God*: God hath honored this lump of fleſh by ſtamping his own Image upon him. and who would offer violation to the Image of the great King? Now to ſpeak evil againſt him, is to wrong the Image of God. All Gods works are to be looked upon and ſpoken of with reverence, much more his Image.

So *Maximinus* his ſtatutes were thrown down in diſgrace to the perſon; *Euſeb. li. Hiſt. Eccleſ.* cap. 11.

Well then; In your carriage towards men let this check injury and undecency of ſpeech, he is *Gods Image*: Though Images are not to be worſhipped, yet the Image of God is not to be beſpattered with reproaches; eſpecially if they have a new creation, and a new forming, theſe are veſſels of honor. Conſider againſt whom the ſin is in its lateſt reſult, a deſpite done to God himſelf, becauſe done to his work and Image. *Solomon* ſaith, *Prov.* 17. 5. *Whoſo mocketh the poor, reproacheth his maker*: God is the maker of all; but he inſtanceth in *the poor*, becauſe they are the uſual objects of our ſcoffs and reproaches: though poor and mean, they are the Image of God as well as thou: This ſhould beget a reſtraint and reverence: nay the poor are ſecured by a ſpecial reaſon; their perſons are the *Image of God*, and their condition is the *work of God*. Beſides *Creation* there is an *ordination of Providence*; you afflict *a man*, and you afflict *miſery*, which are both of Gods making; and though they cannot avenge the injury, God can, whoſe *Command* you have not onely violated, but his *Image*.

Verſ. 10. *Out of the ſame mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not to be ſo.*

He amplifieth the abſurdity by a repetition or new propoſal of it: his meekneſs is obſervable, he might have reproved them ſharply; but diſſwading them from the evils of the Tongue, he would himſelf give them a pattern of modeſty and gentleneſs, [*Theſe things ought not to be ſo,*] that is, they ſhould be quite otherwiſe: 'Tis a phraſe ſavoring of Apoſtolical meekneſs: *Paul* uſeth it in almoſt a like caſe, 1 *Tim.* 5. 13. *Speaking things they ought not*; and *Tit.* 1. 11. *Teaching things which they ought not.*

Obſerv. 1. Out of this Verſe obſerve:

1. *That Bleſſings and Curſing do not become the ſame mouth*: This is like him in *Æſop* that blew hot and cold with the ſame breath. A good man ſhould be uniform and conſtant: the ſame heart cannot be occupied by God and the Devil, nor the ſame tongue be employed to ſuch different uſes. The Phariſee prayed and cenſured at the ſame time, *Luk.* 18 10. and many pray and curſe pray and rail, in the ſame breath; this is moſt unſeemly: one part condemneth and deſtroyeth the other; the good *aggravateth* the evil, and the evil *diſproveth* the good: raying is the worſe becauſe of the ſolemnity of the action; and praying is but a revengeful eructation, when thus managed and accompanyed. When the Tongue is employed in prayer, 'tis as it were hallowed and conſecrated, and therefore muſt not be alienated to common and vile purpoſes. They were carnal wretches that ſaid, *Our tongues are our own*, *Pſa.* 12.4. thine is given up to God.

Obſerv 2. 2. From that [*Ought not to be,*] *We muſt look not to what we deſire to do, but what ought to be done*: Luſt, or the bent of the ſpirit, is not the rule of duty. Many adviſe with no other counſellor but their own hearts; Carnal conſtraints are an ill warrant. Beaſts are led by ſtrength of Inſtinct and natural impulſe; Man is to be governed by an outward Rule; there is an higher Lord then your own Will. Look then not to the *earneſtneſs* of your motions, but the regularity of them; not at what you *would*, but what you *ought*.

Verſ. 11. *Doth a fountain ſend forth at the ſame place ſweet water and bitter?*

Verſ. 12. *Can the Figtree, my Brethren, bear Olive berries? either a vine, figs? ſo can no fountain yeeld both ſalt water and freſh.*

Here are ſeveral illuſtrations taken from the courſe of Nature, to ſhew that one cauſe and original can have but one orderly and kindly birth: He reaſoneth from what is *impoſſible* in *Nature* to what is *abſurd* in *manners*. In the ſimilitudes he ſpeaketh of what falleth out for the moſt part: If any rare Inſtances can be brought to the contrary, it prejudiceth not the Apoſtles ſcope, which is to ſhew what falleth out in the wonted courſe and influence of cauſes, and

and thereby to declare how incompatible with true Religion the evils of the Tongue are, if not restrained.

Observe,

Nature abhorreth Hypocrisie and double-dealing; contrary effects from the same cause are monstrous: 'tis against the whole ordination of God among the Creatures. There is not a surer note of Hypocrisie then deformity of effects and practices: 'Tis true, a Christian hath a *double principle*, flesh and spirit, but not a *double heart*. All the productions of the Soul are like the yeanings of *Labans* sheep, z *speckled and spotted*: But in an Hypocrites life there is an utter dissonancy and disproportion. Hate this double dealing, when you profess Religion and live in sins; see how contrary 'tis to the whole course of Nature: say, *Sure this cannot come from an uniform and good heart*: Especially use these illustrations to check the deformities of your speech; when you are apt to bless and curse, pray and revile, say, *This would be monstrous in Nature; Is there such another cause in the world as the Tongue is? of such different uses and employments?* *Observat.* z Gen. 31. 37.

Vers. 13. *Who is a wise man, and endued with knowledg among you? let him shew out of a good conversation his works with meekness of wisdom.*

He now diverteth to another matter, though that which is neer of kin with the former, which is an exhortation to meekness, as opposed to envy and strife.

Who is a wise man among you, and endued with knowledg?] Some apply this as all the former discourse to the Ministry, as if the meaning of the question or supposition were, *if any be qualified for this Dispensation*: and they are strengthened in this conceit by the words here used, σόφος καὶ ἐπιστήμων, which hold forth the two gifts that are necessary for the Ministry. The Apostle elsewhere calleth them, the *word of knowledg*, and the *word of wisdom*, 1 *Cor.* 12. but the very structure of the words sheweth them to be generally intended: He speaketh of *wisdom* and *knowledg*, because all the former evils come from a presumption of greater skill and ability then others; or because they affected the repute of prudent knowing Christians? Now saith the Apostle, if you would be so indeed, you must be meekly godly. The questionary proposal intimateth

intimateth the rare contemperation of these two qualities; *wisdom and knowledg are very seldom coupled*: *knowing* he might grant these *censors* to be, but not *wise*.

Let him shew out of a good conversation] The first requisite of true wisdom is to honor knowledg with practice, that being the end of all information; and the knowing person having a greater obligation to duty then others.

His works with meekness of wisdom.] Here is the second requisite, prudent meekness in converse, wisdom being most able to consider of frailties, and to bridle anger.

The Points are these:

Observat. 1. 1. *Wisdom and knowledg do well together*; the one to *inform*, the other to *direct*: They are elsewhere coupled, *Hosea* 14. 9. *Who is wise, and he shall understand these things? prudent, and he shall know them?* There is a difference between these two, *knowledg* and *wisdom*, *wisdom* and *prudence*, as appeareth by that *Prov.* 8. 13. *I Wisdom dwell with Prudence.* A good apprehension and a good judgment make a compleat Christian. Where heavenly *wisdom* is, there will be also *prudence*, a practical application of our light to the occurrences of life: And where God giveth knowledg, he giveth also wholesom and needful counsels for the ordering of the conversation. *Prudence* dispenseth the light of *knowledg* according to particular occasions: *Faith* is opposed to *folly*, as well as *ignorance*; *Luk.* 24. *O ye fools, and slow of heart to beleeve:* Faith is a wise grace, a *spiritual prudence*, more for practical inferences then nice speculations. Well then, do not rest in *a form of knowledg*, couple it with wisdom: A Christian is better known by *his life* then *discourse*. Bare knowledg *puffeth up* 1 *Cor.* 8. 2. getteth into the head or tongue; then 'tis right, *when wisdom entereth into thy heart, &c. Prov.* 2. 10. Men of abstracted conceits and sublime speculations are but wise fools; like the Lark that soareth high, peering and peering, but falleth into the net of the fowler: *knowledg without wisdom may be soon discerned, 'tis usually curious and censorious.*

Rom. 1. 20.

Observat. 2. *That true wisdom endeth in a good conversation.* Surely the practical Christian is the most wise: in others knowledg is but like a Jewel in a Toads head. *Deut.* 4. 6. *Keep these Statutes, for this is your wisdom*; This is *saving* knowledg, the other is but *curious*. What greater folly then for learned men to be disputing of Heaven

a Surgunt indocti, & rapiunt Cœlum, & nos cum omnibus doctrinis nostris detrudimur in Gehennam.

and

and Religion, and others leſs knowing do ſurprize it? This is like him that gazed upon the Moon, but fell into the pit. One property of true wiſdom is to be able to manage and carry on our work and buſineſs; therefore none ſo wiſe as they that *walk circumſpectly*, *Epheſ.* 5.16. The careleſs Chriſtian is the greateſt fool, he is heedleſs of his main buſineſs. Another part of wiſdom is to prevent danger: and the greater the danger, the more caution ſhould we uſe: Certainly then there is no fool like the ſinning fool, that ventureth his Soul at every caſt, and runneth blindfold upon the greateſt hazard. [b] I might enlarge my ſelf in all Points of Wiſdom, but I forget the Laws of this Exerciſe. The Uſe of all is to check thoſe that pleaſe themſelves in a falſe wiſdom. 1. *The worldly wiſe*: Men are cunning to ſpin a web of vanity, and to effectuate their carnal purpoſes; alas, this is the greateſt folly; *Ier.* 8. 3. *Since they have rejected the Word of God, what wiſdom is in them?* Who would dig for Iron with Mattocks of Gold? The ſtrength of your ſpirits, your ſerious cares are better worth then vanity: Uſually Providence maketh fools of the worldly wiſe: *their underſtanding undoeth them*, as 'tis ſaid of *Babylon*, *Iſai.* 48.9. they overwit and out reach themſelves. 2. Such as content themſelves with *humane knowledg*: Some can almoſt with *Berengarius* diſpute *de omni ſcibili*; or with *Solomon*, unravel nature *from the Cedar to the Hyſſop*; but know not God, know not themſelves: like the fooliſh Virgins, make no proviſion for the time to come; and ſo do but [c] *wiſely go to Hell*. Some of the Heathens had large endowments, *but profeſſing themſelves wiſe wiſe, they became fools*, *Rom.* 1.22. 3. Such as hunt after notions and ſublime ſpeculations, knowing only that they may know. A poor Soul that looketh Heavenward, hath more true wiſdom then all the great Rabbies of the world: *The Teſtimonies of the Lord make wiſe the ſimple*, Pſal. 19.7. And in another place, *A good underſtanding have all they that do thereafter*: Others may have ſharper wits, but they have more ſavory apprehenſions: as *Blunt Irons if heated pierce deeper then thoſe that are ſharp and edged, if cold.* 4. Such as are ſinfully crafty, have wit enough to brew wickedneſſe: O 'tis better be a fool in that craft: 1 *Cor.* 14. 20. *Be not children in underſtanding, but in malice be ye children*: Happy they, whoſe Souls never enter into ſins ſecrets! *Rom.* 16. 19. *I would have you wiſe in that which is good, and ſimple in that which is evil*: 'Tis beſt be one of

[b] See Dr. *Sibbs* in Hol. 14. 8.

[c] *Sapientes ſapienter deſcendunt in infernum.* Heron.

the Devils fools; ſimple as to wicked enterprizes. They that affect the glory of acuteneſs in ſin, do but reſemble their father the Devil, who is of *great knowledg*, but *much malice*.

Obſerv. 3. 3. *The more true wiſdom, the more meek.* Wiſe men are *leſs angry*, and *more humble*. 1. Leſs angry: There is much ſpoken of a fools wrath, *Prov.* 27.3. *A ſtone is heavy, and the ſand is weighty, and a fools wrath is heavier then them both*: He wanteth judgment, and underſtanding to allay and moderate the rage of it; ſo that where it falleth, it falleth with the whole ſtrength and weight of it. The more wiſdom a man hath, the more can he give check to paſſion; they can oppoſe wiſe conſiderations, the frailties of nature their own ſlips, their need of pardon from God, at leaſt they will not truſt ſuch a furious paſſion, and let it out without reſtraint: *Prov.* 29. 11. *A wiſe man differeth his anger, leſt it burn with too hot a flame*. Once more we hear of the wrath of a fool, *Prov.* 17. 12. *Let a Bear robbed of her whelps meet a man rather then a fool in his folly*; that is, in the heat of his rage, (as the ſimple rude implyeth;) and 'tis called *folly*, for then men are moſt foolish. 2 They are more humble, *Prov.* 11.2. *With the lowly there is wiſdom*: Pride and folly always go together, and ſo do lowlineſs and wiſdom. The world many times looketh upon meekneſs as folly, but 'tis heavenly wiſdom. *Moſes* is renowned in Scripture for *wiſdom* and *meekneſs*: Men that are but morally wiſe, we ſee are moſt meek; The loaden cluſters will bow the head. Well then, we all affect the repute of wiſdom; diſcover it in meekneſs, in bearing with others, in being lowly within your ſelves; other wiſdom may ſerve your carnal ends beſt; but this is true wiſdom, this pleaſeth God beſt: *The ornament of a meek and quiet ſpirit is a thing of great price in the eyes of the Lord*, 1 *Pet.* 3.4. The world counteth it an effeminate ſoftneſs, God counteth it an ornament; 'tis the beſt Chriſtian temper. Chriſt is *the Lyon of the Tribe Iudah*, but that is to his enemies; he is *a Lamb* to his Followers. Fierce ruffianly ſpirits do not become Chriſtianity, no more then the Wolves would the Lambs boſom. There are excellent fruits of meekneſs, that diſcover the uſe of it, either in ſetting on doctrine: Man is won by love: With *meekneſs inſtruct thoſe that oppoſe themſelves*, 2 *Tim.* 2.25. This is like the ſmall rain upon the tender graſs: Or in preventing contention; *A ſoft anſwer paciſieth ſtrife*; *Abigail* ſtopped *Davids* fury, &c.

Meek-

4 *Meekneſs muſt be a wiſe meekneſs:* 'Tis ſaid, *meekneſs of wiſdom*; it not only noteth the *cauſe* of it, but the *quality* of it; it muſt be ſuch as is oppoſite to *fierceneſs*, not to *zeal*. The Spirit appeared in *cloven tongues of fire*, as well as in *the form of a Dove*; and the Apoſtle ſaith, there is *a ſpirit of love and power*, which may well conſiſt and ſtand together; 2 *Tim.* 1. 7. *Obſervat.* 4.

5 From that [*Let him ſhew forth*] *A Chriſtian muſt not only have a good heart, but a good life*; and in his converſation ſhew forth the graces of his ſpirit, *Mat.* 5. 16. *Let your light ſhine, &c.* We muſt ſtudy to honour God, and honour our Profeſſion; 'Tis one thing to do works that may be ſin, and another to do them that they might be ſeen: *that they may ſee your good works*; ἵνα, or the word for *that*, is taken ἐκβατικῶς, not αἰτιολογικῶς, it doth not note the *ſcope*, but the *event*. *Obſerv.* 5. d *Chryſoſt. in locum.*

Verſe 14. *But if ye have bitter envying and ſtriſe in your hearts, glory not, and lye not againſt the truth.*

Having ſhewed what was the effect and token of true wiſdom, he inferreth, that if the contrary were found in them, they had little cauſe *to glory*, rather to be aſhamed; and oppoſeth two things to the former double effect of wiſdom, to *meekneſs* and *good works*, *envy* and *ſtriſe*.

But if ye have] The Apoſtles modeſty in reproving is obſervable; he doth not poſitively tax them, but ſpeaketh by way of ſuppoſition: So alſo Cap. 1. 25. and Cap. 2. 15. *In reproofs 'tis wiſer to proceed by way of ſuppoſition than direct accuſation.*

Ye have bitter envying] He noteth the root of tongue-evils; we pretend *zeal* and *juſtice*, but the true cauſe is *envy*: He calleth it. ζῆλον πικρὸν, *bitter envying*, to diſtinguiſh it from that ἀγαθὴ ἔρις, that *holy emulation*, which maketh us ſtrive who ſhall excell each other in the ways of godlineſs; as alſo from *true zeal* for Gods Glory, which they pretended; as if he had ſaid, 'Tis a *zeal*, but a *bitter zeal*: As alſo to note the original of it, it proceedeth from the overflow of gall and choler, that *root of bitterneſs* that is in the heart: It alſo noteth the effects of it, 'tis bitter to our ſelves and others, it maketh us diſpleaſant to thoſe with whom we do converſe; and though it be ſweet for the preſent, yet when Conſcience is opened, and we taſte the fruits of it, it proveth *bitterneſs*

in the iſſue: And it ſheweth whither that ſimilitude Verſ. 11. tendeth, *Doth a Fountain at the ſame time ſend forth ſweet water and bitter?*

And ſtrife in your hearts,] This is the uſual effect of envy; and he ſaith, *in your hearts*, becauſe though it be managed with the tongue or hand, 'tis firſt contrived in the heart; and becauſe this aggravateth the matter: Breaches may fall out between Chriſtians in their converſe beſides intention; but where they are affected and cheriſhed, they are abominable.

Glory not,] That is, either of your Chriſtianity, an evil ſo contrary to it being allowed; or of your Zeal, it being ſo deeply culpable: or of any ſpecial wiſdom and ability, as if able to reprove others; this moſt probably: For the main bent of the Diſcourſe is againſt opinionative wiſdom: You have no reaſon to boaſt of your wit and zeal in cenſuring or contention (as men are wont to do in ſuch caſes,) unleſs you will glory in your own ſhame: rather you have cauſe to be humbled, that you may get theſe vile affections mortified.

And lye not againſt the truth.] Some ſay, By a carnal profeſſion; *Hypocriſie is a practical lye*: Some *ſpeak* lyes, others do them: *Ioh.* 3. 21. *He that doth the truth, cometh to the light, &c.* rather by falſe pretences of zeal and wiſdom. 'Tis a Pleonaſm uſual in the Apoſtles writings, *Rom.* 9. 1. *I ſay the truth in Chriſt, I lye not*: And 1 *Ioh.* 1. 6. *We lye, and do not the truth.*

Out of this Verſe obſerve:

Obſerv. 1. 1. *That envy is the mother of ſtrife*: they are often coupled, *Rom.* 1. 29. *Full of envying*, then followeth *murther and debate*: So *Rom.* 13. 13. *Not in ſtrife and envying*: 1 *Cor.* 3. 3. *There is among you envying, ſtrife and factions*: So 2 *Cor.* 12. 20. *Envyings; wraths, ſtrifes*: And *Gal.* 5 20. *Emulations, wraths, ſtrifes, ſeditions.* Theſe things being ſo ſolemnly coupled in Scripture, intimate to us, that envy is but a Cockatrice egg, that ſoon bringeth forth ſtrife. The world had an early experience of it in *Cain* and *Abel*, and afterward in *Abraham* and *Lots* Herdmen: then in *Joſeph* and his Brethren, *Gen.* 27. 4. *They envyed Joſeph, and could not ſpeak peaceably to him*: And Verſ. 11. *They envyed him, and they conſpired to ſlay him.* So in *Saul* and *David*, 1 *Sam.* 18. 2 *He eyed David ever afterward*: So alſo in the Prieſts againſt Chriſt, c *For envy they delivered him.* There are two ſins which were Chriſts

c Mat. 27. 18.

foreſt

ſoreſt Enemies, Covetouſneſs and Envy: *Covetouſneſs ſold Chriſt, and Envy delivered him*; theſe two ſins ars ſtill Enemies to Chriſtian Profeſſion; *Covetouſneſs maketh us to ſell Religion, and Envy perſecute it*: [f] The Church hath had ſad experience of it; 'tis the ſource of all Hereſies *Arrius* envyed *Peter* of *Alexandria*, and thence thoſe bitter ſtrifes and perſecutions: It muſt needs be ſo; Envy is an eager deſire of our own fame, and a maligning of that which others have; 'tis compounded of *carnal deſire*, and *carnal grief*. Well then, *Let nothing be done through ſtriſe and vain-glory*, Phil. 2. 3. Scorn to act out of that impulſe: Should we harbour that corruption which betrayed Chriſt? inkindled the world? and poyſoned the Church?

[f] *Fuerant quidam noſtrorum vel minus ſtabilica fide, vel minus docti, vel minus cauti, qui diſſidium facerent unitatis vel Eccleſiam diſſiparent, ſed ii quorum fidet fuit lubrica, cum deum noſſe ſe aut colere ſimulatum, augeris opibus honori ſtudentes affectabant maximum ſacerdotium, & potioribus victi ſuffragatoribus ſuis maluerunt quam eos ferre præpoſitos quibus concupiebant ipſi præponi, &c.* Lactan. lib. 4. Inſtit. capt. ult.

2. From that [*ſtriſe in your hearts*,] *There is nothing in the life but what was firſt in the heart*: Mat. 15. 19. *Out of the heart proceed evil thoughts, murthers, blaſphemies, theſts, adulteries*; there's the ſource of ſin, and the fountain of folly: As the ſeeds of all creatures were in the Chaos, ſo of all ſins in the heart. Well then, look to the heart, keep that clean, if you would have the life free from diſorder and diſtempers; *Prov.* 4. 23. *Keep thy heart above all keeping, for out of it are the iſſues of life*. The Jews were baniſhed *England* for poiſoning Fountains: The heart is the fountain, keep it clean and pure, be as careful to avoyd *guilt* as *ſhame*: If you would have the life holy before men, let the heart be pure before God; eſpecially cleanſe the heart from ſtrife and envy. ſtrife in the heart is worſt; the *words* are not ſo abominable in Gods eye, as the *will* and *purpoſe*: Strife is in the heart, when 'tis kept and cheriſhed there, and anger is ſowred into malice and malice bewrayeth it ſelf by *debates*, or *deſires* of revenge; *clamour* is naught, but *malice* is worſe: The Apoſtle forbiddeth κραυγην, *clamour*, or the loudneſs of ſpeech, *Epheſ.* 4. 31. But *Wo to them that deviſe iniquity, and work evil upon their beds*, Micah 2. 1. Studyed wickedneſs is worſt of all. *Obſerv.* 2.

3. *Envious or contentious perſons have little reaſon to glory in their engagements.* Envy argueth either a *nullity*, or a *poverty* of grace; *nullity* where it reigneth, a *weakneſs* where 'tis reſiſted, *Obſerv.* 3.

but not overcome: *They that are Chriſts have crucified the fleſh, with the luſts and affections thereof*, Gal. 5. 24. He is a carnal man that is carryed away with any inordinate affection or luſt. Now of all luſt this is moſt *natural*; *The ſpirit that is in us luſteth to envy*, *Jam.* 4. 5. Children bewray it firſt: *Vidi zelantem parvulum*, I ſaw (ſaith *Auguſtine*) a little child looking pale with envy. As 'tis *natural*, ſo 'tis *odious*; 'tis *injurious* to God and his diſpenſations, as if he had unequally diſtributed his gifts: 'Tis *hurtful* to others, we malign the good that is in them, thence hatred and perſecution: 'Tis *painful* to our ſelves, therefore called *the rottenneſs of the bones*, Prov. 14. 30. In ſhort, it ariſeth from *pride*, 'tis carryed out in *covetouſneſs*, and evil deſire, and ends in *diſcontent*. Oh then, beware of this bitter envying and ſtrife; *Epheſ.* 4. 31. *Let all bitterneſs, and wrath, and anger be put away from you*: 'Tis hateful to God, prejudicial to others, troubleſom to your ſelves; 'tis its own puniſhment: *Nothing more unjuſt then envy, and yet nothing more juſt*, ſaith *Nazianzen*. Will you know what 'tis? diſcontentedneſs at another mans good and proſperous eſtate, holineſs, eſteem, renown, parts, &c. In carnal things 'tis *ſordid*, in higher things 'tis *deteſtable*; in the one we partake with *the Beaſts*, who ravenouſly ſeek to take the prey from one another, in the other with *the Devils*, and evil Angels, who being faln from happineſs, now malign and envy thoſe that enjoy it. Envy diſcovereth it ſelf, 1. By grief at others enjoyments, *Gen.* 4. 5. *Cain* is ſad because *Abels* Sacrifice was accepted; their having is not the cauſe of our want, but our envying it. 2 In rejoycing at their evils, diſgrace, ruine; *Pſal.* 22. 7. *They laughed me to ſcorn, Tis he, &c. David* faſted for an enemies fulneſs, &c. 3 By incommunication; Men would have all things incloſed within their line and pale; are vexed at the commonneſs of gifts, becauſe they would ſhine alone: *Moſes* contrarily, *Would to God all did propheſie*, Numb. 11. 28, 29. Conſider theſe things, how unſuitable to your profeſſion. So alſo for ſtrifes, they do not become thoſe who ſhould be cemented with the ſame blood of Chriſt: All ſtrifes are bad; your heart was never the better when you came from them; but envious ſtrifes are worſt of all; and yet uſually this is the ſum of our Conteſts, *Who ſhall be greateſt?* Opinions are drawn in for the greater gloſs and varniſh, (as *Paul* ſaid, Some preached Goſpel out of envy, *Phil.* 1. 15.) but uſually that's the main quarrel; and ſo Religion, which

g *Eodem ſanguine Chriſti glutinati.* Aug.

is

is the *beſt thing*, is made to ſerve the *vileſt affection*.

4. *Envy and ſtrife goeth often under the maſk of zeal.* Theſe were apt to glory in their carnal ſtrifes: 'Tis eaſie to tack on a pretence of Religion, and to baptize envious Conteſts with a glorious name. One faction at *Corinth* entitled their Sect to the Name of Chriſt, *I am of Chriſt*, 1 Cor. 1.12. they are reckoned among the reſt of the factions: *I am of Chriſt*, in the Apoſtles ſence is as bad as *I am of Paul*, and *I am of Apollos*, *and I am of Cephas*. Well then, examine thoſe affections that are drawn forth under a diſguiſe of Religion; there may be *zeal* in the pretence, and *bitter envy* at the bottom: Sin is often arrayed in the garments of vertue, and there are ſo many things that look like zeal, but are not; and our own intereſt is ſo often concerned in the intereſts of Religion, that we have need to ſuſpect our ſelves, leſt the wilde gourds of frowardneſs and paſſion be miſtaken for *the planting of the Lord*, Zeal and Righteouſneſs. There are two ſhrewd preſumptions, upon which, if you cannot abſolutely condemn ſuch motions, you have cauſe to ſuſpect them: One is, when they boyl up into irregular and ſtrange actions; true Zeal, though it increaſe the ſtream, doth not uſually overflow the banks, and break one Rule to vindicate another. The other is, when we are apt to glory and boaſt; as in this place: We uſually boaſt of graces of our own making; h *Come and ſee my zeal for the Lord of Hoſts*, was in effect but come and diſcern my pride and hypocriſie: Hypocrites have ſo little of the *power* of Religion, that they adore their *own form*. *Obſerv.* 4. h King. 10.16.

5. *Hypocriſie and carnal pretenſes are the worſt kind of lyes.* The Lord complaineth, *They compaſs me about with lyes*: The practical lye is worſt of all; by other lyes we *deny* the truth, by this we *abuſe* it; and 'tis worſe ſometimes to *abuſe* an enemy, then to *deſtroy* him. 'Thad been more mercy in *Tamerlan* to have executed *Bajazet*, then to have carryed him up and down in ſcorn as his footſtool: Hypocrites do not only feign againſt Religion, but carry it up and down as a footſtool, upon which they ſtep into their own intereſts and advancement. The practical lye is little better then blaſphemy; i *I know the blaſphemy of them that ſay they are Jews, and are not*: 'Tis *a lye againſt the truth* indeed, and a *blaſphemy* when we entitle it to our unclean intents. *Obſervat.* 5. i Revel. 2.9.

Verſe

Verse 15. *This wisdom descendeth not from above; but is earthly, sensual, devilish.*

To right the truth, against whose glory they had lyed, he addeth these words, wherein he sheweth, that though they had a pretence of zeal and wisdom, yet it was not heavenly wisdom, but such as cometh from the Devil, or the corrupt heart of man: There is a great deal of difference between cunning and holy wisdom.

This wisdom descendeth not from above,] *From above*; that is, from God, as Cap. 1 17. whom we worship as *above*, because his Glory chiefly shineth forth in the Heavens; true wisdom is of that descent. k Some observe a Criticism in the word καλέρχεται, *descendeth*, it properly signifieth *returneth*; we lost it in *Adam*, and we receive it again *from above*; the sence is then, this is no wisdom of Gods giving. But you will say, All common knowledg is from God, even that which is employed about earthly matters, I answer, The apostle speaketh not of skill, but carnal wisdom, and sheweth 'tis not such as the Holy Ghost giveth, but is inspired by the Spirit of darkness.

k *Non dicit ἔρχεται sed καλέρχεται. is apud Demosthenem & Aristotelem, Annotate Budæo dicitur. καλέρχεσθαι, qui redit exul, seu postliminio redit.* Brochm. *in loc.*

But is earthly,] Here he cometh to shew the properties of carnal wisdom: he rekoneth up three, suiting with the three sorts of lusts mentioned, 1 *Joh.* 2. 16. as anon more fully. *Earthly* 'tis called, because it suiteth with *earthly minds* 'tis employed about *earthly things*, to a carnal or *earthly purpose*: So *Paul* speaketh of some that are σοφοὶ τῷ αἰῶνι τούτῳ, only wise for this world, 1 *Cor.* 3. 18.

Sensual] The word in the original is ψυχικὴ. the Vulgar rendereth *animalis*, animal; 'tis elsewhere rendered *natural*, as 1 *Cor.* 2. 14. ἄνθρωπος ψυχικὸς, *the natural man* one guided by carnal reason; for he is opposed to πνευματικὸς, *the spiritual man*, vers. 15. one that is furnished with divine illumination; 'Tis again used, *Jude* 19. ψυχικοὶ πνεῦμα μὴ ἔχοντες, and translated as here, *sensual men, not having the Spirit*: The word properly signifieth those that have a Soul, or arising from the Soul; and 'tis usually opposed to the light and saving work of the Spirit. 'Tis good to know upon what grounds 'tis translated *sensual*: I suppose the reason is, partly from that place of the Apostle, *Thes.* 5. 23. where he distinguisheth of *Body, Soul, and Spirit*, as the three parts and subjects of the

the ſanctifying and renewing work of the Holy Ghoſt; in the Original the words are πνεῦμα, ψύχη, σῶμα, by πνεῦμα he underſtandeth the intellectual or rational part; by ψύχη the meer animal or ſenſitive part, the ſenſual appetite, that faculty that we have in common with the beaſts; by σῶμα that which is commonly underſtood by it, the Body, as 'tis the Organ and Inſtrument of the Soul; ſo that ψύχη being in the Apoſtles diſtinction put for our meer animal part, or ſenſual appetite, the Tranſlators turn ψυχικὸς, which is the word that cometh from it, by *ſenſual*. Partly becauſe man, being left to himſelf, to meer Soul light, or Soul inclinations, can bring forth no other fruits then ſuch as are carnal, the bent of nature being altogether for preſent ſatisfaction, the conveniencies and delights of this preſent life; and therefore where 'tis left to its liberty and power, it only mindeth theſe things. Thus you ſee why that word, which in its proper and native ſignification ſignifieth *animal*, is ſometimes tranſlated *natural*, and ſometimes *ſenſual*. Thus *Tertullian*, when leavened with Montaniſm, called the Orthodox *Phſychicos*, meaning *ſenſual*, becauſe they did not with *Montanus* condemn ſecond marriages.

Deviliſh.] This the third character of falſe wiſdom. So 'tis called, 1. Becauſe Satan is the Author; *Carnal men are taught of Hell:* The Devil teacheth them not only to brew wickedneſs, but to turn and winde in the world; *The god of this world hath blinded their eyes*, 2 *Cor.* 4. 4. *Epheſ.* 2. 2. 2. Becauſe 'tis ſuch a wiſdom as is in the Devil; he is wiſe to do hurt: He appeared in the form of the Serpent, a ſubtle creature. So pride, ambition, envy, wrath, revenge, they are Satans luſts: There are ſome ſins which the Scripture calleth *fleſhly and beaſtly luſts*, and there are other ſins which are called *Satans luſts*, Joh. 8. 44. *Ye are of your Father the Devil, and his luſts will ye do.* Man hath ſomewhat in common with the beaſts, and ſomewhat in common with the Angels: Adultry, riot, &c. theſe make a man *bruitiſh*; envy, pride, malice, ſlander, &c. theſe make a man *deviliſh*. [1] The Devil doth not commit adultery, ſteal, &c. but he is proud, envious, ſlanderous: Pride is his *original ſin*, therefore called *the condemnation of the Devil*, 1 *Tim.* 3. 6. Envy and ſlander they are his *actual ſins*: he envyeth loſt man, he is wiſe to deviſe calumnies and reproaches; 'tis his work to be accuſing and ripping up the ſins and faults of others: This latter ſence is moſt proper.

[1] *Invidentia vitium, diabolicum quo ſolus Diabolus reus eſt & inexpiabiliter reus, non enim dicitur Diabolo ut damnetur, adulterium commiſiſti, furtum feciſti, villam alienam rapuiſti ſed homini ſtanti lapſus invidiſti.* Aug. lib. *de Diſciplina Chriſtiana*, cap. 1.

Out of this Verse observe:

Observat. 1. 1. *That we should look after the original of that which we conceive to be wisdom.* Is it from above, or from beneath? The quality is oft known by the original: True wisdom is *inspired by God*, and *taught out of the Word*: see for both, *Job* 32. 8. *Prov.* 2. 6. and *fetched out by prayer*, 1 *King.* 3. 9, & *Psal.* 25. 4, 5. Men have a natural faculty to understand and discourse, but without the assistance, counsel and illumination of the Spirit we can do nothing in divine matters; we have it from God, from his Word and Spirit, after waiting and prayer. Gods mind is revealed in Scripture, but we can see nothing without the Spectacles of the Holy Ghost: The quickest, sharpest eye needeth light; *Dan.* 2. 21, *He giveth wisdom to the wise, and knowledg to them that know understanding.* Well then, You that pretend to wisdom in Religion, may from hence know of what kind it is, if you were wise indeed: m *Prayer* will be a great part of *your duty*. the *Word* will be your *Rule*, and the Spirit *your Counsellor*; and then there needeth but one character more, there will be *thankfulness to your Teacher*: Wisdom as it cometh from God, will carry the Soul to God; as the Rivers return into the Sea from whence they came.

m *Bene orasse est bene studuisse.* Luther.

Observat. 2. 2. *That the wisdom of man is corrupt.* There is a maim in the intellectuals and higher faculties, not only in the sensual appetite; *Rom.* 8. 5. *They that are in the flesh mind the things of the flesh.* All the discourses of the understanding, till it be sanctified, are but sottish and foolish, And afterward, Vers. 7. *The wisdom of the flesh is enmity.* If wisdom be meerly *natural*, 'twill be presently *devilish*. How vain are men without the Spirit of God in their worship? How disorderly in their Conversations? If left to our selves, what gross thoughts should we have of Religion? The Heathens *thinking themselves wise, became fools*, *Rom.* 1. 22. Oh then, lean not upon your own understandings; *Soul light* is not enough, there must be *Spirit light*; the whole man is corrupted, *head*, and *heart*, and *feet*, and all.

Observat. 3. 3. *Carnal wisdom is either earthly, or sensual, or devilish:* 'Tis a perfect distribution, like that 1 *Joh.* 2. 16. *For all that is in the World, is either the lusts of the flesh, the lusts of the eyes, and pride of life.* The evils of the world may be reduced to these three Heads, *Sensuality*, *Coveteousness*, and *Pride*, suitable to the treble bait that is in the world, pleasures, honours, profits; these, like the three darts

that ſtrook through the heart of *Abſalom*, do pierce the hearts of all worldly men. Thus the Devil aſſaulted our firſt parents, *Gen.* 3. 6. 'Twas *for fruit*, there is *the luſts of the fleſh*; 'twas *for the eyes*, there *the luſt of the eyes*; for *wiſdom*, there *pride*. Thus he aſſaulted Chriſt; he tempted him, *Mat.* 4. to *turn ſtones into bread*, to ſatisfie appetite; *ſhewed him the glory of the world*, to tempt his eyes; *Caſt thy ſelf down*, there is preſumption, and indiſcreet confidence. This is contrary to the three Graces commended by the Goſpel, Sobriety, Righteouſneſs and Piety, *Tit.* 2. 12. *The grace of God teacheth us to live ſoberly, righteouſly, and godly in this preſent evil world, &c.* *Soberly* in oppoſition to the luſts of the fleſh, *righteouſly* in oppoſition to the luſt of the eyes, and *pionſly* to check the pride of life. So alſo you may conſider the three Duties illuſtrated by Chriſt in his Sermon, *Mat.* 6. Alms, Faſting, Prayer; *Faſting* to wean us from Senſuality. *Alms* from Covetouſneſs, and *Prayer* from Pride: In ſhort, the three great ends of our Creation, are *our Salvation, the good of others*, and *the Glory of God*. When men melt away their days in pleaſure, they neglect the great Salvation: Covetouſneſs is the bane of Charity; and Pride and ſelf-ſeeking doth quite divert us from ſerving Gods Glory: All ſins you ſee grow upon theſe roots. Well then, walk with caution; there are many ſnares, of divers ſorts: Satan knoweth our temper, and how to proportion the bait. n We muſt not be ſecure; this life is nothing but a continued temptation: Here you may offend by a glance of the eyes, there by a taſte of pleaſures, and anon by a vain thought: If a man eſcape one ſnare, he may be caught by another. *Uſually indeed luſts take the throne by turns*: But yet there are ſome inclinations in a mans heart to one ſin more then another: *We are all gone aſtray, but every man to his way, Iſai.* 53. 6. We are all out, but ſome have their particular courſe: *Mat.* 22. 5. *They made light of it, and went their ways, one to his Farm, another to his Merchandiſe, &c.* Do not ſay, I am not a ſinner, unleſs you reckon all the kinds: Many are not *ſenſual*, but they are *covetous*; ſome are not *proud*, but they are *ſenſual*: Every ſinner hath his way; the Devils ſlaves are not all of a ſort, &c.

n *Nemo ſecurus eſſe debet in iſta vita qua tota tentatio nominatur. Aug. Conf. lib.* 10.

4. From that [*earthly*,] *That wiſdom is to be ſuſpected for naught which you find to be earthly.* A Chriſtian ſhould be wiſe for the Kingdom of Heaven: *The children of this world are wiſe in their generation, Luk.* 16 9. Oh 'tis ſad to be a fool for duty, *Obſervat.* 4.

and wise for the world! to be serious in trifles, and to trifle in serious matters! To the children of God 'tis said, *Set your affections on things that are above*, Col. 3. 2. the word is φρονεῖν, we must be wise for them: So Rom. 8. 5. *Minding things of flesh and Spirit*, it to be wise in either kind. There are some unsavory spirits, that relish nothing but earth and the world, think of nothing but spreading there nets, please and entertain their spirits with carnal projects, and images and suppositions of worldly profit, &c.

Observat. 5. 5. *Sensual wisdom is but folly*; such as tendeth to gratifie the senses, and is spent upon outward pleasures: Brutes that have no election, excel us in temperance, they are contented with as much as natural instinct carryeth them to, and yet to enjoy pleasures without remorse is their happiness. Vain men rack their wits, emyloy their understandings to rear up their lusts; and to make the provocation more strong, they sacrifice their time, and care and precious thoughts upon so vain an interest as that of the belly. Certainly our despight is great against the Lord; when we dethrone him, we set up the basest things in his stead; *Whose God is the belly*, Phil. 3. 19. Thoughts, the noblest off-spring of the humane spirit, were made for an higher purpose, then to be spent upon the satisfactions of the appetite; and yet the Apostle saith there are some, *who make provision for the flesh*, Rom. 13. 14. προνοιὰς ποιεῖσθαι, their care and projects are to gratifie their lusts, and please their senses.

Observat. 6. 6. From that [*deviliſh.*] *Fal se man hath not only somewhat of beast, but of the Devil in him.* Christ had but twelve Disciples, *and one of them was a Devil*, Joh. 6. 69. Full of deviliſh wisdom and policy. 'Tis said of *Judas* when he plotted against Christ, *Luk.* 22. 3. *Then entered Satan into Judas*; and then (saith *Luther*) there was a Devil in a Devil. All wicked men are Satans slaves, they drudg in his work; some are as it were Devils themselves, in contriving mischief, hatching wickedness, slandering the godly, envying the gracious estate of their brethren, &c.

Verse 16. *For where envying and strife is, there is confusion, and every evil work.*

He proveth, that such deviliſh wisdom as serveth envy and strife, cannot be good wisdom, for it bringeth forth quite contrary effects; that's for holiness and meekness, this is for confusion and prophaneness.

ness. The sentence may be understood either in a publique or private reference.

First, In a private reference; and then the sence is, That in what heart soever envy and contention reigneth, there is also great disorder and wickedness; and then the Note is.

That an envious and contentious spirit, is an unquiet and wicked spirit. 1. 'Tis an unquiet and disorderly spirit; Envy is *the rottenness of the bones*, nothing more discomposeth the mind: The contentment and felicity of others proveth our sorrow; An envious man is his own *Achan*, the worst sort of *Cannibal*, that not only o *troubleth, but eateth his own flesh.* 2. An envious spirit is a wicked spirit; there is no wickedness, but they will undertake and accomplish it; 'tis a raging passion, that putteth men upon sad inconveniencies. We gave you a Catalogue of the fruits of it before The Devil worketh upon nothing so much as and envy discontent; such a spirit is fit for Satans lure. Well then, look to the first stirings of it, and check it as soon as the Soul beginneth to look sowr upon anothers happiness and advancement; you do not know how far the Devil may carry you. *The first instances that we have of sin are Adams pride, and Cains envy*; the first man was undone by *pride*, and the second debauched by *envy*: The whole world, though otherwise empty of men, could not contain two brothers when one was envyed. Pride gave us the first *merit* of death, and Envy the *first instance* of it; the one was the *mother*, the other the *midwife* of humane ruin. *Adam* was *a sinner*, but *Cain a murtherer*; there envy tasted blood, and ever since 'tis glutted with it: *Cains* envy tasted the blood of *Abel*, but *Sauls* thirsted for *Davids*, and *Joabs* gorged it self with that of *Abner* and *Amasa*: And still if the severity of Laws restrain it from blood, it pineth if it be not fed with injury. *Observat.* o Prov. 11. 17.

Secondly, It may be understood in a publique sence, That among such a people where envy and strife reigneth, there will be confusions, and tumults, and seditions, and all licentiousness; *strife* followeth *envy*, and sedition followeth strife, and all manner of wickedness is the fruit of sedition.

1, *That where envy and strife is, there will be tumults and confusions.* *Ill affections* divide as much as *ill opinions*: Lust is the great make-bate; An envious proud spirit may undo a Common-wealth. Look to your hearts then; 'tis a sad thing to be the plague and P. st- *Observ.* 1.

of your Country; if you would not be noted with ſuch a black coal, mortifie your vile affections. We learn hence alſo. That Religion is a friend to civil Peace; it ſtriketh not only at diſorder in the life, but lufts in the heart, at envy and pride, the privy roots of contention: Why ſhould the world hate it? It repreſenteth a God, *who is the God of Peace, and not confuſion*, 1 *Cor.* 14. 33. It holdeth forth a Goſpel that is *the Goſpel of Peace*, *Acts* 10. 36. It eſtabliſheth a Wiſdom which preſcribeth all ways of Peace, *Heb.* 12. 14. *Rom.* 12. 18. It increaſeth the number of the godly, who do beſt in any community; mortified ſpirits are moſt peaceable: Pride, envy, ſelf-ſeeking, hurry others into confuſions, and they ſhake all to ſerve their own lufts and intereſts.

Obſervat. 2. 2. *Through confuſion and contention every evil work aboundeth*: Wickedneſs then taketh heart and courage, and acteth without reſtraint. This day is this Scripture fulfilled before our eyes; we need no other Comment but our own experience: Envy maketh us quarrel one with another, and quarreling openeth a gap to all looſeneſs. Never had the Devil ſuch an Harveſt in *England* as ſince theſe unhappy differences; one party debauching the Country with vice, another poyſoning it with error. Chriſt hath got ſome ground indeed; but when ſhall the dregs of the War be purged out? Thus uſually it is, in the midſt of contentions *Laws* are ſilent, Religion loſeth its awe, and then men do what is right in their own eyes. There cannot be a better Argument then Experience to make us ſee the benefit of publique Order and Peace.

Verſe 17. *But the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſie to be intreated, full of mercy, and good fruits, without partiality, and without hypocriſie.*

He cometh now to reckon up the fruits of true wiſdom: He calleth it *the wiſdom that is from above*; becauſe, as I ſaid before, all wiſdom is known by its deſcent: He giveth it ſeveral properties, they will be beſt explained in the Obſervations:

Obſervat. 1. *of* Dr *Hammond Pract. Cat. in Mat.* 5. 8. 1. *True wiſdom is a pure and holy wiſdom*: ἁγνὴ; The word which we tranſlate *pure*, ſignifieth *chaſte*, *modeſt*. There is a double Purity; ſuch as excludeth *mixture*; ſo we ſay *pure wine*, when 'tis not ſophiſticated and imbaſed: and ſuch as excludeth *filthineſs*

thineſs; ſo we ſay *pure water*, which is not mudded and defiled; in the former ſence *purity* is oppoſed to *double-mindedneſs* or *hypocriſie*, in the latter to *filthineſs* or *uncleanneſs*, which is the proper conſideration of this place; the word, as I intimated, ſignifying *chaſte*. But you will ſay, *q Who can ſay, My heart is clean, I am pure from my ſin?* The Anſwer will be beſt given in opening the term, I ſhall do it by ſix Pairs or Couples. 1. *'Tis a cleanneſs in heart and life*: Chriſt ſaith, *Mat.* 5. *Bleſſed are the pure in heart*: And *David* ſaith, *Pſal.* 119. *Bleſſed are the undefiled in the way*: The heart muſt be pure, and the way undefiled. So *Jam.* 4. 8. *Cleanſe your hands, ye ſinners, and puriſie your hearts, ye double-minded*: Perſons ſcandalous, whom he intendeth by ſinners, muſt cleanſe their *hands*: Hypocrites, noted in the other expreſſion, *double-minded*, they muſt make their hearts clean. The firſt care muſt be ſpent about the *heart*; a pure ſpirit will not brook filthy thoughts, unclean deſires, fleſhly counſels: Chriſt condemneth the glance, *Mat.* 5. 23. And *Peter* ſpeaketh of ſome that had eyes μεστους μοιχαλιδος, *full of the adultereſs*, 2 *Pet.* 1. 14. intimating the impure rollings of the fancy: True Chriſtians do *r abſtain from the luſts of the fleſh* as well as mortifie *ſ the deeds of the fleſh*. Then after this we muſt look to the *life*, that it be void of ſcandals and blots: that as we do not incur *blame* from inward guilt, ſo we do not procure *juſt ſhame* from the outward converſation, that the good name *an ointment* to *a feaſt* to give a chearful heart, and the good name *an ointment* to give a chearful countenance: As in the Soul there ſhould not be παθος επιθυμιας, *the paſſionateneſs of luſt*; ſo the body muſt be kept in *ſanctification and in honour*, 1 *Theſ.* 4. 5. This is the firſt Pair and Couple, *a pure ſpirit*, and *a pure life*. 2. *'Twil not brook the filthineſs either of error or ſin*; Error is a blot, a well as ſin. The way of God is called the *holy Commandment*; and Gentiliſm the *pollutions of the world*, 2 *Pet.* 2. 20. *Jude* calleth falſe Teachers *filthy Dreamers*, verſ. 8. *Dreamers*, becauſe of that folly and dotage that is in Error; and *filthy*, becauſe of the defilement of it; and therefore pure wiſdom muſt be made up of *truth* and *holineſs*: 'Tis ſaid of Deacons, 1 *Tim.* 3. 9. *Holding the myſtery of the faith in a pure Conſcience*. Precious liquors are beſt kept in clean veſſels. Some are zealous againſt Errors, that yet are ſlaves to their own luſts: 'Tis as great a Judgment to be delivered up to *vile affections*, as to a *vain mind*. *Jerom* ſpeaketh of ſome, *qui agebant vitam priga-*

nam

q Prov. 20. 9.

r 1 Pet. 2. 11.

ſ Rom. 8. 13.

nam sub Christiano nomine, were Heathens not in *Opinion*, but *Conversation*. The Bishop of *Aliff* said in the Counsel of *Trent*, That the Protestants had *Orthodoxos mores*, but *hæreticam fidem*, that they were in *life Orthodox*, however *faulty in belief*. But alass, now it may be said, that many have an *heretical Conversation*, and some of the worst Heterodoxism is in their manners. These are like *Ithacius*, of whom *Sulpitius Severus* saith, There was nothing good or notable in him but onely the hatred of the Priscillian Heresie. Others on the contrary are of a *plausible behaviour*, but of a *vain mind*; sober in regard of fleshly delights, but drunk with Error; see *Rom.* 12. 3. There is less shame and remurmuration of Conscience goeth along with Error, and therefore we do not startle at it so much as at sin. t *Julian* the Apostate was a very just, temperate, strict man, but a bitter Enemy to Christ: So *Swenkefield*, a man devout and charitable, notable in prayer, famous for alms, but of a very erroneous and fanatical spirit. 'Tis excellent when we can see Truth and Holiness matched; Sound in faith, fervent in love, how well do these together? 3. *In word and deed*: We read of the *pure life*, and the *pure lip*, *Zeph.* 3. 9. There is a u Communication that becometh *Canaan*, and there is a life that becometh that language. Many securely in sin with the tongue, and would not be mistaken for so bad as they appear in their talk: but your tongues are not your own; they *defile the whole body*, *Jam.* 3 6. The Apostle condemneth *filthy communication*, *and foolish speaking*, *Ephes.* 5. 4. and 4. 29. There is a sanctified discourse that becometh the children of God. On the other side, many affect a lucious kind of discoursing: and such a flaunting phraseology as is proper to deceivers; 2 *Pet.* 2. 19. * *They speak great swelling words of vanity*: So many many now a days bluster with the terms of y *Divine Teachings*, *glorious Illuminations*, *the Bosom of God*, *the inward Root*, *&c.* and such like z *swelling words*, which are but a cover and preface to corrupt doctrine, or a rotten heart; a vanity and foundness which hath always been discovered in men of an heretical spirit: a *Calvin* observed it in the Libertines of his days; aed *Jerom* noteth the like in *Jovinian*: *Describit Apistolus Jovinianum loquentem buccis tumentibus, & inflata verba trutinantem.* Hieron. *lib.* 1. *adversus Jovin.* Such windy discourses argue an unsavory proud mind. 4. *There must be both an evangelical and a Moral Cleanness*; that is, there must be not only an abstinence from grosser sins, but the heart

t *Vide Petri Merentini pref. in Julian Missepag.*

u *The lip of Canaan*, Is. 19. 18.

* ὑπέρογκα τῆς ματαιότητος.

y *Belmen*, and others.

z Jude. 16.

a *Communi Sermone spreto, exoticum nescio quod idioma sibi fingunt; intercà nihil spirituale afferunt.* Calv. in Jud. v. 13.

heart muſt be waſhed in the blood of Chriſt, cleanſed from unbelieving diſtruſtful thoughts: The pure, are principally thoſe that believe the pardon of their ſins in Chriſt, and are renewed by the Holy Ghoſt: There is not only an abſtinence from ſin, but a purging of their Conſciences, and a waſhing of their hearts in *the Fountain opened for uncleanneſs*, *Zech.* 13. 1. 1 *Joh.* 1. 7. Now many little mind this; they are civilly moral, lead a fair life in the world, but they are not waſhed and made clean *in the Name of the Lord Jeſus, and by the Spirit of our God*, 1 *Cor.* 6. 11. Others are for an Evangelical, but not for a Moral cleanneſs; cry up *Juſtification* to exclude *Sanctification*: certainly to the neglect of civil Righteouſneſs, pretend an intereſt in Chriſt, though the heart were never purified. True Purity is when the ſpirit is purged both from guilt and filth, *the conſcience from dead works*, *Heb.* 9. 14. and *the heart from an evil conſcience*, verſ. 22. *The conſcience from dead works*; that is, from the death that is in it by reaſon of our works: And *the heart from an evil conſcience*; that is, that inward pollution whereof the Conſcience is witneſs and Judg, abſolved from guilt, and cleanſed from ſin; the one by the *merit*, the other by the *Spirit* of Jeſus Chriſt. 5. *It muſt be in our inward frame, and our outward adminiſtrations*: Man loveth to divide where God hath joyned; *Purity of heart* and *purity of Ordinances* muſt go together. Many are for a pure Adminiſtration, and yet of an unclean ſpirit; as if outward Reformation were enough: When the Conſcience is purged, then 'tis meet *to ſerve the living God*, *Heb.* 9 14. 'Tis an alluſion to legal uncleanneſs, which debarred from Worſhip. So *Mal.* 3. 3. *I will purifie the ſons of Levi, and then they ſhall offer the ſacrifices of righteouſneſs*: Publique care ſhould not excuſe private; the firſt work is to look to our own ſpirits. But now others think all care of Reformation is confined to a mans own heart: Let a man look to himſelf, and all is well enough; Satan is buſie on every hand: When outward endeavors are perilous, and put us to trouble, then we think 'tis enough to look to our ſelves; as if former times were better when Adminiſtrations were leſs pure. As a man is to look to himſelf, ſo to others; *Heb.* 3. 13. *Take heed leſt there be an evil heart of unbelief in any of you*: So *Heb.* 12. 15. *Looking diligently, leſt any root of bitterneſs ſpring up amongſt you, and ſo many be defiled.* The whole body is polluted not only by the *infection* and *contagion*, but the *guilt* of the peccant member: Scandalous ſins

are a blot upon the body, till effectual remedies be used; True purity bewrayeth it self uniformly in publique and private Reformation. 6. *It avoydeth real defilements, and defilements in appearance*; 2 *Cor.*7.1. *Having such precious Promises, let us cleanse our selves from all filthiness of flesh and spirit.* What's the meaning? To keep *the flesh* or body pure from the *shew of sin*, as to keep the heart pure from the *guilt of sin*. The case presented was about being present at Idol feasts, though they knew the Idol to be nothing; the Apostle dissuadeth them by the Promises of Gods dwelling among them, and then inferreth. *Having such Promises, let us keep our selves from all flesh filthiness*; that is, defiling the body with such outward presence, or idolatrous Rites, as well as *spirit filthiness*; that is, defiling the Soul with Idolatry it self. So *Jude* 23. *Hating the garment spotted by the flesh*: 'Tis a phrase taken from legal uncleanness, which was contracted by touching the houses, the vessels, the garments of unclean persons; detest the shew of participating with men in their uncleanness. b *Socrates* speaketh of two, young men that flung away their Bels, when being in an Idol Temple, the lustrating water fell upon them, detesting, saith the Historian, *the garment spotted by the flesh*. The true Christian is loth to go too far, and therefore avoydeth *all appearance of evil*, 1 *Thes.* 5.22. *Bernard* glosseth, *Quicquid est male coloratum*, what ever is of an ill shew, or of ill report: That he may neither wound *conscience* nor *credit*, this is pure wisdom indeed.

b *Socrates Scholasticus, Eccles. Hist. lib.*2.

All this is required of those that would be truly pure; and c *this will be your wisdom*, how troublesom soever it be in the flesh, and inconvenient in the world: The flesh may judg it folly, and the world a fond scrupulosity; but 'tis an high point of wisdom to be one of the *worlds fools*, 1 *Cor* 3.18. The wisdom required in the Word is an *holy innocency*, not a *Machiavillian guile*, *Mat.* 10.19: What is more wise, then to manage actions in the fear of God? direct them to the Glory of God, and conform them to the Will of God? Others may be more able to spin out a web of sin, or for worldly contrivance; but no matter though your Souls enter not into that secret d. 'Tis the glory of a man to be a fool in sin, and wise in grace: Let it be your care then to drive on the great design of holiness, this will *conform* you to God, which is *mans excellency*; bring you e *to enjoy* God, which is *mans happiness*.

c Deut.4.6.

d See before on Verse 13.

e Mat.5.8. Heb.12.14.

Observ. 2. 2. *True wisdom is peaceable, and voyd of strifes and contentions.*

Solomon

Solomon the wiſeſt King hath his name from Peace: Chriſt, who is the *Wiſdom of the Father*, is alſo *our Peace*; 'Tis one of the Honors of God, f *the God of peace*: Peace is the purchaſe of Chriſt, the work of the Spirit. The great deſign of heaven was to make Peace between two of the greateſt Enemies, God and ſinful man. 'Tis one of the great priviledges of Heaven, all is quiet and peaceable there: Thunder is in the lower Regions; in the lower parts are heat and cold, moiſture and drowth, contrariant qualities and creatures. 'Twere eaſie to expatiate upon ſo ſweet an Argument: But looſe praiſes do but entice the fancy into pleaſing imaginations; diſtinct diſcurſions uſually are more powerful; to which I muſt gird up the Diſcourſe more cloſely. There is a ſweet connection between *Peace* and *Wiſdom*: *Moſes* is renowned for wiſdom and meekneſs; the *wiſeſt*, and yet the *meekeſt* man upon earth in his time; the more cool the ſpirit is, the more freedom for wiſe debate: Holineſs is a Chriſtians ornament, and peaceableneſs is the ornament of holineſs. The Alcoran ſaith, *God created the Angels of light, and the Devils of the flame*: Certainly Gods children are children of the light, but Satans inſtruments are furious, wrathful, all of a flame.

f 1 Theſ. 5.16. 1 Cor. 14.33.

But you will ſay, Wherein muſt we be peaceable? I anſwer, True Chriſtians will ſtrive to *keep* peace, to *make* peace, to preſerve it where it is, to reduce it where 'tis loſt; they are εἰρήνικοι, *peaceable*, and εἰρηνοποιοι, *peace-makers*.

Firſt, *They are peaceable*; neither offering wrong to others, nor revenging wrong when 'tis offered to themſelves, which indeed are the two things that preſerve humane Societies in any quiet, whereas violence and rigorous Auſterities diſturb them: This is your wiſdom then, to be *harmleſs* and *innocent*; the world may count it an *effeminate ſoftneſs*, but 'tis the trueſt prudence, the ready way to a bleſſing: 'Tis ſaid, *Mat.* 5.5. *The meek ſhall inherit the earth*: Others keep a buſſle, invading other mens right and propriety; yet when all is done, the *meek have the earth*: A man would think they ſhould loſe their patrimony, yet they hold by the ſafeſt and ſureſt tenure. And as they offer no wrong, ſo they pardon it when it is offered to them; thoſe that ſee they have ſo much need of pardon from God, they pardon others: God is not inexorable; how often doth he overcome evil with good? And truly when God is ſo ready to hear, men ſhould be more ingenuouſly facile: Men think

'tis generous to keep up their anger; alas, 'tis but a ſorry weakneſs; *infirmitas animoſitatis* (as *Auſtin* calleth it) *the weakneſs of ſtrength, of ſtomack.* *David*, the wronged party, ſought peace, *Pſal.* 120.7. 'tis more ſuitable to the pattern: God, the party injured, *loved us firſt*, 1 *Joh.* 4.19. And Jeſus Chriſt, g *in the night in which he was betrayed*, inſtituted the Supper, conſigning to man the higheſt Myſteries, when man did him the moſt ſpight: So when he was crucified, he prayed for his enemies. Chriſtians have little reaſon to think of recompenſing evil for evil; no ſpirit more unſuitable to your profeſſion then revenge; 'tis ſweet to you, but very odious to God: Certainly they muſt needs be prejudiced againſt the expectation of pardoning mercy, that examine all things by extream right. Some obſerve, that *David* was never ſo rigid, as when he lay under his ſins of adultery and murther; h *then he put the Ammonites under ſaws and harrows of iron, and made them paſs the Brick-kilns.*

g 1 Cor. 11.23.

h 2 Sam. 12.31.

And as the children of God are careful of *Civil Peace*, ſo alſo of *Church Peace.* True wiſdom looketh not only at what may be done, but what ſhould be done in ſuch a juncture of time and affairs; it will do any thing but ſin, that we may not give juſt offence. i *Baſil*, by reaſon of the prevalency of the adverſaries, abſtained from offenſive words in the doctrine of the Holy Ghoſt: Unſober ſpirits draw their liberty to the higheſt, and in indifferent matters take that courſe that will offend; there is little of the wiſdom that is from above in ſuch a ſpirit. True wiſdom as it as careful to offend *Chriſt* by a *ſin*, ſo not to offend the *Brethren* by a *ſcandal*; as it will not ſin againſt *Faith* by *Error*, ſo not againſt *Love* by *Schiſm*: By *Faith* we are united to Chriſt, by *Charity* one to another; 'tis careful that neither band be broken. I know the imputation of Schiſm may be unduly charged; and the Spouſe, being deſpoyled of her own ornaments, may be clothed with this infamy: but however they that ſeparate had need look to their ſpirits. The Scripture hath put ſad marks upon ſeparation: *Cain* was the firſt Separatiſt, *Gen.* 4 16. *He went out from the preſence of God*; God is every where; the meaning is from the Church: *Jude* ſaith, *They are ſenſual, not having the Spirit*, *Jud.* 19. *Corah* made a cleft in the Congregation, and God made the earth to cleave & open upon him. The good mother would rather loſe the child, then ſee it divided. 'Tis ſaid of Love, 1 *Cor.* 13.7. *It beareth all things, endureth all things, hopeth*

i *Nazianz. alibi.*

hopeth all things; that is, all ſuch things as are proper to the allowance of Charity: hower, the terms being univerſal, it ſheweth men ſhould do much, endure much, before they go off from the Communion of any Church, not upon ſuch ſlight grounds as many do, meerly to accommodate a fond deſire What ever we are forced to do by Providence and Confcience, it muſt be done with grief: as all acts of extremity are ſinful if they be not done *renitenti animo*, with ſome reluctation. The Queſtion of Separation lieth much in the dark: enforcements to love are clear and open: ſuch withdrawment is a mighty exaſperation: therefore we ſhould be careful in the circumſtances of it. The modeſty of *Zanchy* is well worth notice: k *I Jerom Zanchy teſtifie to the Church of God to all eternity, that I ſeparated from the Church of Rome with no other intent, but to turn again to communion with it, as ſoon as I may with a good Conſcience: which that it may be, ſhould be my prayer to God, &c.*

k *Ab Eccleſia Romana non alio diſceſſimus animo, quam ut ſi correcta ad priorem Eccleſiæ formam redeat, nos quoque ad illam revertamur, & communionem cum illa in ſuis perro cætibus habeamus, quod ut tandem fiat, toto animo Dominum Jeſum precamur; quid enim pio cuique optatius, quam ubi per Baptiſmum renati ſumus, ibi etiam in finem uſque vivamus, modo in domino; Ego* Hieronymus Zanchius *ſeptuagenarius cum tota familia teſtatum hoc volo toti Eccleſiæ Chriſti in omnem æternitatem.*

Secondly, *They are Peace-Makers*, ſtriving to reduce it where 'tis loſt: 'Tis a thankleſs office to intermeddle with ſtrife: but there is a bleſſing promiſed, *Mat.* 5. 8. *Bleſſed are the peace-makers, for they ſhall be called the children of God*: They have the greater encouragement from Heaven, becauſe they meet with ſo much ſcorn upon earth. Men that deſire to make up the breach, meet with the diſpleaſure of both ſides: as thoſe that interpoſe between two Fencers receive the blows: μίσος (ſaith *Nazianzen*, *Orat.* 2. *de Pace*) ἀπ' ἀμφοῖιν κακὸν πάσχει, but the *glory* of the duty doth recompenſe the *inconvenience* of it: and thoſe endeavors that want *ſucceſs* among men, do not want a *bleſſing* with God. Well then, they are far from true wiſdom, that love to live in the fire, that cheriſh contentions, and royl the waters that they may fiſh in them, that increaſe the difference, and add oyl to the flame, that they may promote their private intereſts.

3. From that [*firſt pure, and then peaceable.*] *That true wiſdom ordereth the firſt and chiefeſt care for purity.* You ſhall ſee this order in other places: *Mat.* 5 8, 9 *Bleſſed are the pure in heart*; *Obſerv.* 3.

and then *blessed are the peace-makers*: So 2 *King.* 20. 19. *Is it not good, that peace and truth should be in my days?* There is the sum of *Hezekiah's* wish; Truth hath the first place. Of all blessings Purity and Religion is the best; as God is the best of Beings, so Religion is the best of blessings: l A people may be miserable under a Peace, but not under Purity. A wilderness with God, is better then the plenty of *Egypt* with Idols: Troubles and distractions do far excel a sinful peace. When the Devil possessed the Nations, they were in great peace: *Luk.* 11. 21. *When the strong man keepeth the house, the goods are in peace.* m If we would be contented with half Christ, all would be quiet: In this sence Christ saith, that he *came to send a Sword*; and 'tis happy that he doth: Besides, all true Peace is founded in Purity and Holiness. Be it Civil Peace: *Prov.* 16. 7. *When a mans ways please the Lord, he will make his enemies to be at peace with him*: The best way is to make peace with God, and then he can bend and dispose hearts to every purpose. So for Ecclesiastical Peace: Holiness meeketh spirits: and n the purest and surest agreement is in the Truth. First there is a *pure language*, and then *one shoulder*, Zeph. 3 9. *One Faith* is urged by the Apostle, as a ground of Union, *Eph.* 4. he will bring it to that at length. The world looketh at Purity as the *make-bate*, but 'tis the great *Reconciler*.

l Κρείσσων εὐταθὴς ἡ μονόκας ἢ ὑγιὴς εὐσεβείας δι, ἀσαφὴς. So *Nazianzen* though a man zealous for peace; *Orat.* 2. *de Pace.*

m *Si dimittio Christi contentiosi esse mus, facile transigeremus omnia.* Calvin.

Πόθεν ἔτως ἰσχυρὸν πρὸς εἰρήνην ὡς ἐκ τῆς θεοσυμφωνίας. *Naz. ubi supra.*

There are two Corollaries that may be drawn from hence: 1. If the chiefest care must be for Purity, then Peace may be broken in Truths quarrel. 'Tis a zealous speech of *Luther*, o *That rather Heaven and Earth should be blended together in confusion, then one jot of Truth perish*: 'Tis a sleepy zeal that letteth Errors go away quietly without conviction. p If the Gospel stir up uproars in *Ephesus*, yet 'tis better it were preached then forborn: Though Shrine-makers lose their Craft, 'tis better then the whole City should lose their Souls: Calm Lectures of contemplative Divinity please more; but *the wolf must be hunted out, as well as the sheep foddered*. 2. Truth must never be violated for Peaces sake, nor any accommodation agitated to the disservice of Religion q, lest while we make peace with man, we make a breach with God. The world would have strife ended, desire peace, but not with holiness: *Mar.* 9. 30. *Have salt in your selves, and peace one with another*: Doctrine must be kept wholesom, and Truth retain its savour and acrimony, and then look after Peace. Well then, 1. Truth must not be

o *Potius ruat cælum quam pereat una mica veritatis.* Luth.

p Acts 19.

q *Ne dum humano foris jurgiamentum, interni fœderis discussione feriantur.* Ambros.

be embased by unworthy mixtures for Peaces sake; as in the design of the *Interim*: God hateth those Cothurnos, *socks in Religion*, when Truth is made to serve every mans turn, and is mollified to a compliance with all Factions. [r] *Nazianzen* observeth of his father, that he always hated this dawbing and temporizing, when Truth is made to speak *half in the language of Canaan, and half in the language of Ashdod.* 2. Truth must not be injured by promiscuous Tolerations; this were to love our ease more then God 3. Truth must not be proscribed and suppressed, men double their troubles by hoping to free themselves this way. The Jews rouled a stone against Christs sepulchre, and set men to watch it, but Christ rose again: Though carnal policy conspire against it, yet Truth will have a resurrection. The *Romans came*, though the Pharisees thought to provide against that fear by killing Christ *Joh.* 11.48. *Maximinus*, that he might enjoy a continued peace, interdicteth the profession of Christianity, and then presently followeth a Civil War, which was his undoing. *The dwellers on Earth* rejoyced when the Witnesses were slain, but they revived again to their woe and torment, *Rev.* 11. 10, 13. Carnal policy lifted up against Truth never thriveth.

[r] ἐπὶ τὸς νῦν σόφως καλαλιτόμεν & δὲ τεχνικῶς & μετῶς τῶ καθ' ἡμᾶς λογῳ περιεάμενον. *Nazian.*

4 *Next to Purity we must regard Peace*: He doth not only say, *first pure*, but *then peaceable*; *Truth* is to be *preferred*, yet *Peace* is not to be *neglected*: We are bidden to follow after, διώκειν & εἰρήνην, to persecute peace, *Heb.* 12.14. There are many commendations of it in Scripture; *'Tis a good and pleasant thing*, *Psal.* 133.1. 'Tis a note of Religion, *Joh.* 13.15. *By this shall all men know*, &c. The Curtains of the Tabernacle were to be looped together; so should Christians. 'Tis the beauty, the glory of the Church, *Cant.* 6.9. *My Dove is but one; the daughters saw her, and blessed her*: 'Tis the Churches strength against common adversaries: broken Forces are soon dissipated. When *Gebal*, and *Ammon*, and *Amalek* combine, should we stand single? 'Tis the Nurse of Piety, Truths have less power when controverted: 'Tis the pleasure which the godly have in the world, the best part of the present world is the Church: Now when the Church groweth full of strifes, the godly grow weary of it; *Psal.* 120.6. *My Soul hath too long dwelt with them that hate peace.* *Strigelius* desired to dye, to be freed *ab implacabili bus aliis Theologorum*, from the implacable strifes of Divines. Well then, use all endeavors to purchase this great blessing: see how 'tis enforced, *Rom.* 12.18. *If it be possible*

Observ. 4.

[f] See my Sermon before the Parliament on Zech. 14.9.

possible, and as much as in you lyeth, &c. Deal with God, treat, yield comply with men, as far as you can with Religion and a good Conscience: 2 *Thes.* 3. 16. *The Lord give you peace always, and by all means, &c.* We must be earnest with the Lord, use all ways and means with man: You should not stick at your own interests and concernments. *Curtius* an Heathen ran into the Gulph to save his Country. *Nazianzen* saith, If I be the *Jonah*, throw me into the Sea to allay the storm. Usually we stick here; *All seek their own things, and not the things of Jesus Christ*, *Phil.* 2. 20. Nay mostly our strifes are for carnal interests, soveraignty and greatness, who shall bear sway: as the Disciples were in controversie, *who should be greatest*, till their noise awakened Christs zeal. Oh consider, the Lord himself hath given us a fair pattern: One end why he abolished the Ceremonial Law, was for Peace sake, *Ephes.* 2. 15 16, 17. And though we cannot quit Ordinances, because they are not in our power, yet certainly there may be a suspension of practise, or a forbearance of profession in matters of a lesser or lower importance for the better advantage of Religion. As in Nature many things act contrary to the rule of their particular nature, for the conservation of the Universe: So many of the smaller things of Religion may be forborn for the general Peace. 'Twere good to consider how far the case of continuing Circumcision may be a president.

Observ. 5. 5. From the next qualification observe, *That true wisdom is gentle:* The word is ἐπιεικὴς, *Beza* rendereth it *æqua*, equal, or *just with moderation:* so we translate ἐπιείκεια, *Phil.* 4. 5: *Let your moderation be known to all men:* Elsewhere we translate it by *patience*; the Deacon must be ἐπιεικὴς *patient*, 1 *Tim* 3. 3. When men stand upon terms of extream right, contentions are ingendered, and all patience is lost: This gentleness then is opposite to *severity of practises*, and *rigour of censures*, and *insobriety of disputes*, And so a truly wise Christian is moderate, 1. *In his Censures*; not always making the worst of matters, but charitably and favorably judging, where things are capable of a candid interpretation: Those ἀκριβοδίκαιοι, that examine all things by rules of extream right, and use harder terms then the quality of mans actions requireth, though they would seem more wise and quick-sighted then others, shew that they want much of this true wisdom which the Apostle commendeth: Austerity is the note of folly: Wise Christians, in weighing an action, always cast in the allowance of humane frailty.

2. *In*

2. *In his Opinions*; not urging his own beyond their weight, nor wresting those of his adversaries beyond their intention to odious consequences which they disclaim; [t] a fault which hath much disturbed the Peace of Christendom. Charity should consider not what followeth of it self upon any opinion, but what followeth in the Conscience of those that hold it; though usually these uncharitable deductions & inferences are rather forced by the disingenuity of the adversary, then found in the opinions of the Author. A man may err *in Logick*, that doth not *err in Faith*; and though he may be *urged* with the consequences of his opinion, yet he may not be *charged* with them: You have no reason to infame him with the brats of your own malice; to make any man worse then he is, is the way to *disgrace* an adversary, not *reclaim* him. 3. *In his Conversation*, going off from his own right for Peace sake; otherwise while we seek to do our selves the greatest right, we do our selves the greatest wrong; revenge proveth our own trouble. *Eccles.* 7.16. *Be not just over-much, neither make thy self over-wise; why shouldst thou destroy thy self?* [u] That Rule is of great extent and use in the affairs of humane life; among other sences and intents of it, this is one, to forbid a rigid innocency and severe prosecution. When Magistrates deal extreamly in all cases, the name of *Justice* is made a cover for *Cruelty*: The severity of the Laws must be mitigated, not in an indulgence to sin, but upon just and convenient Reasons; and the *Equity* must still be preferred before the *Letter*. So also it concerneth private Christians, when they stand upon right, and will not part with it upon any considerations, how conducible soever it be to the glory of God, and our peace with others. *David* saith, *Psal.* 69.4. *I restored that which I took not away*: And our Lord payed tribute to avoyd scandal, though otherwise he were not bound, *Mat.* 17.27. [x] We are not only to look to what is *lawful*, but what is *equal* and *convenient*,

[t] See *Davenant sent. de Peace protur.* and Dr. *Hall* of *Christian Moderation* lib. 2. Sect. 11.

[u] See Dr. *Halls* Sermon on that Scripture, recorded in the History of the Synod of *Dort.*

[x] See Mr. *Perkins* of *Christian Moderation*, on Phil. 4 5.

6. *That true wisdom is easie to be entreated*; εὐπείθης, exorable, and of an ingenuous facility, either to be perswaded to what is good; or disswaded from what is evil. Men think 'tis a disgrace to change their mind, and therefore are head-strong, wilful, unpliable to all suggestion and applications that are used towards them: But there is not a greater piece of folly, then not to give place to right Reason. I confess there is a faulty easiness: Some are of the temper of those Asiatiques, that could not say, ὒ, No, no, or like that

Observat. 6.

King in the Prophet, *Jer* 38.5. *The King is not he that can say you nay*; easily drawn by company and evil counsel: 'Tis better to be stiff, then thus flexible to every carnal insinuation. In the way of Religion, to be deaf to entreaties, is not *obstinacy*, but *resolution*: Thus *Paul*, though they did even break his heart, they could not break his purpose, *Acts* 19. And *Galeacius Carracciolus* broke through the entreaties of friends, the embraces of his wife, the cries of his children, that he might keep his purpose to God. The *easiness to be entreated* that is here commended, must be shewn, 1. In a condescention to all honest and just motions and requests; it becometh not them that find Gods ear so ready to hear, to be inexorable: The crying of the poor hath such a resemblance with our addresses to God, that I wonder how they that expect mercy should not find more ready bowels; the unjust Judg was won by the widows importunity, *Luk.* 18. 2. In yielding to the perswasions of the Word; this is that which is intented in the Promise of the *heart of flesh*, *Ezek.* 36.26. an heart docile and tractable: Some harden their hearts to Gods fear; will not be either *perswaded to good*, the Apostle calleth such ἀτόπους, absurd, *unreasonable men*, 2 *Thes.* 3.2. or *dissuaded from evil*; Hos. 4.17. *Ephraim is joyned to Idols, let him alone*: The Septuagint read, μέτοχος τῶν εἰδώλων, incorporated with his Idols; there is no dis-joyning him and Idols, leave him to his mad pervicacy: So see *Jer.* 2.25. & 44.17,18,19. where there is a perfect description of our English *Vulgus*. 3. In yielding to the counsels of others when better reason is discovered: *Job* would not despise *the counsel of his servant*, Job 31. The same is recorded of *Naaman*, 2 *King* 5.12. So *David* was perswaded by *Abigail*, 1 *Sam.* 25.33. 4. In matters of dispute, not jangling beyond sobriety: Many out of pride will hold fast their first conclusion, though manifestly disproved; *Prov.* 26.16. *The sluggard in his own conceit is wiser then seven men that can render a reason.* Usually we find it thus, men will not let go their prejudices, and what is wanting in *argument* is made up in *obstinacy*; as if matters were to be decided by the strength of *will*, rather then *reason*; 2 *Pet.* 2.10. *Self-willed.* y Men think that a disparagement, which indeed is the greatest praise, to strike sail to a represented Truth

y *Laudem non veniam nuncupant rependium agniti erroris.* Tertul. Apol.

Observa. 7. 7. The next qualification of wisdom is, *full of mercy*, which is shewn either to those *that offend*, or to those *that want*. 1. To those *that offend*; Prov. 19.11. *'Tis the glory of a man to pass over*

a

a *tranſgreſſion*: Men think it is a diſgrace; as if clemency did argue a man voyd of courage and ſpirit: But in the Judgment of the Word 'tis your honour; there is more generoſity in pardon then revenge. 2. To thoſe *that want*; Col. 3. 12. *As the Elect of God put on bowels of mercy*; that's a good garment for a Chriſtian, without which he is naked and filthy before God.

8. The next qualification is, *full of good works*, by which he underſtandeth all offices of humanity, which will become good nature and grace: 'Tis a ſcandal brought upon Religion, as if it were too terrick and moroſe; whereas 'tis kind and affable, full of an holy ſweetneſs; And he calleth theſe offices of humanity *good fruits*, becauſe they are from mercy, as from a root. Well then, Religion is not a barren tree; the godly are the beſt neighbors: Common offices are performed out of a principle and engagement of grace. 'Tis the great fault of ſome, that when they begin to be *religious* leave off to be *humane*; as if there were no tree that grew in Chriſts garden but *crabs*. *Obſerv.* 8.

9. Another property of true wiſdom is ἀδιάκριτος, we render it in the Text, *without partiality*, in the Margin, *without wrangling*; the word will brook other ſences *without ſuſpicious*, or *without judging*; all are proper enough to the matter in hand: *Without partiality*, that is, making no difference between perſon and perſon, becauſe of outward reſpect, which indeed is an high point of wiſdom. Fools are dazled with outward ſplendor, and, like children, count nothing *good*, but what is *gay*, and adorned with pomp; this the Apoſtle calleth *knowing things after the fleſh*, 2 *Cor.* 5. 16. True wiſdom weigheth nothing in a carnal ballance. If you render it *without wrangling*, the ſence is thus, True wiſdom is an enemy to brawling diſputes; Paſſion dwelleth at the ſign of the Fool: If *without ſuſpicion*, or *curious injury*, thus, True wiſdom doth not ſuſpiciouſly enquire after other mens faults; when we deſire to make others worſe then they are, we make our ſelves worſe then they; iniquiſitiveneſs argueth malice: *Solomon* condemneth liſtening; *Eccleſ.* 7. 21. *Take no heed to every word that is ſpoken, leſt thou hear thy ſervants curſe thee*: When men will be harkening to every word that is ſpoken, they are often acquainted with their own diſgrace. Or you may render it, *without judging or cenſuring*: Fools are the greateſt Cenſurers; what they want in *worth* is made up in *pride*; and becauſe they cannot raiſe themſelves to an *Obſerv.* 9.

equality with others, endeavor by cenſures to take them down, that they may be as low as themſelves.

Obſerv. 10. 10. The laſt property is, *without hypocriſie*; in true wiſdom there is *much light*, but *no guile*: The greateſt care of a Chriſtian is to be what he ſeemeth to be, and to account godlineſs the chiefeſt cunning. Carnal men count them wiſe that can manage their matters with moſt craft and guile, and gratifie their intereſts by a plauſible diſſimulation; but this the Lord hateth: The Hypocrite is the greateſt fool, and putteth the greateſt cheat upon himſelf in the iſſue; all that he gaineth by his deſigns is but the *fee of Hell*; *He ſhall give him his portion with Hypocrites*, *Mat.* 24. 51. Well then, reckon ſincerity as the higheſt point of wiſdom; 2 *Cor.* 1. 12. *Our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we had our converſation in the world, &c.* Avoyd Hypocriſie in all the actions of your life, not only in addreſſes to God, but your reſpects to men: The Scriptures that require a *faith unfeigned*, do alſo require a *love unfeigned*; *Let us not love in word and tongue, but in deed and in truth*, 1 *Joh.* 3. 18. We ſhould be a willing to *do* them good, as to *proffer* it; to *reprove*, as to *flatter*; to *pray to God* for them in ſecret, as to *make profeſſions* of reſpect to themſelves.

2 1 Tim. 1. 5.
2 Tim. 1. 5.
a 1 Pet. 1. 22.
2 Cor. 6. 6.
Rom. 12. 9.

Verſe 18. a*And the fruit of righteouſneſs is ſown in peace, of them that make peace.*

Theſe words are the concluſion of the whole Diſcourſe, intimating the happineſs of them who have the wiſdom formerly deſcribed. The words have been diverſly expounded: Some thus, That peaceable men do ſow a ſeed, that afterward will yield ſheaves of comfort into their boſoms; as if the meaning were, that in their peaceable endeavors they did ſow the ſeed of the everlaſting reward which afterwards they ſhould receive in Heaven. Others thus; That though they do with a great deal of modeſty and ſweetneſs bear with many evils, yet they do not leave off to *ſow the ſeed of righteouſneſs*. The firſt ſence maketh it an *Argument of Perſwaſion*, the next an *Anticipation of an Objection*; the firſt noteth the happineſs of the reward, the laſt the quality of their endeavors. Which is to be preferred? I anſwer, I ſuppoſe they may be compounded

pounded and drawn into one; their *sowing* implying the hope and expectation of the reward, and their *sowing the fruit of righteousness* the quality of their endeavors, which will appear by a fuller Explication of the terms.

The fruit of righteousness] 'Tis an expression elsewhere used; as *Phil* 1.11. *Being filled with the fruit of righteousness, which are by Christ to the praise and glory of God*: So *Rom.*6.22. *Having your fruit to holiness, &c.* And again, *Heb.*12.11. *Afflictions yield εἰρηνικὸν καρπὸν δικαιοσύνης, the quiet fruit of righteousness.* In short, *the fruit of righteousness*, either that fruit which is *of righteousness*, to wit, eternal life, which is the reward that God hath promised to Sanctification; or else 'tis put for Holiness, and Sanctification it self, which is called *fruit* in Scripture; and that in many regards. 1. In regard of *the Root*, Christ, *Joh.*15.5,16. 2. Because they are the free, native and noble off-spring of the Spirit in us; whereas lusts and sins are a servile drudgery: that's the reason why the Apostle expresseth himself with such difference, *Gal* 5 19 ἔργα σαρκὸς, *the works of the flesh*; but vers.22. καρπὸς πνεύματος, *the fruits of the Spirit.* 3. Because of the increase and growth; as fruits by degrees come to maturity and ripeness: So *Phil* 1.11. Thus in the *Canticles* we read of *buds* and *tender grapes.* 4. Because of its excellent and happy reward; 'twill be fruit, not an empty and dry tree: So *Rom.*6.22. 5. In regard of the delay of this reward, 'twill *be fruit*, though *now seed*; therefore he saith, *the fruit of righteousness is sown*, which is the next term.

Is sown] It implyeth either their care of holiness, they have sown it, or the sureness of the reward of grace, 'tis not as water spilt upon the ground, but as seed cast into the ground; you do not lose your labour, such endeavors will yield an increase: See *Isai.*32.17. Or lastly, it implyeth their non-enjoyment of the reward for the present, they do not *reap*, but *sow*: How true harvest of a peaceable righteousness is not so soon had. 'Tis usual in Scripture to express such effects and consequents of things as do not presently follow by *sowing* and *ploughing.*

In peace,] The meaning is, either in a peaceable and sweet way, but that seemeth to be expressed in the last clause *that make peace*; or else with much spiritual tranquillity and comfort, much rest and peace in their Souls for the present: So *Heb.*12.11. εἰρηνικὸν καρπὸν, *the peaceable fruit of righteousness*: Righteousness or

Sanctification, bringeth Peace with it.

Of them that make peace.] So Christ saith, *Mat.* 5. 9. *Blessed are the peacemakers*: It [b] implyeth not the *event* and *success*, but the *endeavor* or *care*; the notion of making in Scripture phrase belonging to the bent of the Soul; as to make a lye is to be given to lying: So 1 *Joh.* 2. 29. [c] *Every one that doth or maketh righteousness*, &c. So 1 *Joh.* 3. 8. [d] *He that doth or maketh sin*, noteth the full bent and inclination of the Soul: So to *make peace*, is to have strong and hearty affections this way.

So that you may take the words *as a direction to duty*, and the sence is; *That they that are studious of peace, ought to have a care of sowing righteousness*: Or *as a promise of a blessing*, and then thus; *They that with their peaceable endeavors couple a care of righteousness, they shall have a three-fold blessing, increase of grace with peace for the present, and shall reap the crop of all hereafter.*

b *Conatu, non eventu.*

c Οἱ ποιῶν τὴν δικαιοσύνην.

d Οἱ ποιῶν τὴν ἁμαρτίαν.

Observ. 1. The metaphor is used of all moral actions, either good or evil.

1. *What ever we do in this life is seed*; as we sow, so we reap: See how the Scripture followeth this metaphor both ways, in point of sin or duty. *In sin*, see *Gal.* 6. 8. and *Job* 4. 8. So *Prov* 22. 8. *Hos.* 8. 7. It may be long first, but the crop will be according to the seed; *They have sown the wind, they shall reap the whirl-wind*: The whirl-wind is nothing but wind imprisoned in the bowels of the Earth; and so 'tis an excellent allusion to note the damage and ruine which they receive who study nothing but vain things. *In duty or good actions*; Hos. 10. 12. *Sow to your selves in righteousness, and reap in mercy*, &c. that is, endeavor good works, and you wil find God propitious; they are the *way*, not the *cause*: God sheweth mercy according to works, though not for works. So in particular 'tis applyed to Charity, 2 *Cor.* 9. 6. *He that soweth sparingly shall reap sparingly.* So to penitent tears, *Psal.* 126. 5. *They shall sow in tears, and reap in joy*: There is an intimate connection between *our endeavors*, and the *Lords recompences*. 1. Let it press us to a care of our actions; they *are seed*; they fall upon the ground, not to be lost; but to grow up again; we may taste the fruits of them long after they be committed; be sure you sow good seed. To help you, consider there must be *subactum solum*, a ground prepared, *Hos.* 10. 12. If you would *reap mercy*, *plow up your fallow ground*: So *Jer.* 4. 4. The heart is like waste ground, till it be prepared by breaking; then let the actions be good for *principle*, *manner*, and *end*:

We

We muſt not only do *good*, but *well*; a man may ſin in *doing good*, but not in *doing well* Chiefly you muſt regard the end, Gods glory; a tree beareth fruit for the owner; *Hoſ* 10.8. *Iſrael is an empty Vine, that bringeth forth fruit to himſelf*: Actions done with a carnal aim are not ſeed, they loſe their fruit and reward with God, *Mat* 6.1. 2. Have a care of the ſeaſon, e 'tis the ſeed time; an Husbandman would not loſe that: Eternity dependeth upon this moment; now we ſow our everlaſting woe or weal: Take heed of ſowing nothing, then you can expect nothing; he had not *a drop*, that would not give *a crumb*: And take heed of ſowing to the fleſh; when others have their boſoms full of ſheaves, you will be empty; the fooliſh Virgins made a great cry when their veſſels were empty, &c. 3. Ground of hope to the children of God; their works are not loſt, 'tis ſeed that will ſpring up again: *Eccleſ.* 11.2.) *Caſt thy bread upon many waters, and after many days thou ſhalt find it: Thy bread*, that is, *thy bread corn*, Faith, which is *the evidence of things not ſeen*, can look for a crop out of the waters: If the reward were ſure, men would act more uniformly and proportionably to their hopes. Oh conſider, what ever you do to God or for God, 'tis ſeed: Wicked men count it loſt, a vain profuſion, or as fooliſh a courſe as plowing the Ocean, or ſcattering ſeed upon the Sea; I, but you will find it again, there is no loſs by ſerving God, *Mal.* 3.14. 4. 'Tis comfort to us; here we are miſerable, 'tis our ſeed time, that's uſually in tears; you muſt expect the harveſt; *Pſal.* 97.11. *Light is ſown for the righteous*: 'Tis buried out of ſight, but 'twill ſpring up again. The corn muſt firſt dye in the ground; you cannot ſow and reap in a day; *The patient abiding of the righteous ſhall not periſh for ever.*

e *Hyeme non ſeminat, vemit aſtas & nihil meſſuit.*

11. 1

2. *That a care of righteouſneſs bringeth peace with it.* All good actions cauſe an εὐθυμία, ſerenity in the mind: The Kingdom of Grace yieldeth f *joy unſpeakable*, though not *glory unſpeakable*. We have g *ſongs in our pilgrimage*: God will have us to enter upon our poſſeſſion by degrees; joy entereth into us before we *enter into our Maſters joy*: We have firſt *the day Star*, then the Sun. What a good Maſter do we ſerve, that giveth us a part of our wages ere we have done our work? Whilſt we are ſowing we have peace, the conſcience and contentment of a good action: There is no work like Gods; in the keeping of his Commands there is reward, *Pſal.* 19.7. Sin bringeth ſhame and horror, but gracious

Obſervat. 2

f 1 Pet. 1.7.

g Pſal. 119.54.

actions

actions leave a ſavour of ſweetneſs, and diffuſe a joy throughout the Soul: There is no feaſt to that of good Conſcience; *Jer.* 2. 5. *What iniquity did your fathers find in me?* Did you ever loſe by communion with God? A man cannot do an ill action without blame, But how quietly do we *enjoy our ſelves* when we have *enjoyed our God*? Conſcience or duty giveth the pureſt contentment to the mind: Baſe comforts and ſinful ſatisfactions are bought with clamour of conſcience, and then they are bought very dear. What a great reward may we expect, ſince we have ſo much joy and peace in the expectation of it? How great are the joys of Heaven, ſince the very intereſt in them caſteth ſuch a lightſom brightneſs upon the Soul? If the *taſte* be ſuch, what is the *fulneſs*? If the morning glances and fore-running beams be ſo glorious, what will in the high noon be? If there be *Songs* in your pilgrimage, you will have *Halelujahs* in your Country.

Obſerv. 3. 3. *'Tis the duty of Gods children to ſow the fruit of righteouſneſs in peace. The oyl of grace*, and *the oyl of gladneſs* do well together: That you may not loſe the comfort of grace, live *ſocially with God*, and *ſweetly with men*. 1. Socially with God, maintain a conſtant and intimate communion and commerce between you and Heaven, that your fellowſhip *may indeed be with the Father and the Son*, 1 *Joh.* 1. 5. Neglect of God maketh the Conſcience reſtleſs and clamorous; *Acquaint thy ſelf with God and be at peace*, *Job* 22. 21. When *David* had diſcontinued his intercourſe and communion, he lay a roaring. *Pſal.* 32. Things can never be quiet out of their center; after groſs neglects and ſtrangeneſs, Conſcience will ſcourge you. 2. Sweetly with men; an auſtere man troubleth his own fleſh; there is an *holy amiableneſs*, as well as a *ſtrict righteouſneſs*: 'Tis ſaid of Jeſus Chriſt, *Luk.* 2. 52. *He increaſed in favor with God and man*: We ſhould walk in his ſteps in an *holy ſtrictneſs*, and an *amiable ſweetneſs*. *Athenaſius* was *Magnes* and *Adamas*, an *Adamant* and a *Loadſtone*; neither of a *looſe eaſineſs*, nor of an *uncivil auſterity*. Do this, and you will increaſe in comfort and grace, couple a *ſweet goodneſs* with a *ſevere righteouſneſs*.

Obſervat. 4. 4 From that [*them that make peace*] *That true Lovers of peace are and muſt be alſo Lovers of righteouſneſs*: Peace without righteouſneſs is but a *ſordid compliance*, righteouſneſſe without peace is but a *rough auſterity*: They are not true friends to peace that can inhabit with wicked men, digeſt violations of Gods Law, Truth

Truth and Worſhip, *becauſe eaſe is good*, and go on with a ſleepy and careleſs ſilence, can violate Truth, debaſe it, ſtupidly bear with errors without witneſſing againſt them: theſe, whileſt they ſeek to knit with men, they diſ-joyn themſelves from God; and whileſt they would make up a ſtrife with others, they make a greater between *God* & their own Souls. So on the other ſide, they are not true friends to *righteouſneſs* that have no care of *making peace*: Hypocrites carry on all things with a blinde and brawling violence: 'Tis true, Gods children cannot chuſe but ſpeak warmly; but I intend thoſe that care not what ruptures they make, how they diſadvantage the Cauſe of Religion, ſo as they may diſcharge or diſgorge their rage and paſſion; *Joh.* 13. 35. *By this ſhall ye know that ye are my Diſciples, if ye love one another*: As to men that is the badg or note, *Sons of God are not uſually ſons of the Coal.* Oh that we could learn this holy Art of coupling *righteouſneſs* with *peace*, that we could *reprove with faithfulneſs*, and yet *bear with meekneſs*; that we might not do the office of an *Executioner*, but a *Chyrurgion*: Be zealous, and yet with temperatneſs and moderation. But of this before.

5. *That a righteous peaceableneſs is bleſſed with grace here, and glory hereafter.* The Verſe is a *Promiſe*, as well as a *Direction:* This is our comfort againſt all the difficulties and inconveniencies that holy and peaceable endeavors meet with in the world, your reward is with God, you have a pledg of it in your own Souls; whiles ſtrifes leſſen grace in others, you grow and thrive, and you ſhall reap in Glory. *Obſervat.* 5.

The end of the third Chapter.

JAMES Chap. IV.

Verſe 1. *From whence come wars and fightings among you? come they not hence, even from your luſts, that war in your members?*

HE had in the former Chapter ſpoken againſt ſtrifes, as proceeding from envy, and preſſed them to an holy wiſdom; he doth here ſpeak againſt ſtrifes and contentions, as proceeding from other carnal luſts, as ambition, covetouſnes, &c. which made them vex one another, and break out into unſeemly brawlings: He proceedeth by way of queſtion and conviction, as appealing to their Conſciences.

From whence come wars and fightings among you?] Theſe words, πόλεμοι καὶ μάχαι, *wars and fightings*, are uſually applyed to their private contentions; either ſtrifes and contentions about riches, greatneſs, and outward pomp, or elſe vexatious Law-ſuits, and that before *unbelieving Judges*: And the reaſon alledged for this Expoſition is, becauſe the Chriſtians of thoſe times durſt not openly invade one another in an hoſtile way; they muſt of neceſſity then have diſturbed the peace of the places where they were ſcattered, But how plauſible ſoever this Expoſition may ſeem, to me it is frivolous: Partly becauſe 'tis harſh to render πόλεμοι καὶ μάχαι by private ſtrifes and contentions. Partly becauſe theſe wars the Apoſtle ſpeaketh of, did go ſo far as bloodſhed, Verſ. 2. *Ye kill, and deſire to have, and cannot obtain; ye fight and war, and yet ye have not:* And in the Epiſtle to the Hebrews, they went ſo far as ſlandering, the true Chriſtians being ſpoyled and rifled by the Counterfeit *Heb.* 10.34. And, 3. Hiſtories ſpeak of Wars and tumultuary Agitations that then were between Jew and Jew; as *Acts* 5.37.. See *Joſephus*, lib. 18.cap.1.4. & 10. and lib. 20. ſee *Grot. in locum:* And in theſe probably many of the Pſeudochriſtians were engaged. 4. The Apoſtle out of his ſpecial relation doth in this Epiſtle not only write to the Believers, but the whole Nation of *Iſrael*, as doth appear by many paſſages of the Epiſtle, and hath been once and again cleared.

Come

Come they not hence, even from your luſts,] ἐκ τῶν ἡδονῶν, *from your pleaſures*, as 'tis in the Margin: *Luſt* and *pleaſure* are often put for each other, and ſometimes they are coupled, as *Tit.* 3. 3. *Serving divers luſts and pleaſures*; both note the affection of a wicked man to ſin: *Luſt* noteth properly the earneſt motion of the Soul after ſin, *pleaſure* the contentment it findeth in ſin: *Sin is a pleaſure to wicked men*, it taketh up their deſires or delights; 2 *Pet.* 2. 13. *Take pleaſure to riot away the day time*: 2 *Theſſ* 2. 12. *Had pleaſure in unrighteouſneſs.* Pleaſure is a ſign of a perfect habit, and 'tis hardly left: Beware of a delight in ſin, when acts of uncleanneſs, or thoughts of revenge are ſweet to you; or when you pleaſe your ſelf in ſurmiſes of vanity, and proud reflections upon your honour and greatneſs in the world. Lord, if ever ſin overcome, let it be my burthen, and not my pleaſure; 'tis a ſad and high degree *to rejoyce to do evil.*

Which war in your members?] There are ſeveral ſorts of wars in the heart of man: In a wicked mans heart there may be combates; 1. Between a man and his Conſcience. An [h] Heathen could ſay, σαλεύει ἀνδρὸς ψυχή, their Soul is a mutiny; and elſewhere, ſpeaking of a wicked man, οὐδὲ πρὸς σαυτὸν φιλικῶς ἔχει, he is not friends with himſelf: A wicked man and his Conſcience are at odds and difference 2. Between *conviction* and *corruption*: Sin ſtormeth at the light that diſcovereth it, and the *law of the members* riſeth up againſt the *law of the minde.* 3. Between corruption and corruption; luſts are contrary one to another, and therefore juſtle for the throne, and uſually take it by turns. As our Anceſtors ſent for the *Saxons* to drive out the *Picts*; ſo do carnal men drive out one luſt by another, and, like the Lunatick in the Goſpel, *Mat.* 17. *fall ſometimes in the water, and ſometimes in the fire.* As diſeaſes are contrary, not only to health, but to themſelves; ſo are ſins, not only to grace, but to one another; and we ought not ſeek to cure a *dead palſie* by a *burning fever.* But now in a godly man the war is between *ſin* and *grace*; *fleſhly counſel*, and *enlightned reaſon*: Now theſe *wars* are ſaid to be in their *members*; by *members* are underſtood both inward and outward faculties, which are employed as inſtruments of ſin, and the inward faculties are called members elſewhere, *Rom.* 7. 23. *The law in the members*: He meaneth the ſtrong inclination and bent of the will and affections againſt the knowledg of the truth. So *Rom.* 6. 13. *Give not up your members*

[h] *Ariſt. Ethic.*

to be weapons of unrighteouſneſs; that is, your faculties which are exerciſed in and by the members of the body; and becauſe of the analogy and proportion that they carry to the outward members; as the eye to the underſtanding, the will to the hand, &c.

Obſervat. 1. 1. *Luſt is the make-bate in a community.* Covetouſneſs, pride and ambition make men injurious and inſolent. 1. Covetouſneſs maketh us to contend with thoſe that have any thing that we covet; as *Ahab* with *Naboth*; hence thoſe injuries and vexatious ſuits between neighbor and neighbor: [i] Hence publique contentions; Men care not how they overturn all publique welfare, ſo they may attain thoſe things upon which their covetous and carnal deſires have faſtened. The Aſſyrian King did deſtroy and cut off Nations not a few, to add to the greatneſs of his Empire, *Iſa.* 10.7. 2. Pride is the Cockatrice egg that diſcloſeth the fiery flying Serpent; *Prov.* 13. 10. *By pride cometh contention*: Pride endureth no equals; *Hamans* thirſt of blood came from his haughtineſs; the Apoſtles ſtrove who ſhould be greateſt. 3. Ambition; *Diotrephes* his loving the preheminence, diſturbed the Churches of *Aſia*, 3 *Joh.* v. 10. 4. Envy *Abraham* and *Lots* Herdmen fell out, *Gen.* 13.7. Two great ones cannot endure one another near them: *Gal.* 5.26. *Let us not be deſirous of vain-glory, provoking one another, envying one another.*

[i] *Ex cupiditatibus, odia, diſſidia, diſcordiæ, ſeditiones, bella, naſcuntur.* Tullius, lib. 1. *de finibus.*

Obſervat. 2. 2. *When evils abound in a place, 'tis good to look after the riſe and cauſe of them.* Men engage in an heat, and do not know wherefore: Uſually luſt is at the bottom; the ſight of the cauſe will ſhame us: Is it not becauſe I would be greater then others? more pompous and high then they? Grammarians talk of finding out the Root, and Philoſophers of finding out the Cauſe; ſo may Chriſtians alſo. 'Tis good to ſift things to the bran and bottom; From whence doth this come? 1 *Cor.* 3. 3. *While there is among you envying, ſtrife, and diviſions, are ye not carnal?* 'Tis good to check the fervor of an engagement by ſuch a pauſe and conſideration.

Obſervat. 3. 3. *Luſt is a Tyrant, that warreth in the Soul, and warreth againſt the Soul.* 1. It warreth in the Soul; it abuſeth your affections, to carry on the rebellion againſt Heaven; *Gal.* 5.17. *The fleſh luſteth againſt the Spirit, &c.* The Spirit no ſooner preſenteth a good motion, but the fleſh riſeth up in defiance againſt it; there is pride, and paſſion, and earthly-mindedneſs, envy, ſenſuality, unbelief,

unbelief, ſelf-ſeeking, carnal policy: as ſoon as you purpoſe to repent, beleeve, pray, theſe are ready to hinder you, to diſtract you, that you cannot do the things that you would: Nay the fleſh ſometimes luſteth againſt the fleſh; ſin is a burthenſome Task-maſter, it commandeth contrary things: How often is a man divided between his pomp and his ſparing? his luxury and his covetouſneſs? 2. It warreth againſt the Soul; 1 *Pet.* 2. 11. *Abſtain from fleſhly luſts, which war againſt the Soul*: You carry an enemy in your own boſoms, which defaceth the beauty, diſturbeth the order, and inthralleth the liberty of the Soul: In ſtead of Gods Image there is Satans likeneſs, and in ſtead of ſubjection to Reaſon there is the rebellion of appetite and vile affections; in ſtead of freedom for Righteouſneſs, there is a ſad bondage which we may diſcover, but cannot help.

Before I go off from this Verſe, I muſt handle two Queſtions; one is concerning *outward Wars*, and the other concerning *inward*.

1: Concerning outward Wars: The Apoſtles ſpeech is indifinite, and at firſt ſeemeth to condemn all Wars as if they were of a baſe original and deſcent, of the lineage of luſt; therefore I ſhall enquire whether any wars are lawful or no? Beſides the inſinuation of the Text, a further cauſe of doubting is the unſuitableneſs of it to a Chriſtian ſpirit, it being the moſt dreadful way of retaliating and revenging wrongs, which is contrary to Chriſtianity, and a courſe not only queſtioned by ſome modern Anabaptiſts, but by Antiquity it ſelf: The eleventh Canon of the *Nicene* Councel injoyneth penance to them that take up Arms after their Converſion to Chriſtianity: And to this very day 'tis decryed by the whole Socinian School, as contrary to Evangelical Meekneſs and Patience; and that courſe of defence which Chriſt hath inſtituted, to wit, *Martyrdom*, or ſhedding of our own blood, not ſpilling that of others. *Queſt.* 1.

I anſwer briefly: 1. There is nothing in Scripture expreſly againſt it, nothing but ſtrained conſequences, as that of *Mat.* 5. 43, 44. concerning *love of enemies*, which is forced; for nothing is there commanded, but what is commanded in the Old Teſtament; now there Wars are *approved*, yea *appointed* by God; and that ſaying of Chriſt concerneth private perſons, forbidding private revenge, paſſions and animoſities: And ſo likewiſe *Matt.* 5. 39. where we

are forbidden *to resist*, must be understood of the retaliations of private revenge: And so that of *Rom.* 12.20,21,22. *Avenge not your selves, &c.* The Magistrates vengeance is Gods vengeance, he is a person authorised by the Lord therefore is it forbidden to a private man, he is not Gods Minister, to avenge them that do ill, &c. 2. If there were something in the Letter against it, it were to be modified by some commodious Interpretation, rather then Common-wealths should be deprived of such a necessary support: *If the avoyding of a personal inconvenience* (as one argueth well) *hath by all men been accounted a sufficient reason to expound literal Scriptures to a spiritual sence, as those of cutting off the right arm, and the right eye, then questionless the letter of such Scriptures must be made receptive of other signification*; lest humane Societies should be destroyed, and disarmed of so necessary defence, and the world be turned into one Universal Rout and Confusion; for Religion is reasonable and innocent, and would establish no such inconveniencies to mankind. 3. There seemeth to be somewhat in the letter of the Scripture for it; Wars in the Old Testament are approved and commanded by God: In the Apocalips there is a manifest approbation, if not excitation, of the people of God in their Wars against Antichrist. Besides, that they are not simply unlawful, it may be pleaded, [k] That *John* being asked concerning the duty of Souldiers, instructeth them, but doth not deny their Calling, *Luk.* 3. 14. And again, *Peter* baptizeth *Cornelius* without requiring him to give over his military Employment, *Acts* 10. he continued in it when religious, Vers. 2. he sent to *Peter*, στρατιώτην εὐσεβῆ, *a devout Souldier of them that waited on him continually*. So Christ commendeth the Centurion, without disallowing his office: So *Paul* used a band of Souldiers against the treachery of the Jews: All which Instances yeild probable Arguments. 4. It may be proved lawful by such Reasons and Consequences as do well suit with the Analogy of Faith, and the intent of the Scripture. Christ came not to destroy Communities: Now War is the solemn Instrument of Justice, the restraint of vice and publique insolencies; the support of a Body politick against forreign Invasions and domestick Rebellions: [l] 'Twere against the Interest of all Government to deny them this Power, to resist and withstand the insolencies of Forreigners, or the mutinies of Subjects; they *are higher Powers, ordained for God to resist evil, Rom.* 13.4. that is, for the punishment of vice, which

[k] *Quibus proprium stipendium sufficere debere præcepit, militare utique non prohibuit.* Aug. Epist. 5. *ad Marcelli num.* Et alibi, *nisi justa bella suscipi possent responderet iis arma abjicite militari deserite, &c.* Aug. Contra Faustum, lib. 22. cap. 74.

[l] *Hoc & ratio doctis, & necessitas barbaris, & mos gentibus, & foris natura ipsa præscripsit, ut omnem semper vim quacunque ope possent, a corpore, a capite, a vita sua propulsarent.* Cic Orat. pro milone.

which cannot be done without War many times, as Judges with us now: We are bidden to give all neceſſary ſupports to them that are in Authority for the maintenance of Juſtice, *Mat.* 22. *Give to Caſar, &c.* and *Rom.* 13. 6, 7. 5. There is ſo little in Scripture about it, becauſe nature of it ſelf is prone to ſuch cruel and violent remedies, it being revengeful and ambitious. You ſhall ſee in all ſuch like caſes, where man is very ready to practice, the Scripture is very ſparing in licenſing or requiring. We all deſire to ſin *cum privilegio*, with a warrant from Heaven; and to ſay as thoſe in the Prophet, [m] *Thou haſt deceived us*; or this we do by divine Warrant: Therefore the Scripture in many matters uſeth great ſilence and reſervation, leſt by frequent Injunctions it draw out our natural cruelty and revenge, which it ſeeketh every where to reſtrain. 6. There are ſeveral other Reaſons why Chriſtianity ſhould be ſo ſparing in directions and alterations concerning War: Partly to take off the ſcandal of being a make-bate, the uſual conſequent of the Goſpel being a Sword through the corruption of the world. Partly to keep people patient, and in a peaceable co-habitation, as long as Equity and common ſafety may permit; and that there may be an exerciſe for Faith, expecting the recompences of God for all the wrong done to us; and of thankfulneſs, forgiving for Chriſt. Partly to reſtrain cruelty and delight in War; that's a character of prophane men, how lawful ſoever the quarrel be; *Pſal.* 68. 30. & 120. 7. *They are for War, &c.* [n] 'Tis a barbarous and beaſtly diſpoſition. Partly to ſhew, that peace muſt not be broken but upon urgent neceſſity; every diſcontent with preſent affairs will not warrant ſo deſperate a remedy; a thing ſo highly penal and afflictive ſhould be the laſt refuge. Partly to prevent unlawful Wars. But you will ſay, What Wars are unlawful? I anſwer: To make a War lawful there muſt be a concurrence of ſeveral things: There muſt be *offenſio patientis*, the merits of the cauſe; *Juriſdictio judicentis*, the warrant of Authority; *intentio finis convenientis*, the uprightneſs of intention; and *æquitas proſequentis*, the form of proſecution. 1. When there is not a good Cauſe, the aſſailed may cry as *David*, *Lord, they hate me without a cauſe*: Every ſlight pretence will not warrant it, nor every real Cauſe, till other means are tryed; for War being the higheſt Act of Vindictive Juſtice, muſt never be undertaken but upon weighty Reaſons: 'Tis good to look to this Circumſtance; if the Cauſe be good, and you are moved with other particular

[m] Ier. 4. 10

[n] *Quem diſcordiæ, quem cædes conium, quem bellum civile delectat, eum ex numero hominum, ex finibus humanæ naturæ externi nuncupandum puto.* M Tull. Cic. Philip. 13.

particular Reaſons, you ſin. 2. When there is no good Authority to warrant it, the Power of the Civil Sword is committed to Magiſtracy, though for the peoples good: 'Tis not for every one that is diſcontented with the preſent Government, to take up Arms at pleaſure; that layeth a ground of all diſorder and confuſion. But now what Authority is neceſſary, may be gathered from the particular Conſtitution of every Kingdom: diſtinct Societies have their diſtinct Forms and Adminiſtrations; in moſt the Supream Power doth not conſiſt in one, but more perſons. 3. When there is not a right end in thoſe that raiſe the Wars, and in all that ingage in it, which muſt be not only the glory of God in the general, but thoſe particular civil and righteous ends which are proper to War, as the juſt defence of the Community, or the puniſhment of ſuch enormous offences as cannot otherways be redreſſed: In ſhort, the end of all War ſhould be a righteous Peace, o not to enlarge Territories, to revenge affronts, to weaken a growing Power; not to feed a deſire of gain, not to give vent to pride by a diſcovery of our force and puiſſance, not to roil the waters that we may fiſh the better, not to work publique changes & Innovations for the accompliſhing of ſuch things as our covetouſneſs and ambition deſireth; not for honour, pay, but in obedience to the higher Powers, and a ſenſe of the common good. 4. When 'tis not managed in a righteous way, as with cruelty and oppreſſion: Before Engagement there ſhould be treating, *Deut.* 20.10. They were firſt to *proclaim Peace*: So 2 *Sam.*20.18. *They ſhall ask at Abell, and ſo make an end.* We ſhould not run upon one another, like beaſts, not ſtaying for any capitulations: In the battel you muſt ſhed as little blood as poſſibly may be; after the battel you ſhould take nothing from the vanquiſhed, but the power of hurting: Briefly, nothing ſhould be done, but what ſuiteth with the juſt ends of the War, nothing that violateth the Law of Nature or Nations.

• Therefore *Alexander* was called *Toti orbis Prædo*, the publique Robber of the world.

Many things might be ſpoken to this purpoſe, but I would not dwell upon the Diſcourſe; one ſcruple I ſhall but touch upon, and that is, *Whether Religion be to be defended with Arms, or no?* I anſwer: Spiritual things are beſt defended with ſpiritual weapons; Chriſts warfare is not carnal: but yet ſometimes the outward exerciſes of Religion and Worſhip may be eſtabliſhed and ſecured by Laws, and among other Priviledges and Rights the liberty of pure Worſhip may be one, which if it be invaded by violence, may be defended

defended with Arms. So a Magiſtrate may arm his Subjects againſt an invading Idolater: The Eſtates of a Kingdom may maintain their Religion againſt the Tyranny and malice of the Prince, after Faith given to maintain the Laws and Religion eſtabliſhed, he ſhould go about to violate it: but if the Prince be abſolute, and not under former Obligations, we have no other remedy left, but prayers, and tears, and meek defences.

Out of all you may learn, 1. Not to cry up a Confederacy with every one that cryeth up a Confederacy: Wars may eaſily be unrighteous, and 'tis dangerous to come under the guilt of it: Here we walk upon the brink: 'tis the moſt ſolemn and ſevere Act of Vindicative Juſtice, and therefore muſt not be undertaken ſlightly. 2. If we may ſo many ways ſin in War, what cauſe have we to be humbled, if any of us have been guilty of an undue concurrence to ſo great an evil, either by irregular engagement, or perverſe intentions? The more univerſal the influence or ſad conſequences of a ſin are, the more grievous ſhould it be in the remembrance: beſides the hurt done to our own Souls, there is a wrong to others.

2. The next Queſtion is, Whether luſts war in the heart of a godly man? The occaſion of doubting is, becauſe he writeth to Chriſtians, and ſaith, *Luſts that War in your members*: And *Peter* writing to the ſame, ſaith; *Abſtain from fleſhly luſts, &c.* 1 *Pet.* 2.11. *Queſt.* 2.

I anſwer, Yes: The life of a Chriſtian is a wreſtling, conflicting eſtate: there is a double nature in the beſt, *fleſh and Spirit, Gal* 5.17. We carry an enemy in our boſoms: the Canaanite is not wholly caſt out. 'Twas p a good prayer of him that ſaid, *Lord, deliver me from one evil man, and it ſhall ſuffice*, meaning himſelf. Fleſh and Spirit, like the twins in *Rebeckahs* womb, they war and ſtruggle: yea luſts ſtir and rage more in a godly heart to ſenſe and feeling, then in a wicked: *When the ſtrong man keepeth the houſe, the goods are in peace, Luk* 11.21. There is no ſtir; winde and tyde goeth together: Conviction may ſometimes awaken drowſie luſts, otherwiſe all is ſtill and quiet: but uſually there is more troubled with ſin after converſion, eſpecially preſently upon converſion: q *A Bullock is moſt unruly at firſt yoking: and green wood, as ſoon as it beginneth to be fired, caſteth much ſmoak.* The Devil rageth when he hath but a ſhort time, *Rev.* 12.12. And the like you muſt expect, though *Anſ.*

p *Libera me a malo homine, a meipſo.*

q *Ier.* 31.18.

in a less degree, in all the duties of holiness: When *Joshua* came before the Lord, *Satan was at his right hand ready to resist him*, *Zech.* 3. 1. Since the Fall 'tis some evidence of grace to find this contrariety; since the admission of sin, grace is more discerned by *the combate*, then by the *absolute victory*.

But you will say, How doth this War in a godly man differ from that in a wicked man? The ground of enquiry is, because Condition and common Illumination may make wicked men hate some sins; there is in them a War between the natural light of Conscience and sensual courses, and their hearts will reproach them for gross sins, or gross neglects.

I answer: There is a great deal of difference, partly *in regard of the Grounds*: A gracious man opposeth sin as it crosseth *Gods Holiness*, a wicked man as it crosseth *Gods Justice*; the one saith, *God hateth this*, the other saith, *God will punish this*; the one worketh out of a principle of *love*, the other of *fear*; the one hateth sin as *defiling*, the other as *damning*; the one [r] as disabling him for good, the other because of incommodity and sensible inconvenience, otherwise they can brook sin well enough; he doth not oppose sin as it interrupteth his communion with God: *A wicked man careth not to be with God, so he might be securely without him*: In short, in a godly man the two seeds and natures are opposite; but in the wicked there is only some forreign awe impressed upon the Conscience, and his dislike is rather from a *present anger* then a *setled hatred*. 2. Partly *in regard of the manner*; in the one sin is opposed voluntarily, willingly, readily, because he hateth sin, and loveth the Commandment; in the other *Gods Restraint* is more grievous then *corruption*: *The carnal minde is enmity to the Law of God*, *Rom.* 8. 7. They snarl at the restraint, they would be *willingly ignorant*, 2 *Pet.* 3. 5. A child of God doth the evil that he hateth; but resistance in wicked men is nothing but the rising of a *carnall will* against an *enlightned understanding*. 3. Sometimes *in regard of the help*; in the one the *Spirit* warreth against the *flesh*, in the other most commonly *flesh* against *flesh*; as our fathers drove out the *Picts* by the *Saxons*, so they extrude one lust by another: A godly man riseth against sin upon such considerations as the Spirit suggesteth; *How can I do this wickedness, and sin against God?* *Gen.* 39. 9. but a wicked man is mostly moved by carnal considerations. 4. Partly *in regard of the extent*: A godly mans resistance

[r] Rom. 7. 18 Gal. 5. 17.

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is Universal, he hateth sin as sin; and true hatred is πρὸς τὰ γένη, against the whole kind, *Psal.* 119. *I hate every false way*: A wicked man hateth some gross and staring sins, others which are plausible and profitable are reserved as a sweet morsel under their tongues. The hatred of a godly man is prepetual and unreconcileable; that of a wicked man may be pacified, he distasteth sin when Conscience is rouzed. A mans heart riseth against a sword when 'tis drawn against him, but after it is layed down he will take it up; that resembleth a wicked mans resistance. A mans heart riseth against a Toad, so that he will not touch it dead or alive; that resembleth the natural and constant enmity that is between a gracious heart and sin. 5. *In regard of the effects*: A gracious Soul is more humbled and cast down; *Rom.* 7. *O wretched man that I am, &c.* It putteth him upon humble and pious addresses to God by prayer, and maketh him more jealous and watchful over his own heart; but a convinced man loseth ground conflicting with sin in his own strength: by his own thoughts he cometh at length to lose all awe and fear.

1 A *quatenus ad omne valet consequenti* t *Arist. Rhet*

Verse 2. *Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.*

In the Context the Apostle applyeth himself to the cure of *carnal desires*; he hath mentioned one effect in the first Verse, inward and outward trouble, both in the world, and in our own members; he now cometh to another Argument, the dissatisfaction and successlesness of those endeavours which come from lust, they distract the head with cares, and engage the heart in sins, and all to no purpose.

Ye lust,] ἐπιθυμεῖτε, ye desire; but usually 'tis taken in an ill sence, for inordinate and passionate desires, therefore 'tis well rendered, *ye lust*:

And have not:] It may be taken two ways; either you never obtained, or have now lost; *male parta male dilabuntur*, ill means seldom arrive to possession; or if they do, possession is soon lost. *Grotius* supposeth the Apostle intimateth the great want and dearth they sustained in the days of *Claudius*, *Acts* 11.28. all their violent practises could not secure them against the inconveniencies of those

times. There is somewhat a like expression with this, *Prov* 13.4. *The Soul of the sluggard desireth, and hath nothing*: But there the word speaketh of *empty wishes*, and *lazy velleities*, here of *passionate desires*; there of the *Soul of the sluggard*, here of the *Soul of the covetous*.

Ye kill,] *Calvin*, *Beza*, *Cajetan*, *Erasmus*, and others, read φθονεῖτε, *ye envy*, though most Greek Copies read as we do φονεύετε *ye kill*: The other reading was the rather embraced, because the charge seemed harsh to say, *ye kill*, when in the received Exposition the Wars here mentioned were only private contentions and Lawsuits. But we cleared it before, That *Wars* is here taken properly, and therefore are not urged with this inconvenience, and need not understand it as *Oecumenius* doth of spiritual killing, as if the sence were, *ye kill your own Souls*: or of interpretative murther, mentioned 1 *Joh.* 3. 15. but may expound it in the usual and received import of the word, covetousness going as high as murther, as 1 *King.* 21. 1, 2. and *Prov.* 1. 19. *Every one that is greedy of gain taketh away the life of the owners thereof.* In those publique Tumults, occasioned by their rapine and avarice, many were slain.

And desire to have,] ζηλοῦτε, ye emulate, or are given to envy, The word is sometimes taken in a good sence, 1 *Cor.* 14. 2. *Forasmuch as ye are emulations of spiritual gifts*: the word is ζήλωται There is a good emulation, when we strive to imitate them that excel in virtue, or to go beyond them: but there is also a carnal emulation, which chiefly respecteth outward enjoyments, & noteth *a grief* that any should enjoy any outward excellency equal with us, or beyond us, and a *strong covetous or ambitious desire* of appropriating that excellency to our selves: In the first there is *malice*, in the second *covetousness*: we take it chiefly for the latter act of emulation, and therefore render it, *ye desire to have*.

And cannot obtain:] καὶ οὐκ ἐπιτυγχάνετε, the word is emphatical, *ye cannot arrive to happiness*: that is, either to their happiness whom ye thus envy or emulate, or else to the happiness you fancy: carnal desires being either disappointed, or else increasing with enjoyment: 'tis a distemper that will not be satisfied: The language of lust is *Give, give*: 'tis an appetite without bound or measure: if we had one world, yet we are not happy, we would covet another: carnal desire is a gulf that is never filled up: u *Enjoyments* seem

u *Novis semper cupiditatibus occupati, non quid habeamus, sed quid perdimus inspicimus non in id quod est, sed quod appetitur intenti.* Seneca li. 3. *de benef.* cap. 3.

ſeem little, becauſe there is ſtill ſo much *in hope*; like children, that greedily deſire a thing, and when they have it, deſpiſe it; or like drunkards, who are always pouring in, yet do not *quench*, but *inflame* the appetite; ſee *Eccleſ.* 4. 8. & 5. 10. Well may it be ſaid then, ye *cannot obtain*; carnal men poſſeſs much, but have nothing.

Ye fight and War, and yet ye have not.] That is, though their violence and carnal deſires had broken out ſo far as publique Inſurrections and Tumults, yet ſtill they were at a loſs.

Becauſe ye aſk not.] That is, ye do not uſe the lawful means of prayer. But how can it be ſaid, *ye aſk not*, ſince in the next Verſe he ſaith, *Ye aſk and receive not, becauſe ye aſk amiſs?* I anſwer, 1. Poſſibly here he may taſk one abuſe, there another; here that they hoped to help themſelves by their own endeavors without prayer, there that their prayers were conceived to a carnal purpoſe. 2. Becauſe prayers not conceived in an humble and holy manner are no prayers; *luſts prayers are no prayers*, eructations of luſts, not ſpiritual Supplications; *an howling*, *Hoſ.* 7. 14. which God regardeth not.

1. *Luſtings are uſually diſappointed: Ye luſt, and have not.* God loveth to croſs deſires when they are inordinate: *his hand is ſtreightned when our deſires are enlarged. Sometimes out of Mercy:* 'Tis a bleſſing to meet with diſappointment in the ways of ſin: you cannot have a worſe judgment then to have your carnal deſires filled up. Oh unhappy men, whom God leaveth to themſelves without reſtraint! *Prov.* 14, 14. *The back-ſlider in heart ſhall be filled with his own ways, and a good man ſhall be ſatisfied from himſelf.* The curſed Apoſtate ſhall have enough of honours, and pleaſures, and preferments: 'Twas a mercy to the Church to be diſappointed: *She ſhall follow after her Lovers, but ſhall not overtake them: ſhe ſhall ſeek them, but not find them*: then *ſhe ſhall think of her former husband, &c. Hoſ.* 2. 7. Proſperous and ſucceſsful wickedneſs encourageth a man to go on in that way: ſome rubs are an advantage. What we deſire with greedineſs, we enjoy with ſurfeit: to diſappoint and check our luſt, God in mercy fenceth up our way with thorns. *Sometimes in Judgment*, that he may torment men by their own luſts: their deſires prove their juſt torture: The blood heated by intemperance, and the heart enlarged by deſire, are both of them ſins that bring with them their *Obſervat.*

own puniſhment, eſpecially when they meet with diſappointment: *Amnon* and *Ahab* were both ſick, the one with luſt, the other with covetouſneſs:

Uſe. 1. Learn then, that when the heart is too much ſet upon any thing, 'tis the ready way to miſs it: *Rachels* deſires of children made her the more barren; The Fool talked of bigger Barns, and that night his Soul was taken away. When you forget to ſubject your deſires to Gods Will, you ſhall underſtand the ſoveraignty of it: When the heart is ſtrongly ſet upon a thing, there is no reſervation of Gods good pleaſure. We ſay, *I will*; and God ſaith, *I will not*: We will have ſuch a thing, *I will go after my Lovers*, as if we were petty gods; God will have his Will againſt your wills, *I will fence thy way with thorns*: there is an implicite and interpretative Conteſt between us and God. Again, When deſires *miſtake in their object*, they *miſs of their end*: God cannot endure that the ſame affection ſhould be laviſhed on outward things, which is only proper to himſelf and his grace; *Violence* would become the *Kingdom*, *Mat.* 11.12. When *Amnon* is as *ſick* for *Tamar*, as the Spouſe is for Chriſt, it begetteth a jealouſie; Affections ſhould riſe according to the worth of the object: *Labour not for the meat that periſheth, but the meat which endureth for ever*, *Joh.* 6. Your induſtrious deſires would become a better object; your ſtrength ſhould be layed out for everlaſting bread; that's a labour without ſin, and without diſappointment.

2. Be not always troubled when you cannot have your will; you have cauſe to bleſs God: 'Tis a mercy when carnal deſires are diſappointed; ſay as *David*, 1 *Sam.* 25.32. *Bleſſed be the Lord God of Iſrael, that ſent thee to meet me this day*. Your hearts have been ſet on great eſtates, and you thought with the Fool in the Goſpel of enlarging your Barns, and exalting your neſt, and of a ſudden God came in and blaſted all theſe carnal projects: Bleſs God for ſuch Providences; how ſecure, or ſenſual, or carnal would your ſpirit have been elſe? 'Twas a mercy that the *world was crucified to Paul*, as well as *Paul crucified to the World*, *Gal.* 6.14. So when you have been croſſed in the purſuit of ſome luſt or uncleanneſs, you may afterward kneel down, and adore the wiſdom and ſeaſonableneſs of ſuch Providences. *Poſſidonius* in the life of *Auſtine* hath a memorable Hiſtory; he being to viſit a place, with his guide miſtook the way, fell into a by path, and ſo eſcaped the hands of ſome

ſome bloody *Donatiſts* that lay in ambuſh to take away his life. God may lead you beſide your intentions, to avoyd ſome dangerous ſins that would elſe have deſtroyed your Souls, *Hoſ.* 2. 6. *I will hedg up her way with thorns*: Some croſs Providences may be an hedg to keep thee from further miſery.

3. It teacheth you what reflections to make upon your ſelves in caſe of diſappointment. When we miſs any worldly thing that we have deſired, ſay, Have not I luſted after this? Did not I covet it too earneſtly? *Abſalom* was the greater curſe to *David*, becauſe he loved him too much; inordinate longings make the affections miſcarry. Obſerve it, *Thoſe Objects ſeldom prove happy that have too much of our hearts.* We finde it often, that men of great care are ſucceſſeſs; they turn and Winde hither and thither, and are ſtill like a door upon the hinges, in the ſame ſtate and caſe: *Pſal.* 127. 2. *'Tis in vain to riſe early, and go to bed late, and eat the bread of ſorrows.* A carking induſtry may be in vain, and to no purpoſe; the ſucceſs of humane endeavors lyeth in Gods bleſſing and concurrence; 'tis the Prerogative he hath reſerved to himſelf, he keepeth it as a bridle over mankind, to keep them in obedience, duty and dependance. Providence doth ſometimes wean us from *luſt* to *grace*, and ſheweth us that a bleſſing is ſooner had by *faith* then *worldly care*: Pſal. 39. 6. *Surely every man walketh in a vain ſhew; heapeth up riches, and knoweth not who ſhall gather them.* Man goeth and cometh, and toſſeth two and fro, and is gathring of riches, and encreaſeth the heap, and God of a ſudden ſcattereth all: How often have you ſeen a covetous carking man like a Mill-horſe ſtill going round, and yet always in the ſame place?

2. *That where there is covetouſneſs, there is uſual ſtrife, envy and emulation.* Ἐπιθυμεῖτε *ye luſt*; φονεύετε, *ye kill*; ζηλοῦτε, *ye emulate*; theſe hang in a ſtring. As there is a connection and cognation between virtues and graces, they go hand in hand; ſo there is a link between ſins, they ſeldom go alone; if a man be a *drunkard* he will be a *wanton*, if he be *covetous* he will be *envious*: Chriſt caſt out ſeven Devils out of one *Mary Magdalen*, and another man was poſſeſſed with a *Legion*. When the heart is brought under the power of any ſin, it lyeth equally obnoxious to all ſin: Covetouſneſs may be known by its companions, ſtrife, envy and emulation; *Rom.* 1. 29, *With covetouſneſs, maliciouſneſs, full of envy*: Self-love is the root of all the three; it maketh us covet and *Obſerv.* 2.

deſire

desire what is good and excellent, and it maketh us envy that others should enjoy it; and then to break all bonds of duty and charity, that we may wrest it from them: A covetous man is a full wicked man, he enlargeth his desires for himself, but is much straitened towards others, his eye is evil when Gods hand is good. We often meet with strange compounds and prodigies of vice and sin; 2 *Tim.* 3.2. *Covetous, proud, boasters, lovers of themselves, &c.* 'Tis said of *Catiline*, that he was *monstrum ex variis diversisque & inter se pugnatibus naturis conflatum*, a compound and bundle of warring lusts and vices; so are many wicked men, a composition of many sins, which seem to differ in their essence, but spring from the same root of corruption.

Observat. 3. 3. From that [*Ye lust, ye kill, ye fight and war*,] 'Tis *lust and covetousness that is most apt to trouble neighborhoods and vicinities. Solomon* saith, *Prov.* 15.27. *He that is greedy of gain, troubleth his own house*; we may add, yea and all the houses near him; he is truly *the Troubler of Israel* x Man is by nature a sociable creature, fit for commerce. A covetous man is a *Wen* of the Body Politick, not a *Member*: A Wen, by sucking the nourishment that is due to other parts, groweth monstrous and ugly in it self, and robbeth the body; so he being altogether for private gain, perverteth that which is the cement of all Confederacies and Societies, a care of the Commonweal: Bodies are preserved when the *members care one for another*, 1 *Cor.* 12,24. But this is not all, Covetousness is a base affection, that will put a man upon the basest and most unworthy practises; men given to it, trouble their families by exacting all their labours, and trouble humane Societies by unjust Contentions; they quarrel with those that possess that which they covet: *Ahab* spilt *Naboths* blood for his Vineyards sake: They promote publique Changes and Innovations, that they may feather their nests with the common spoyls; Besides all this, they bring down Gods Judgments upon their people; *Achans* covetousness troubled whole *Israel*, *Josh.* 7. especially if high in place and honor; as when Magistrates build their own houses upon others ruines, and purchase large Revenues and Estates with the Publique Purse, or detaining the *hire of the poor*; see *Jer.* 22.13. Well then, no wonder that covetous men meet with publique hatred and detestation; they are not only injurious to God, but humane Societies; they are a sort of men that are neither moved with Arguments of *Nature*

x Ἀνθρωπος ἐν φύσει ζῶον πολίτικον. *Arist.* Pol. c. 1.

Nature or *Grace*: 'Tis a character of a bad ſpirit, *Luk.* 18. 2. *That he neither feared God, nor regarded man.* Theſe two Reſtraints God hath laid upon us; his own fear to preſerve Religion, and the ſhame of the world to preſerve humane Societies: Now ſome men are moved with neither. 'Twas a character of the Jews in their depravation, 1 *Theſ.* 2. 15. *They pleaſe not God, and are contrary to all men*; they agree with none but themſelves: So elſewhere 'tis ſaid, 2 *Theſ.* 3. 2. *Unreaſonable men, that have not faith*; neither *grace*, nor *good nature*, nor *faith*, nor *reaſon*. So *Lactantius* ſaith of *Lucian*, *Nec diis nec hominibus pepercit*, he ſpared neither God nor man: Covetouſneſs maketh men of ſuch an harſh and ſowr diſpoſition; towards God 'tis Idolatry, it robbeth him of one of the flowers of his Crown, the truſt of the creature: and 'tis the bane of humane Societies: Why are mens hearts beſotted with that which is even the reproach and defamation of their natures?

4. *That luſt will put men not only upon diſhoneſt endeavors, but unlawful means, to accompliſh their ends*; killing, and warring, and fighting, &c. *Bad means* will ſuit well enough with *baſe ends*; they reſolve to have it, *rem, quocunque modo rem*: any means will ſerve the turn, ſo they may ſatisfie their thirſt of gain: 1 *Tim.* 6. 9. *They that will be rich, fall into temptations and a ſnare*: Prov. 28. 20. *He that haſteth to be rich, ſhall not be innocent.* y If God will not enrich them, Satan ſhall; and what they cannot get by *honeſt labour*, they make up by the *deceitful bag*. Learn then, what a Tyrant luſt is; if God doth not bleſs us, it maketh us go to the Devil: And again know, that that is rank luſt which putteth you upon diſhoneſt means. *Obſerv.* 4.

y *Flectere, ſi nequeo ſuperos, &c.*

5. From that [*Ye luſt, and have not*; and again, *ye kill and emulate, and have not*; and again, *ye fight and war, and have not*] *That do wicked men what they can, when God ſetteth againſt them, their endeavors are fruſtrate.* Let them try all ways, yet ſtill they are diſappointed: *Pſal.* 33. 18 *He maketh the devices of the wicked to be of none effect.* God will not let his creatures to be too hard for him in all ſtrifes, he will overcome, and have the beſt of it, *Rom.* 3. 4. But *when doth God ſet himſelf to fruſtrate the endeavors of the creature?* I anſwer, *When the creature ſettleth it ſelf to fruſtrate his Counſels and Intents*: that may be done ſeveral ways. 1. When we will do things in deſpight of Providence: They are diſappointed once and twice in an evil way, yet they will *Obſerv.* 5.

try again; as if they would have the maſtery of God: As the King of *Iſrael* would adventure the other fifty after two fifties were deſtroyed, 2 *King.* 1. *Pharaoh* would harden his heart after many plagues: *Balaam* would ſmite his Aſs three times, *Numb.* 22 25. and after that he would build Altar upon Altar to curſe *Iſrael.* 2. When men ſeek by carnal policies to make voyd Gods promiſes or threatnings: God had ſaid, *I will cut off Ahabs poſterity*; to avoyd this, he falleth a begetting of children: he had ſeventy children, that were all brought up in ſeventy ſtrong Cities, yet all beheaded by *Jehu*. *Herod*, that he might make ſure work of Chriſt, killed all the children of *Bethlehem*, and ſome ſay his own ſon nurſed there: whereupon *Auguſtus* ſaid, *Melius eſt Herodis porcus eſſe quam filius*, 'tis better to be *Herods ſwine* then his *ſon*; and yet Chriſt was kept ſafe. *Prov.* 21. 30. *There is no wiſdom, nor underſtanding, nor counſel againſt the Lord*: He uſeth many words to ſhew, that all the exquiſiteneſs and choyceneſs of parts will not be able to manage the conteſt againſt Providence. 3. When men croſſed by Providence ſeek happineſs elſewhere by unlawful acts and means; as violence, cozenage, extortion, deceit: as if Satan could make them more proſperous then God: ſee if theſe men do not go back in their eſtates; if their families, which they ſeek to raiſe by ſuch means, be not ruined. The old world would build a Tower, as if there were more ſecurity in a *Tower* then a *Promiſe*, *Gen.* 11. 4. Many devices there are in mans heart to compaſs their ends, but they are all blaſted and marked with the curſe of Providence. 4. When you ſay *I will*, without Gods leave: ſee *Exod.* 15. 9. *Jam.* 4. 3. Such confident purpoſes and preſumptions as are not ſubjected to Gods pleaſure, are ſeldom proſperous. 5. By reiterated endeavors againſt the Church: ſee *Iſai* 8. 9, 10. They are ſtill *broken in pieces*, though they joyn force to policy, combine themſelves in *Leagues moſt holy*, and renew their aſſaults with an united ſtrength; therefore the Prophet repeateth it ſo often, *Ye ſhall be broken in pieces, ye ſhall, &c*

Obſerv. 6. 6. From that [*becauſe they ask not.*] That is, ask not Gods leave in humble and holy prayer: The Note is, *That 'tis not good to engage in any undertaking without prayer.* In prayer you ask Gods leave, and ſhew your action is not a conteſt with him: The families that call not upon Gods Name, muſt needs be curſed: in their actions they do as it were, ſay, they will be happy without God.

We

We learn hence, 1. That that argument againſt prayer is vain: *God knows our requeſts already*; and Gods Decrees are immutable, and cannot be altered by our prayers. So argued of old *Maximus Tyrius*, an Heathen Philoſopher; and ſo many Libertines in our days. I anſwer, Prayer is not for *Gods information*, but the *creatures ſubmiſſion*, we pray that we may have his leave. And again, Gods *Decrees* do not exclude *the duty* of creatures, and the work of ſecond Cauſes: *Ezek.* 36 37. *I will yet for this be enquired after by the Houſe of Iſrael*: So *Jer.* 29 11, 12. *I know the thoughts of peace that I have towards you, yet ye ſhall call upon me, and I will hear you.* 2. That no actions muſt be taken in hand, but ſuch as we can commend to God in prayer; ſuch recreations as we are aſhamed to ask a bleſſing upon, muſt not be uſed; ſuch enterpriſes we muſt not engage in, as we dare not communicate to God in our ſupplications: *Iſai.* 29. 15. *Woe unto them that ſeek deep to hide their counſel from the Lord*; that is, deſign their enterpriſes, and never enquire after the Will of God, or communicate their purpoſe to him in prayer.

Verſe 3, *Ye ask and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts.*

In this Verſe he anticipateth and preventeth an Objection; they might ſay, *We do ask, and go to God* (ſuppoſe) *by daily prayers.* The Apoſtle anſwereth, *You ask indeed, but becauſe of your vicious intention you cannot complain of not being heard; would you make God a ſervant to your luſts?* For to convince them, he ſheweth what was the aym of their prayers, the conveniences of a fleſhly life: *Ye ask, that ye may conſume it upon your luſts*, or [z] *pleaſures.*

[z] Ταῖς ἡδοναῖς.

There are ſeveral Points notable in this Verſe, they may be reduced to theſe three.

1. *That we pray amiſs, when our ends and aims are not right in prayer.*
2. *That our ends and aims are wrong, when we ask bleſſings for the uſe and encouragement of our luſts.*
3. *That prayers ſo framed are uſually ſucceſleſs; we miſs when we ask amiſs.*

1. I begin with the firſt, *That we pray amiſs, when our ends and aims* *Obſerv.* 1.

aims are not right in prayer. The end is a main circumſtance in every action, the pureſt off-ſpring of the Soul: *Practiſes* and *affections* may be over-ruled; this is the genuine immediate birth and iſſue of the humane ſpirit. We may inſtance in all ſorts of actions; we know the quality of them not by the *matter*, but the *end*. In indifferent things the property of the action is altered by a wrong end: To eat out of neceſſity is a duty we owe to nature; to eat out of wantonneſs is an effect of luſt, So in all things inſtituted and commanded, the end determineth the action: *Jehu's* ſlaying of *Ahabs* children was not *obedience*, but *murther*, becauſe done for his own ends: God required it, 2 *King.* 10. 30. and yet God ſaith, *Hoſ.* 1. 4. *I will avenge the blood of Jezreel upon the houſe of Jehu*: God required it as a righteous ſatisfaction to Juſtice, *Jehu* ſpilt it out of ambition, therefore ſo many perſons ſlain, ſo many murthers. So in theſe actions of Worſhip, they are good or bad as their end is: Speaking to God may be *prayer*, if it come from *zeal*; it may be *howling*, if it come from *luſt*, *Hoſ.* 7. 14. then 'tis but a bruitiſh cry: as beaſts out of the rage of appetite howl for the prey, or things they ſtand in need of. For Worſhip muſt never have an end beneath it ſelf: We act prepoſterouſly, and not according to Reaſon, when the means are more noble then the end: When we make Self the end of prayer, 'tis not *Worſhip of God*, but *ſelf ſeeking*. All our actions are to have a reference and ordination to God, much more the acts that are proper to the ſpiritual life; 'tis called a *living to God*, *Gal.* 2. 19. That's the main difference between the carnal life and the ſpiritual, the one is a *living to our ſelves*, the other is a *living to God*. Now eſpecially acts of Worſhip are to be unto God, and for God, for there the Soul ſetteth it ſelf to glorifie him; and the addreſſes being directly to him, muſt not be proſtituted to a common uſe. Well then, conſider your ends in prayer, not the *manner* only, not the *object* only, but the *end*: 'Tis not enough to look to the vehemency of the affections; many make that all their work, to raiſe themſelves into ſome quickneſs and ſmartneſs of ſpirit, but do not conſider their aim: 'Tis true, 'tis good to come with full ſails; *fervent prayer* is like an arrow drawn with full ſtrength, but yet it muſt be *godly prayer*: A carnal Spring may ſend forth high tydes of affection; the motions of luſt are uſually very earneſt and rapid. 'Tis not enough to look to the fluency and ſerviceableneſſe of invention; carnal affections and imagination joyned toge-

ther

ther may engage the wit, and ſet it a work; invention followeth affection. 'Tis not enough to make God the *object* of the prayer, but the *end* alſo: Duty is expreſſed ſometimes by *ſerving God*, at other times by *ſeeking God*; *ſerving* noteth the *object*, *ſeeking* noteth the *end*; in *ſerving* we muſt *ſeek*, &c.

Obſerv. 2.

The next Point is. *That our ends and aims are wrong in prayer, when we ask bleſſings for the uſe and encouragement of our luſts.* Men ſin with reference to the aim of prayer ſeveral ways. 1. When the end is groſly carnal and ſinful; ſome ſeek God for their ſins, and would engage the divine bleſſing upon a revengeful and carnal enterpriſe; As the Thief kindled his Torch, that he might ſteal by at the Lamps of the Altar. *Solomon* ſaith, *Prov.* 21. 27. *The wicked offereth ſacrifice with an evil mind*: Fooliſh creatures vainly imagine, to entice Heaven to their lure. *Balaam* buildeth Altars out of an hope that God would curſe his own people; and wicked men hope by faſts and prayers to draw God into their quarrel: Others ſeek a bleſſing upon their theft, and unjuſt practiſes. [a] The Whore had *her vows* and *peace offerings* for the proſperity of her unclean trade. This was a thing which Heathens condemned: *Juvenal* laughed at it one of his *Satyres*; *Plato* forbiddeth it in his *Alchibiades*; *Pliny* deteſteth it as a ſtupid impudence, to prophane the Religion of the Temples, by making it conſcious to unclean requeſts: Theſe impious Stories of Prayers, commended to to the Virgin *Mary* for a bleſſing upon Thefts and Adulteries, [b] which yet they ſay were granted, becauſe of the devoutneſs of the Supplicants in the *Pſalter* and *Roſary*, are worthy all Chriſtian abomination. 2. When men privily ſeek to gratifie their luſts, men look upon God *tanquam aliquem magnum*, as ſome great Power, that muſt ſerve their carnal turns; as he came to Chriſt, *Luk.* 12. 13. *Maſter, ſpeak to my brother, to divide the inheritance.* We would have ſomewhat from God to give to luſt: health, and long life, that we may live pleaſantly; wealth, that we may fare *deliciouſly every day*; eſtates, that we raiſe up our name and family; victory and ſucceſs, to excuſe our ſelves from glorifying God by ſuffering, or to wreak our malice upon the enemies; Church deliverances, out of a ſpirit of wrath and revenge. As they were ready to *call for fire from Heaven*, not knowing of what ſpirit they were, *Luk.* 9. 55. So ſome pray for the aſſiſtance and quickenings of the Spirit to ſet off their own praiſe and glory, and pervert the moſt holy things to

[a] Prov. 7. 14.

[b] See Dr. *Kinets* Apology for the Virgin *Mary*, lib. 2. cap. 5. *& alibi paſſim.*

common uſes, and ſecular advantages. *Simon Magus* wou'd have gifts, that he might be τὶ μέγας, a man of great repute in his place, *Acts* 8. 9. The divine grace, by a vile ſubmiſſion and diverſion, is forced to ſerve our vain-glory. 3. When we pray for bleſſings with a ſelfiſh aim, and not with ſerious and actual deſigns of Gods glory; as when a man prayeth for ſpiritual bleſſings with a meer reſpect to his own eaſe and comfort, as for pardon, Heaven, grace, faith, repentance, only that he may eſcape wrath; this is but a carnal reſpect to our own good and welfare: God would have us mind our own comfort, but not only; Gods glory is the pure ſpiritual aim; then we ſeek theſe things with the ſame mind that God offereth them: *Epheſ.* 1. 6. *He hath accepted us in the beloved, to the praiſe of his glorious grace.* Your deſires in asking are never regular, but when they ſuit with Gods ends in giving: Gods glory is a better thing, and beyond our welfare and Salvation. So in temporal Caſes: when men deſire outward proviſions meerly that they may live the more comfortably, not ſerve God the more chearfully. *Agur* meaſureth the conveniency and inconveniency of his outward eſtate, as it would more or leſs fit him for the ſervice of God: *Prov.* 30. 8, 9. *Not poverty, leſt I deny thee; not riches, leſt I forget thee.* So in publique Caſes of Church deliverance, when we do not ſeek our own ſafety and welfare ſo much as Gods glory: *Pſal.* 115. 1. *Not to us, not to us, &c.* [c] that is, not for our merits, not for our revenge, our ſafety, but that *mercy* and *truth* may ſhine forth.

[c] *Effice quicquid viſti nomini tuo honorificum.* Junius in loc.

But you will ſay, May we not ſeek our own good and benefit?

I anſwer, Not *ultimately*, not *abſolutely*, but only with *ſubmiſſion to Gods Will*, and *ſubordination to Gods Glory*. The main end why we deſire to be ſaved, to be ſanctified, to be delivered out of any danger, muſt be that God may be honoured in theſe experiences in compariſon of which our own glory and welfare ſhould be nothing: *Not to us, not to us, &c.*

But you will ſay, How ſhall we know that Gods glory is the utmoſt aim? A deluded heart will pretend much.

I anſwer, You may diſcern it, 1 By the *work of your own thoughts*; the end is *firſt* in *intention*, and *laſt* in *execution*, therefore the heart worketh upon it. Now what runneth often in the thoughts? When you pray againſt enemies, do you pleaſe your ſelf with

with suppositions and surmises of revenge? or hopes of the vindication of Gods Name? So in prayers for strength and quickening, do not you entertain your spirit with whispers of vanity? dreams of applause? and the ecchoes and returns of your own praise? or inchant your minds with the sweet musick of publique acclamations? By these inward and secret thoughts the Soul sallieth out after carnal success and advantage. 2. By the manner of praying, *absolutely* for *Gods glory*, but in all other things with a *sweet submissi n* to Gods Will: *Joh.* 12. 27. 28. *Save me from this hour, for this cause came I to this hour: Father, glorifie thy Name*, Christ is absolute in that request, and so receiveth an answer. 'Tis enough to a gracious heart if God will glorifie his own Name: But now carnal aims make the spirit impetuous and impatient of check and denyal: they are all for being *saved from this hour: Rachel* must have children, or dye: When the heart is set upon earthly success, or pleasure, or comfort, they cannot brook a denyal. 3. By the disposition of your hearts; when prayers are accomplished when we do not ask for Gods glory, we abuse mercies to revenge, luxury, excess: Lust is an earnest Craver, but when it receiveth any comfort, it consumeth it in ease and pleasure: We deceive our selves with notions; the time of having mercies, is the time of tryal.

But how shall I do to get my ends right in prayer?

'Tis a necessary Question; nothing maketh a man see the necessity of the divine help and concurrence to the work of prayer so much as this: To act for an holy end requireth the presence of the Spirit of grace; supernatural acts need supernatural strength: 'Tis true, in these inward productions, *that which is of the flesh is flesh*; water cannot rise higher then its fountain; bare nature aimeth at its own welfare, ease and preservation; therefore go to God, beg *uprightness*, 'tis his gift as well as other graces: the help that we have from the Spirit, is to d make requests κατὰ Θεὸν, *according to the Will of God*; or as 'tis in the original, *according to God*, that is, to put up godly requests for Gods sake. Besides, there should be much mortification; that which lieth uppermost will be soonest expressed: *Out of the abundance of the heart the mouth speaketh.* Gods people are ready in holy requests, because their hearts are exercised in them: *Psal* 45. 1 *My heart endit th a good matter, &c.* Worldly *cares*, worldly *fears*, worldly *desires*, must have vent: Vessels give a sound according to the metal they are made of. Hypocrites

d Rom. 8. 27.

will

will howl for carnal comforts: Beat away theſe carnal reflections when they ruſh into your minds; *Abraham* drove the fowls away, *Gen.* 15. When you feel the heart running out by a perverſe aim, diſclaim it the more ſolemnly; *Not to us, not to us*, &c.

Obſerv. 3. 3. *That prayers framed out of a carnal intention are uſually ſucceſleſs.* Prayers that want a *good aim*, do alſo want *a good iſſue*: Gods glory is the *end* of prayer, and the *beginning* of hope, otherwiſe we can look for nothing: God never undertook to ſatisfie fleſhly deſires; he will own no other voyce in prayer, but that of his own Spirit: *Rom* 8 27. *He that ſearcheth the heart, knoweth the mind of the Spirit.* What's a fleſhly groan? and what's a ſpiritual groan? A carnal aim expreſſed, is but a ſupplication with a confutation; 'tis the next way to be denyed, Spiritual ſighs and breathings are ſooner heard then carnal roarings; they that cannot ask a mercy well, ſeldom uſe it well; in the enjoyment there is more temptation. Uſually our hearts are more devout when we want a bleſſing, then when we enjoy it; and therefore when our prayers are not directed to the glory of God, there is little hope that when we receive the Talent we ſhall employ it to the Maſters uſe. Beſides all this, Prayers made with a baſe aim put a great afront and diſhonor upon God; you would make him a ſervaet to his enemy: *Iſai.* 43. 24. *Ye made me to ſerve with your iniquities* We would commit ſin, and we would have God to bleſs us in it: 'Tis much you ſhould be ſervants of ſin, but that you ſhould make God *admiſtrum peccati*, a fellow-ſervant, and yoke him with your ſelves in the ſame ſervility, 'tis not to be endured. Well then, it teacheth us what to do when our prayers are not granted; let us not charge God fooliſhly, but examine our ſelves; Were not our requeſts carnal? Suppoſe you prayed for quickning, and God left you to your own deadneſs, did not your heart fancy your own praiſe? If for ſafety, you would live in eaſe, in pleaſure; if for an eſtate, you were pleaſing your ſelf in the ſuppoſitions of greatneſs and eſteem in the world. Oh Brethren, as we mind ſucceſs, let us not come to God with an evil mind; holy deſires have a ſure anſwer, *Pſal.* 145, 19. & 10. 17.

Verſe

Verſe 4. *Ye Adulterers and Adultereſſes, know ye not that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is an enemy of God.*

Becauſe they were ſo overcome with worldly luſts, that their very prayers and devotionary acts looked that way, he cometh to ſhew the danger and hainouſneſs of theſe luſts; the Arguments of this Verſe are two: 1. They will make you commit *Adultery*: 2 They will make you *enemies* to God.

Ye Adulterers and Adultereſſes,] This muſt be underſtood ſpiritually, as appeareth by the following words, and the drift of the Context, which is to inveigh againſt thoſe luſts and pleaſures which inveigle the Soul, and withdraw it from God; Now theſe are ſpiritual Adulterers, whom the love of the world alienateth and eſtrangeth from the Lord: The metaphor is elſewhere uſed, *Mat.* 12.39. & 16. 4. *This evil and adulterous generation.*

Know ye not] He appealeth to their Conſciences; 'tis a rouſing queſtion: *Worldly men do not ſin out of ignorance ſo much as incogitancy*; they do not conſider.

That the friendſhip of the world] By φιλία τῦ κόσμυ he underſtandeth an emancipation of our affections to the pleaſures, profits and luſts of the world. Men ſtudy to pleaſe their friends; and they are *friends of the world* therefore, that ſeek to gratifie worldly men or worldly luſts, and court outward vanities rather then renounce them; a practiſe unſuitable to Religion: You may uſe the world, but not the friendſhip of it: *Thoſe that would be dandl'd upon the worlds knees*, loſe a friend of Chriſt: As to inſtance, in pleaſing the men of the world, *Gal.* 1. 10. *If I yet pleaſe men, I were not the ſervant of Chriſt.* So for gratifying of worldly luſts; we may uſe the *comforts* of the world, but may not ſerve the *luſts* and *pleaſures* of it; that's a deſcription of the carnal ſtate, *Tit.* 3. 3.

Is enmity with God?] When you begin to pleaſe the world, you wage war againſt Heaven, and bid open defiance to the Lord of Hoſts; the love of God and care of obedience is abated, juſt ſo much as the world prevaileth in you: There is a like expreſſion *Rom.* 8. 7. *The carnal mind is enmity againſt God*; *averſe* and

adverse: So doth the world, not only withdraw the heart from God, but oppose him. A man can hardly serve two Masters, though of the same judgement; but God and the world are opposite Masters, they command contrary things: 1 *Joh.* 2. 15. *If any man love the world, the love of the Father is not in him*: Matt. 6. 24. *Ye cannot serve God and Mammon.* They that match *Covetousness* with *Profession*, seek to reconcile two of the most unsuitable things in the world.

Whosoever therefore] General Truths must be enforced by applicative inferences, and so they fall directly upon the Soul; *Job* 5. 27. *So it is, hear it, and know it for thy good.*

Will be the friend of the world,] βουληθῇ noteth the aim and serious purpose: All do not find the world to favour them; do what they can, the *world is crucified to them*; but they are not as *Paul* was, *crucified to the world*, *Gal.* 6. 14 Therefore the Scripture taketh notice not of what is in the *event*, but the *aim.* Besides, the serious purpose and choice discovereth the state of the Soul; he is also absolutely a worldly man, that *will be* a friend of the world: So 1 *Tim.* 6. 9. οἱ γυλόμενοι πλουτῆν, *they that will be rich.* in heavenly matters the deliberate choice and full purpose discovereth grace: *Acts* 11. 23. *That with purpose of heart they would cleave to the Lord*: Therefore Christians should look to their purpose and aim; What is it? What do you give your minds to? When a man setteth himself to grow rich, to lay up treasures upon earth, he is a worldly man; as when he giveth his heart, and mind, and whole man, to what God requireth, what ever cometh of it, he is a true servant of the Lord: To this purpose are those speeches of *Solomon Prov.* 23. 4. *Labour not to be rich*; that is, do not give up thy heart and endevors to find out and follow all ways to encrease thy wealth and estate: So *Prov.* 28. 20. *He that maketh haste to be rich. &c.* hath set up that for this purpose. Now this purpose of the Soul may be known, partly by a resolute carrying on the end without weighing the means and consequences; partly by the diligence and earnestness of the spirit: When the end is fixed, we are patient of all labour, but impatient of check and disappointment.

Is the enemy of God.] Actively and passively it maketh a man hate God, and to be hated by God. *Duty will either make us weary of the world, or the world will make us weary of duty*: The children of God have experience of the one, and Hypocrites of the other.

The

The Points, beſides thoſe obſerved in the Expoſition, are theſe:

1. *That worldlineſs in Chriſtians is ſpiritual adultery.* It diſ- *Obſervat.* 1.
ſolveth the ſpiritual Marriage between God and the Soul; of all ſins 'tis moſt unſuitable to the Marriage-Covenant, the Covenant of Grace, wherein God propoundeth himſelf to *beall ſufficient, Gen.* 17.1. We have enough in God, but we deſire to make up our happineſs in the creatures; this is plain *whoring*, Pſal. 73. 27. *Thou haſt deſtroyed all them that go an whoring from thee*; that is, thoſe which ſought that in the world which is only to be found in God. There are degrees in this whoredom: You know there may be adultery in affection when the body is not defiled; unclean glances are a degree of luſt. The children of God may have ſome outruning and ſtragling thoughts: when the Devil is at their elbows, the world may be greatened in their eſteem and imagination; *Happy is the people that is in ſuch a caſe, Pſal.* 144. *ult.* but they preſently correct themſelves, and return to the boſome of God; *Yea rather happy is the people whoſe God is the Lord.* In others there is a higher degree; they ſettle thoſe affections upon the world which are only due and proper to God, as their care, delight, deſire, fear, hope, which ſhould be kept chaſte and loyal to Jeſus Chriſt; yet there is ſtill ſome profeſſion: As a woman that is not contended with one husband, and yet ſtill retaineth the colour and pretence of the firſt marriage; this is in Hypocrites, who divide their hearts between God and the world. There are others who plainly leave the Creator for the creature, and prefer the world before God, the profits and pleaſures of it before communion with him in holy duties: To let the world ſhare with God is an evil, but to prefer the world before God is an impiety. As an whoriſh wife prefereth every one before her own husband; ſo do the prophane, who live as profeſſed Proſtitutes: Their *love* is wholly withdrawn from God as *an Huſband*, and their *obedience* from him *as a Lord*; *They love pleaſures more then God*, 2 *Tim.* 3. 4. Well then check worldly inclinations; when your hearts are too paſſionately drawn forth to preſent comforts and contentments, or when your thoughts are raiſed into too great admiration of them, or when worldly eaſe and pleaſure hindereth and withdraweth you from duty, or are apt to prefer carnal ſatisfaction before communion with God, remember at ſuch time this is adultery: You are not your own, but given up to God; 1 *Cor.* 6. 15. *Know ye not that your bodies are members of Chriſt?*

And ſhall I take the members of Chriſt, and make them the members of an Harlot? God forbid. This love is Chriſts; theſe admiring thoughts, theſe pains, time, care, earneſtneſs, they are all Chriſts; and ſhall I give that which is Chriſts to the world? God hath fenced us againſt outward adultery by *fear* and *ſhame*: Some Countries puniſh it with *whipping*, others with *death*. There is *baſeneſs* and *danger* alſo in ſpiritual adultery. There is *baſeneſs*; affections are impure, ſo far as they are let out upon other things rather then God: Shall I be an Adulterer or an Adultereſs to God? How will this expoſe me to the ſcorn of men and Angels? At the laſt day they will come pointing, as in *Pſal.* 52. 7. *This is the man that made not God his ſtrength, but truſted in the abundance of his riches*! This is a Gadaren that loved his ſwine more then Chriſt! that preferred a game at Cards before communion with God! a cup, a drunken meeting, before the Houſe of God! &c. Spiritual Harlots will not be able to look good men and Angels in the face. There is *danger* in it too; God is a jealous God: Whoring under the Law was puniſhed with death; *Every one that goeth an whoring from thee, wilt thou deſtory*. There is nothing provoketh the Lord ſo much as this, that baſe things ſhould be preferred before him.

Obſerv. 2. 2 From that [*and Adult reſſes*,] The Syriac Tranſlation hath not this word, the Vulgar hath only *adulteri*, yet the Greek Copies have it: 'Tis not uſual in Scriptures to ſpeak to women; the ſpeeches of the Apoſtles in their Epiſtles are uſually directed to men, therefore 'tis the more notable: The Note is, *That women have ſpecial need to take heed of worldly pleaſures and luſts; You Adulterers and Adultereſſes. Whore* is a name of reproach, you cannot endure it; and be not whores ſpiritually, doting too much upon outward pleaſure and pomp: You are loyal to your earthly husbands, ah! be ſo to Jeſus Chriſt. Mens hearts are more uſually diſtracted with worldly cares, but yours are apt to be beſotted with worldly pleaſures; we uſually call it ſoftneſs and *effeminacy* The Apoſtle ſpeaks of ſome women, *that wax wanton againſt Chriſt*, 1 *Tim.* 1. 11. that is, when they begin to renounce the inward mortification of fleſhly luſts. Remember you have an heavenly Husband; let not ſoft delicacy ſo corrupt your minds, as to make you forget your duty to him: You have a great many ſnares, your tenderneſs, others examples, &c.

3. *That*

3. *That to ſeek the friendſhip of the world, is the ready way to be Gods enemy.* God and the world are contrary; he is all good, and *the world lieth in wickedneſs*; and they command contrary things. The world ſaith, *Slack no opportunity of gain and pleaſure*; If you will be ſo peeviſh *as to ſtand nicely upon Conſcience, you will do nothing but draw trouble upon your ſelves.* Now God ſaith, *Deny your ſelves, take up your croſs, renounce the world, &c.* The world ſaith, *Wilt thou take thy bread, and thy water, and thy fleſh, and give it unto men whom thou knowſt not whence they be?* 1 *Sam.* 25. 11. But God ſaith, *Sell that ye have, and give alms, provide bags that waſte not, &c.* 'Twere eaſie to inſtance in ſeveral ſuch Contrarieties: We find by experience, that ſo far as we mingle with the world, ſo far are our hearts deadened and eſtranged from God; and by the encroachment of worldly delights and vanities upon the ſpirit, the love of God decayeth. 'Tis a vain conceit to think we can ſerve God and our luſts too. The world and grace are incompatible, they may be together ſometimes; as a ruſty Dyal may be right by chance: But you will be put to tryal, and when God and the world come in competition, you may ſee whoſe friendſhip you do deſire: When a worldly man muſt do the one or the other, you ſhall ſee where his heart is; he will rather offend God, then loſe riches, pleaſures or preferment; he is loth to be bound up by the curt allowance of Conſcience and Religion; and though he would gild all with a pretence of reſpect to God, yet carnal reaſons overſway, and he taketh the worlds part againſt God. Well, now you ſee the enmity between God and the world. 1. Think of it ſeriouſly, when you are about to mingle with earthly comforts and delights and can neglect God for a little carnal conveniency and ſatisfaction; this is to be an enemy to God: And can I make good my part againſt him? He is Almighty, and can cruſh you: What are our feeble hands to the graſp of Omnipotency? See *Ezek.* 22. 14. And he is a terrible Enemy; *When he whetteth his glittering Sword, Deut.* 32. 41. Nay if none of all this were to be feared, the very eſtrangement from God is puniſhment enough to it ſelf: Shall I renounce the love and favour of God? and all commerce and communion between him and me for a little temporal delight and pleaſure? God forbid. 2. Learn how odious worldlineſs is; 'tis direct enmity to God, becauſe 'tis carried on under ſly pretences; of all ſins this ſeemeth moſt plauſible: Uſually *Obſervat.* 3.

we stroke it with a gentle censure, and say, *He is a good man, but a little covetous and worldly, &c.* that's enough to entitle him Gods enemy. The world reckoneth sins not by the *inward contrariety* to God, but by the *outward excesses*, and *acts of filthiness*; and therefore because covetous persons do not break out into acts foul and shameful, they have much of the honour and respect of the world: *Psal.* 49. 13. *Their way is folly, yet their posterity approve their sayings*; that is, praise and esteem such a kind of life. Sensual persons are like beasts, and therefore the object of common scorn; but worldliness suiteth more with carnal reason, and is a sin more humane and rational: *Psal.* 10. 3. *They bless the covetous, whom the Lord abhorreth*: The Lord abhorreth them, but men bless them; for they do not measure sins so much by the *inward enmity*, as by the *outward excess*. Gods hatred ariseth from his *own Purity*, but mans from the *external inconveniencies* of *disgrace* and *loss*.

Verse 5. *Do ye think the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*

This Scripture hath been much vexed with the several Expositions of those that have dealt in it, because it doth not easily appear of what *Scripture* or of what *Spirit* the Apostle speaketh. Two Opinions are most worthy of regard. Some interpret it of the *Spirit of God*, others of the *corrupt Spirit of man*. Those that refer it to the Spirit of God, read it with a double Interrogation, thus: *Doth the Scripture speak in vain? Doth the Spirit that dwelleth in us lust to envy?* And they interpret it thus; Do the Scriptures speak in vain to this drift & purpose, to which I have spoken to you? meaning the sentences last spoken, which are every where scattered throughout the Word: *Doth the Spirit that is in us lust to envy?* that is, the Spirit of God, doth it lust in such a carnal manner? Their Reasons are three. 1. Because the sentence supposed to be in the latter part of the Text is no where found in Scripture, and therefore some are forced to fly to the shift of some ancient Book of Piety now lost. 2. The next is, Because of that phrase, *The spirit which dwelleth in us*, which is most properly and most usually applyed to the Spirit of God, who is given to us, that he may dwell in us; but is not so proper to our corruption, which usually is not called a *spirit*, or at least not *a spirit dwelling in us*. 3. The third is taken from the first clause of

of the next Verſe, *But he giveth more graee*; which *He* being a *Relative*, muſt have an *Antecedent*, and that is the Spirit of God here intended. Theſe are the Arguments.

The other Opinion, that referreth it to the wicked ſpirit of man, expoundeth the place thus; *Doth the Scripture ſay in vain?* that is, 'tis not for nothing that the Scripture ſaith: what doth it ſay? That *the ſpirit dwelling in us*; that is, our corrupt nature; ſome ſay Satan: more probably the former; *luſteth to envy*? that is, is mightily carried forth that way. To this Opinion I do incline, and my Reaſon is the eaſineſſe and commodiouſneſs of the ſence; the other is more harſh and intricate: as alſo the ſuitableneſſe of it with the ſcope of the Apoſtle, which is to prove, that carnal luſts are carnal to us, and do not become him that would be a friend of God; thoſe that are wholly carried to evil, cannot be his friends: And ſo both Text and Context runneth ſmoothly.

But how ſhall we anſwer the contrary Arguments?

I anſwer, Thus: 1. The firſt is, That this ſaying, *The ſpirit that dwelleth in us luſteth to envy*, is no where found in Scripture. To which I reply, That the *ſence* of it is found in Scripture, though not the τὸ ῥητὸν, the *expreſs words*; and when Scripture is quoted generally, the ſence is ſufficient. The Apoſtle writing to Jews, who were verſed in Scripture, quoteth it generally, and at large: As alſo doth *Peter* in many places; and ſo *Paul*, 1 *Cor.* 14.21. *In the Law 'tis written, With men of other tongues, and other lips will I ſpeak unto this people*: So Verſ. 34. *Women are to be under obedience, as alſo ſaith the Law.* Now theſe words are no where *in terminis*, but the drift of many Scriptures: So *Epheſ.* 5. 14. *Wherefore he ſaith, Awake thou that ſleepeſt, &c.* where there is a general citation. So here 'tis the drift of many Scriptures to ſpeak of the corrupt nature of man, and a wicked ſpirit dwelling in us; though I conceive there is a ſpecial alluſion to one place, as there is in all thoſe other citations mentioned; and the place alluded to here is *Gen.* 8. 11. *The imagination of mans heart is evil, only evil, and that continually*: And though there be no mention of envy, yet with good reaſon the Apoſtle might apply a general place to his particular purpoſe. 2. The ſecond Argument is taken from the property of the phraſes, *Spirit*, and κατῴκησεν, *dwelleth*, or hath taken up his habitation in us: but this may be very fitly applyed to that natural and corrupt Spirit which now we have. I have obſerved, that 'tis

uſual

usual in the Scripture to call the bent and strong propension of the Soul either to good or evil: *spirit*; as *we have not received the spirit of the world*, 1 *Cor.* 2. 12 And the phrase of *dwelling in us* is used by the Apostle, and applyed to sin *Rom.* 7. 17. Neither is there any emphasis in the word to cause it to be peculiar to the gift of the Holy Ghost; for it only noteth promiscuously any intimate abode. 3. The third Argument is taken from the beginning of the next Verse. I answer, If you render it, But *It giveth more grace*; 'tis referred to the Scriptures; if *H. giveth more grace*, 'tis referred to *God*, mentioned in Vers. 4. But we shall examine that passage when we come to Ver. 6.

The Points are these:

Observ. 1. 1. *Though sin be natural to us, 'tis not therefore the less evil.* 'Tis the Apostles Argument against envy and lust, *The spirit that is in us lusteth to it. Poyson by nature* is more then *poyson by accident*: We pity that which is *poysoned*, we hate that which is *poysonous*; as we pity a Dog that is poysoned by chance, but hate a Toad that is poysonous by nature. We use it as an *excuse*, We are sinners, and so are all by nature; ah this is the greatest *aggravation*: So *David*, *Psal.* 51. 5. *In sin was I boon, and conceived in iniquity.* Lord, I have committed adultery, and I have an adulterous heart, and nature: We should set against those sins with the *more care*, and be humbled for them with the *more grief*, that are natural to us.

Observ. 2. 2. From that [*Doth the Scripture say in vain,*] yet 'tis no where in the same terms and words: *The Scripture saith that which may be inferred from the scope of it, and by just consequence.* Immediate inferences are as valid as expres words: Christ proveth the Resurrection not by *direct Testimony*, but by *Argument*, *Mat.* 22. 32. What the Scripture doth import therefore by good consequence, should be received as if it were expressed.

Observ. 3. 3. *Carnal persons make the Scriptures speak in vain as to them.* 2 *Cor.* 6. 1. *We beseech you, receive not the grace of God in vain*; that is, the offers of the Gospel: When the Word of God hath not an answerable effect, it is to us a vain and dead letter. Oh do not let the Scriptures by way of comfort, counsel or reproof, speak in vain to you: When you meet with any moving passage, ask within your selves, Wherefore was this spoken in the Word of God? was it spoken in vain? or shall I make it so? &c.

Observ. 4. 4. From that [*the spirit that dwelleth in us*] Some understand it

it of Satan (as we hinted,) *Who worketh in the children of disobedience, Ephes.* 2. 2. but more properly of our own spirit, the bent of our carnal hearts: *Naturally we have all a wicked spirit that dwelleth in us.* We commit sin, as heavy bodies move downward, not from an impression without, but from our own spirit and nature. Oh be the more earnest to partake of the divine nature, and be more watchful over your selves: your own spirit is the cause of sin; inward concupiscence is the worst enemy. *Jam.* 1. 14.

5. From that [πρὸς φθόνον ἐπιποθεῖ, *lusteth to envy* or *desireth towards envy.*] *A carnal spirit is strongly carried out in the ways of sin*; it desireth after it: Suspect such desires as are too vehement; pantings after earthly matters come from lust. *Observat.* 5.

6. From that [*to envy?*] *Natural corruption doth most of all bewray it self by envy.* We have it as soon as we come into the world, and 'tis an hard matter to leave it ere we go out of it again; [c] children suck it in with their milk. The Devil first envyed us the favour of God, and ever since we have envyed one another: The children of God are often surprized; so *Joshua*, *Numb.* 11. 29. So *Peter* envyed *John*, as excelling him in the love of Christ, *Joh.* 21. 20, 21. 'Tis a sin that breaketh both Tables at once; it beginneth in discontent with God, and endeth in injury to man; 'tis the root of hatred against godliness: They that are at the bottom of the hill, fret at those that are at the top, and men *maligne* what they will not *imitate.* Wicked men would have all upon the same level: *Abels* sacrifice was better then *Cains*, and therefore *Cain* murthered him. Man would have his own weaknesses lie hid under the common defects; or else out of self-love, like the Sun, he would shine alone; and thence come outrages in the world: *Prov.* 27. 4. *Wrath is cruel, and Anger outragious; but who is able to stand before Envy?* The heat of *Anger* is soon spent, but *Envy* is a setled crooked malice, that doth but watch advantage to destroy. *Observat.* 1.

[c] *Vidi zelantem parvulum, &c.* August.

Verse 6. *But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace to the humble.*

But he giveth more grace:] Some read, *It giveth*, applying it to the *Scripture*; *It giveth grace*, because it *offereth* it, and is a means in Gods hand of *working* it. But I rather suppose 'tis to be

applyed to God, for 'tis spoken in opposition to the *spirit in us that lusteth to envy*; and so suiteth with the scope of the Context, which is to shew, that a worldly spirit is contrary to God. This clause as thus applyed hath been severally expounded; but because the difference is mostly in the *formality of expression*, and the senses be all *pious* and *subordinate* one to another, it will not be amiss to improve them into so many several Observations.

Observat. 1. 1. You may refer it to the Context thus: *Our spirit lusteth to envy; But he giveth more grace*: that is, we are *envious*, and God is *bountiful*. 'Tis usual in Scripture to oppose Gods *liberality* to our *envy*, his *good hand* to our *evil eye*, *Mat.* 20.15. *Damascen.* calleth God ἄφθονον, one without envy, because he is most liberal. The Note is, *That an envious disposition is very contrary to God.*

f Τρία ἔστιν, ἐν οἷς διαφέρων ἔστιν ὁ Θεὸς ἑαυτῷ· ἐπιζωῆς, οὐσίᾳ δυνάμεως, καὶ τῷ μὴ διαλείπειν ὑποτιθεῖν τὰς ἀνθρώπους. *Themistius.*

f God is for *communication*, and we for *confinement*: We would have all blessings within our line and pale; we *malign* the good of others, but God *delighteth* in it: This may make envy odious to us; we all affect to be like God: Our first Parents greedily swallowed that bait, *Ye shall be as gods*; we wou'd be so in a *cursed self-sufficiency*, why are we not so in an *holy conformity*? To set on this thought, consider, 1. God hath no need to dispense his blessings; we stand in need of one another; the highest Monarch of the meanest Subject: God was happy enough within himself before there was any creature, *Acts* 17.25. *He needeth nothing*: The *Trinity* was not solitary: *the Persons* solaced themselves in one another before there was hill or mountain, *Prov.* 8.30. Now for us to desire all good things inclosed, whose happiness is dependent, and consisteth in a mutual communication, it must needs be exceeding vile. 2. 'Tis not only an *unlikeness* to God, but an *injury* to him: we would have him less good, and so do not only accuse the *wisdom* of his Dispensations, but would straiten the *goodness* of his Nature: Certainly then, there is little of the Spirit of God where there is such an envious spirit: Grace standeth in a conformity to God, and therfore 'tis expressed by a *participation of the divine nature*, 2 *Pet.* 1.4. Grace is nothing else but an introduction of the virtues of God into the Soul. Now God delighteth in *giving more grace*: and therefore such as are not communicative and diffusive of their good to others, or are all for an inclosure of blessings, or cannot rejoyce in the parts, services or excellencies of others, have nothing at all, or very little of the nature of God in them.

2. Another

2. Another Conſideration of this clauſe is this; *Our ſpirit is ſtrongly carried to envy, but God giveth more grace*; that is, there is enough in him to check ſins that are moſt impetuous and raging: *There is enough in God to help the creature in its foreſt conflicts.* See *Mat.* 19.20. *'Tis impoſſible for a rich man to enter into the Kingdom of God; but with God all things are poſſible.* Uſually we meaſure Infinitneſs by our Laſt; and bring down divine Attributes to the rate of creatures, judging of God by our own ſcantling; as if what is impoſſible to our endeavors, were ſo alſo to the divine grace: *Zech* 8.6. *Becauſe it is marvellous in the eyes of the remnant of this people, ſhould it alſo be marvellous in my eyes, ſaith the Lord of Hoſts?* There is more in God then there can be in Nature, and Satan is not ſo able to deſtroy, as Chriſt is to ſave. Well then, when luſts are ſtrong, think of a ſtrong God, a mighty Chriſt, upon whom help is laid: You cannot cure your ſpirits of *envy*, *pride*, *ſelf-confidence*, or *vain glory*; but *God giveth more grace.* Senſe of weakneſs ſhould not be a *diſcouragement*, but an *advantage*: So 'twas to *Paul*, when he was *weak in himſelf*, he was always moſt *ſtrong in Chriſt*, 2 *Cor.* 12.9 10. Uſually we vex our ſelves with idle complaints; *This is an hard ſaying*, *Joh.* 6. Theſe are auſterities which nature can never endure, corruptions which we ſhall never overcome; and ſo are diſcouraged, and draw back, Oh conſider, though nature be not only envious, but doth ἐπιποθεῖ πρὸς φθόνον, *luſt to envy*, yet *he giveth more grace*: If there were a *will*, you would not want *power*; the chiefeſt thing that God requireth of the creature is *choyce* and *will*; *Iſai.* 1.19. *If ye be willing and obedient, &c.* All Gods aim is to bring you upon your knees, and to take power out of the hands of his mercy. *Obſervat* 2.

3. Another Conſideration is this: *Though we are wicked and ſinful, God will make his grace abound the more; our ſpirit luſteth to envy, and he giveth the more grace.* Obſerve, *God taketh occaſion many times to diſcover the more grace by our ſinfulneſs*: So *Rom.* 5.20. *Where ſin abounded, grace did much more abound.* What a wiſe God do we ſerve, that can make our ſins abound to his glory! And what a good God, that will take occaſion from our wickedneſs to ſhew the more grace! 'Tis ſome kind of claim, *Lord, I am a dog*, *Mat.* 15.27. and if Chriſt dyed for *ſinners*, I am ſure I can plead that *I am chief* of that number, 1 *Tim.* 1.15. If you have no other plea, offer your ſelves this way to God, and take hold of the dark ſide of the Promiſes. *Obſervat.* 3.

Obſervat. 4. 4. Another Conſideration of this place may be this: *Naturally 'tis thus with us, but he giveth more grace; when you are renewed and converted to the faith of Chriſt, you have another manner of ſpirit, you are not carried by the old envious ſpirit that dwelleth in you, but by a more gracious ſpirit which God hath given you.* Obſerve, *The old ſpirit and the new ſpirit are quite different.* You will be otherwiſe *by grace*, then what you were *by nature*; *Converſion* is diſcovered by *a change.* Oh what a ſad thing is it, when Chriſtians are what they ever were! You ſhould *have more grace*; your word ſhould be, *Ego non ſum ego, I am not I now*; or *nunc oblita mihi, theſe were my old courſes*; or as the Apoſtle, 1 *Pet.* 4.3 *The time paſt may ſuffice to have walked in the luſts of the fleſh &c.*

Obſervat. 5. 5. *But he giveth more grace*; that is *more* for *better*, as often in the Scriptures: If you would ſeek God in an humble manner, you would be acquainted with richer matters; you would not ſo envy and contend with one another about outward enjoyments. *That which the world giveth, is not comparable to what God giveth*; his is *more grace:* So *Joh.* 14.27. *Not as the world giveth, give I unto you:* Bleſſings more excellent! Here we cumber our ſelves with much ſerving, but God giveth more grace: Faith will ſhew us greater things then theſe. The main reaſon why men dote upon the world, is becauſe they are not acquainted with an higher glory: Men ate Acorns, till they were acquainted with the uſe of Corn; a candle is much ere the Sun ariſeth. We have not a right apprehenſion of grace, till we can ſee it yeildeth us more then the world can yeild us: Creatures give us a temporary refreſhing; the world ſerveth its ſeaſon; but grace a full and everlaſting joy.

Wherefore he ſaith,] How cometh in this ſentence? I anſwer, He applyeth it to his drift, which is to take them off from carnal purſuits, and to preſs them to humble addreſſes to God; and therefore they do ill who leave it out: As *Eraſmus*, who thinketh it only noted at firſt in the Margin, and put into the Text by ſome Scribe. But to the Points.

Obſervat. 1. 1. *God doth not only offer grace, but diſcover the way how we may partake of it:* Therefore *he ſaith* in Scripture, or defineth the way how we may apply our ſelves to him. God is hearty and in good earneſt in the offers of grace; he not only *offereth*, but *teacheth*

teacheth, nay *draweth*, *Joh.* 6. 44, 45: Thus Chriſt diſcovereth the riches of his grace; *All things are given me of my Father*, *Matth.* 11. 27. then *offereth* them, *Come to me &c.* verſ. 28. Then ſheweth the way, *Learn of me, &c.* verſe 29. Uſually the Soul ſticketh at this; There is enough in Chriſt, but how ſhall I do to obtain it? God will *teach* you, *draw* you; he is as willing to give *Faith*, as to give *Salvation*.

2. Again, from that [*Wherefore he ſaith*,] *Thoſe that would have grace, muſt take the right way to obtain it.* Not only conſider what *God giveth*, but what *He ſaith*: God that hath decreed the *end*, hath decreed the *means*. That's the reaſon why we have not only *Promiſes* in Scripture, but *Directions*; it checketh thoſe that would have *the bleſſing*, but would not uſe *the means*: Moſt content themſelves with lazy wiſhes; *vellent ſed nolunt*, they would have grace, but lie upon the bed of eaſe, and expect to be wrapt to Heaven in a fiery Chariot, or that grace ſhould drop to them out of the Clouds: God that ſaith he will give grace, ſaith ſomething elſe, that you muſt be humble to receive it. *Obſervat.* 2.

3. Again, From the Apoſtles [*Wherefore*] *'Tis an excellent Art to rank Scriptures in their order*, and to know *wherefore* every thing is ſpoken in the Word, that we may ſuit abſolute Promiſes with conditional, and put every truth in its proper place, according to that analogy and proportion that they bear one to another; as *James* linketh the general offers of grace with another Promiſe, *He giveth grace to the humble.* 'Tis good to know Truth in its frame: There is a Compages, or ſweet frame, in which all Truths are joyned by natural couples and connections; as the Curtains of the Tabernacle were looped to one another. Indiſtinct apprehenſions do but diſpoſe to *error* or *looſeneſs*: Truths awe moſt, when we are ſenſible of that cognation or kin, by which they reſpect and touch one another: *Mary pondered theſe ſayings in her heart*, *Luk.* 2. 19. the word is συλλαβοῦσα, compared them one with another. An hint here, and an hint there, maketh men looſe and careleſs; as when abſolute Promiſes are not conſidered in the analogy of Faith: *Abſolute Promiſes* may be our *firſt encouragement*, but *conditional Promiſes* muſt be our *direction*; *they* are a plank caſt out to ſave a ſinking Soul, but *theſe* ſhew us the way how to get into the Ark. Well then, be not contented with *Sermon hints*, till you have gotten *a pattern of ſound words*, and can diſcern the intent *Obſervat.* 3.

of God in the ſeveral paſſages of Scripture, that you may rank them in their order; as the Apoſtle here ſheweth the reaſon why God ſaith, *He giveth grace to the humble.*

He ſaith,] Where doth God ſay ſo? Some difference there is about referring this place to the right Scripture, from whence 'tis taken. Some conceive it was an holy Proverb, or known ſentence among the Jews: But this cannot be: the phraſe, *He ſaith*, ſeemeth to allude to ſome paſſage of Scripture: Some refer it to *Pſal.* 18.28. *Thou wilt ſave the afflicted people, and bring down the high looks*: But that is wide: for *humility* here doth not imply a low, vile and abject *condition*, but a *grace* and *diſpoſition* of the mind; and that place cited, ſpeaketh only of ſaving the afflicted people of God. Many refer it to other general places; but moſt probably it hath reſpect to *Prov.* 3.34. where it is ſaid, *Surely he ſcorneth the ſcorners, and giveth grace unto the lowly.* The only doubt is, how that *he ſcorneth the ſcorners*, is here rendered, *he reſiſteth the proud.* I anſwer, 'Tis done upon good Grounds: Partly becauſe *ſcorning* and contempt of others is an immediate effect of *pride*: and partly becauſe 'tis ſo rendered by the Septuagint, ἀντιτάσσεται τοῖς ὑπερηφάνοις. And the Apoſtles in their Citations uſually brought the words of that Tranſlation, becauſe 'twas much in uſe both among Jews and other Nations. Some ſuppoſe *James* alludeth to *Peter*, 1 *Pet.* 5.5,6,7,8. for this is but an Epitome of that place, and written after it, and ſo he may aſſert the divine Authority of that Epiſtle. But I rather reſt in the former Opinion.

God reſiſteth the proud,] ἀντιτάσσεται, ſtandeth in battel-array, or in direct defiance and oppoſition againſt them: The proud man hath his *Tacticks*; and God hath his *Anti-tacticks*; the word ſheweth that there is a mutual oppoſition between God and the proud: They bring forth their *battalia* againſt God, and God his *battalia* againſt them. And I do the rather note it, becauſe in the *Proverbs* 'tis ſaid, *He ſcorneth the ſcorners*: They ſlight God, and God ſlighteth them: *Who is the Lord that I ſhould fear him?* And *What is this Pharaoh?* They ſtand aloof from others, and God from them: *Pſal* 138.6. g *He knoweth the proud afar off*: Juſt as they do others: they ruine others to advance themſelves, and God ruineth them: God ſtill counteracteth the proud.

g *Magnum miraculum! altus eſt Deus, erigis te, & fugit a te.* Aug.

The proud,] In the *Proverbs* 'tis *the ſcorners*: ſcorning is a great ſign of pride: Diſdain of others cometh from overvaluing our ſelves

ſelves. God hath made every man an object of *reſpect* or *pity*; 'tis pride that maketh them objects of *contempt*, and in them their Maker, *Prov.* 17 5. 'Tis a deſcription of wicked men, to ſit in the *ſeat of ſcorners*, *Pſal.* 1. 1. 'Tis a ſin ſo hateful to God, that he taketh notice of diſdainful geſtures; *Putting forth of the finger* in a ſcoff, *Iſai* 58. 9.

But giveth grace] 'Tis meant ſpiritually, of ſuch help and grace whereby they may overcome their carnal deſires; carnal luſts cannot be overcome but by the aſſiſtance of grace.

To the humble.] 'Tis not taken for a vile and abject condition, but for the diſpoſition of the Soul; and yet not for a *moral humility*, but for an *holy brokenneſs* and *contrition*; as by *proud* in a ſpiritual ſence are meant ſtiff-necked and unhumbled ſinners.

The main Obſervations out of this latter clauſe, beſides thoſe hinted in the Explication, are theſe:

1. *That of all ſins God ſetteth himſelf to puniſh the ſin of Pride*: ὑπερηφανίας. He abhorreth other ſinners, but againſt the proud he profeſſeth open defiance and hoſtility. One asked a Phyloſopher what God was a doing? He anſwered, *Totam ipſius occupationem eſſe in elevatione humilium, & ſuperborum dejectione, That his whole work was to lift up the humble, and caſt down the proud*: 'Tis the very buſineſs of Providence; the Bible is full of Examples. This was the ſin that turned *Angels* into *Devils*; they would be above all, and under none, and therefore God tumbled them down to Hell: *Nolnit Deus pati cohabitationem ſuperbiæ* (as one ſaith) God could not endure to have pride ſo near him: Then it wracked all mankind, when it crept out of *Heaven* into *Paradiſe*. You may trace the ſtory of it all down along, by the ruines and falls of thoſe that entertained it: The time would fail me to ſpeak of all: *Pharaoh*, and *Herod*, and *Haman*, and *Nebuchadnezzer*, are ſad inſtances, and do lowdly proclaim, That all the world cannot *keep him up*, that doth not *keep down* his own ſpirit. *Herod* did but endure the flatteries of others; he had on a ſute of cloth of ſilver, and the Sun-beams beating upon it, the people cryed, *The voyce of God, and not of man*, becauſe the Angels were wont to appear in ſhining garments; now becauſe he rebuked them not, he was eaten up of lice: ſee *Acts* 12. Nay I obſerve God hath puniſhed it in his own people; there are ſore inſtances of his diſpleaſure againſt their pride: *Uzzias heart was lifted up*, 2 *Chron* 26. 27. and then ſmitten of leproſie

Obſervat. 1.

h Ἔνθα ταῖς πρώταις ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἀὴρ γυμνωθεὶς θαυμασίως ἐπέσιλβε, μαρμαίρων τὶ φοβερὸν καὶ τοῖς εἰς ἀνθρώπους ζῶσι φεικῶς. *Joſephus.*

leproſie, and ſo dyed ὑπὸ λυπῆς καὶ ἀθυμίας, out of grief and ſorrow, as *Joſephus* ſaith. *Davids* numbering the people, and glorying in his own greatneſs, coſt the lives of ſeventy thouſand. So *Hezekiah*, 2 *Chron*.29.32. *Wrath was upon him, and all Judah and Jeruſalem.* Theſe Judgments on pride are ſure and reſolved: *A mans pride will ſurely bring him low*, *Prov*.29.23. If they do not viſibly light upon the *firſt perſons*, they overtake the *poſterity*; *Prov*.15.25. *The houſe of the proud ſhall be deſtroyed:* All their aim is to advance their houſe and family, but within two or three ages they are utterly waſted and ruined. And I obſerve, that Judgments on pride are very *ſhameful*, that God may pour the more contempt upon them: *After Pride cometh ſhame*, *Prov*.11.2, not only *ruine*, but *ſhame*. *Herod* in his royalty eaten up with *lice*: *Pharaoh* is not aſſaulted with *armies*, but with *gnats* and *flies*: *Miriam* ſmitten with *leproſie*, a naſty and ſhameful diſeaſe: *Goliah* the ſwelling Gyant falleth by the caſt of a ſtone out of the ſling of a ruddy youth.

What ſhould be the reaſon of all this, that God ſhould ſo expreſly ſet himſelf againſt pride? I anſwer, Becauſe of all ſins he hateth this ſin, *Prov*.16.5. Other ſins are more and more hateful to man, becauſe they bring diſgrace, and have more of baſeneſs & turpitude in them; whereas pride ſeemeth to have a kind of bravery in it: But now the Lord hateth it, becauſe 'tis a ſin that ſets it ſelf moſt againſt him. Other ſins are againſt *Gods Laws*, this is againſt his *Being* and *Soveraignty*: Pride doth not only *withdraw* the heart from God, but *liſt it up* againſt God: 'Tis a direct contention, who ſhall be acknowledged the Author of bleſſing and excellency: *They ſet their heart up as the heart of God*. *Ezek*.28.3. *Babylon* ſpeaketh in the name and ſtile of God, *I am, and there is none beſide me*: So *Ninive*, *Zeph*.2.15. And as it riſeth againſt his *Being*, ſo againſt his *Providence*: Pride ſetteth up an *Antiprovidence*; it entertaineth *croſſes* with *anger*, and *bleſſings* with *diſdain*; and citeth God before the tribunal of its own will. So alſo 'tis the greateſt enemy to Gods Law; there is pride in every ſin: Sinning is interpretative confronting of God, and *deſpiſing the Commandment*, 2 *Sam*.12.9. The will of the creature is ſet up againſt the Creator. But the ſin of pride is much more againſt the Law of God; 'tis a touchy ſin, and cannot endure the Word that reproveth it: Other ſins *diſturb* Reaſon, this *humoureth* it. Drunkenneſs is more patient

of

of reproof, Conſcience conſenting to the checks of the Word: but pride firſt *blindeth* the *minde*, and then *armeth* the *affections*: it layeth judgment aſleep, and then awakeneth anger. Beſides Pride is the cauſe of all other ſins: *Covetouſneſs* is the *root* of evil, and *Pride* is the *ſoul* of it; Covetouſneſs is but Prides Purveyor: We purſue carnal enjoyments, that we may puff up our ſelves in the poſſeſſion of them; and uſually *that which is purſued in luſt, is enjoyed in pride*: 'Tis but the complacency of the Soul in an earthly excellency: *Habak.* 2.5. *He is a proud man, and therefore enlargeth his deſire as Hell.*

The Uſe of all is, Firſt, To caution us againſt pride. There are two ſorts of pride: One in the *mind*, and the other in the *affections*; *ſelf conceit*, and an *aſpiring after worldly greatneſs*: both are natural to us, eſpecially the former. 1. We are marvellous apt to be puffed up with a conceit of our own excellency, be it in riches beauty, parts, or grace: The Apoſtle, 1 *Joh.* 2. 16. calleth it *pride of life*, becauſe it ſpreadeth throughout all the employments and comforts of life. Other luſts are limited, either by their end, as *luſts of the fleſh*, to content the body; or by their inſtrument, as *luſts of the eyes*: But *pride* is of an univerſal and unlimited influence: 'Tis *pride of life*; the whole life is but ſphere enough for pride. Thoſe that have nothing excellent, cannot excuſe themſelves from fearing it. We many times find, that men that have nothing to be proud of, are moſt conceited: Bloaty ſpirits are ſoon puffed up, like bladders filled with wind. We ſee it in our natures; Man was never more proud, then ſince he was wretched and miſerable: Pride came in by the Fall, and that which ſhould take down the ſpirit, hath raiſed it. But much more have they that excel cauſe to ſuſpect themſelves; as *rich men*: 1 *Tim.* 6. 18. *Charge them that are rich in this world, that they be not high minded.* 'Tis hard to carry a full cup without ſpilling; and not to *lift up* our ſelves when we are *raiſed up* by God. Perſons that grow up into an eſtate out of nothing, are moſt apt to be proud; partly becauſe not able to digeſt a ſudden change; ſuch happineſs is a ſtrange thing to them, and therefore ſoon overſetteth the Spirit: Partly becauſe they look upon themſelves as the makers of their own fortune; *Is not this great Babel which I have built?* Other mens eſtates deſcend upon them; but there is ſome concurrence of their induſtry, and ſo they are more apt to *ſacrifice to their drag for the fatneſs of* *Uſe.*

their portion, *Habak.* 1. 16. When you are thus apt to pride your selves in your present greatness, and entertain your Souls with such whispers of vanity, remember this is a sure Prognostick of a sudden fall. And as rich men are liable to this evil, so men of parts: Parts especially, if exercised with publique applause, are like a strong liquor, it maketh men giddy and drunk with pride: 'Tis hard to go steady, when a consciousness of parts within, and publique acclamations without, like violent winds, fil the sail: Knowledg of it self is apt *to puff up*, 1 *Cor.* 8. 2. especially when publikely discovered; therefore the Apostle saith, That young Preachers are prone to *fall into the condemnation of the Devil*, 1 *Tim.* 3. 6. Oh consider Gods Judgments upon pride in parts. *i Staupicius* was proud of his memory, and God smote it: We find nothing causeth madness so much as pride. *Nebuchadnezzar* lost his reason, and turned beast, when he grew proud. Many young men that were proud of their gifts have by the just Judgment of God lost all the quickness and smartness of them, and quenched their vigour in fleshly and carnal delights. Remember what ever we have, was *given of grace*; and if we grow proud of it, 'twill soon be *taken away by Justice*. Nay, not only men of parts, but of much grace and mortification, may be surprized with pride; it once crept into *Heaven*, then into *Paradise*: the best heart can have no security: Christians are not so much in danger of intemperance and sensual lusts, as pride; it groweth by the decrease of other sins; and therefore *pride* is put last, 1 *Joh.* 2. 16. as being Satans last engine: They that are set upon the pinacles of the Temple, are in danger to be thrown down this way; *Paul* was apt to grow proud of his Revelations, 2 *Cor.* 12. 7. In Heaven only we are *most high*, and *most humble*. A Worm may breed in Manna: Strong comforts, raised affections, and strange elevations, may much puff up, and by gracious enjoyments we sometimes grow proud, secure, self-sufficient, and disdainful of others, *Rom.* 14. 10. But this will cost you a shrewd decay. 2. For the other part of pride, *aspiring after worldly greatness*; by such fond pursuits you do but engage God to oppose you: Many men mistake ambition, and think that desire of great places is only unlawful when 'tis sought by unlawful means; but to affect greatness is contrary to the Rules of the Gospel. We should refer our advancement to the sweet invitation of Providence, and stay till the master of the feast doth bid us sit higher: In our private choyce we should be

i See *Melchior Adamus in vita Staupicii.*

be contented with a tolerable ſupply of neceſſaries: *Whoſoever exalteth himſelf, &c. Luk.* 14. 8, 9. not whoſoever is exalted. In the Olympick games the Wreſtler did never put on his own crown and garland. *Heb.* 5. 5. *Chriſt glorified not himſelf as high Prieſt, but was called of God as Aaron.* When we do not ſtay for the call of Providence, 'tis but an untimely deſire of promotion, which either God croſſeth, or elſe it proveth a curſe and ſnare to us.

Secondly, The next uſe is, That we ſhould not envy a proud perſon, no more then we would a man upon the gallows; they are but lifted up, that they may be caſt down for ever. k *We are apt to pity the drunkard but envy the proud*, 'tis *Chryſoſtomes*, Obſervation: you had need pity them too, for they are near a fall: *Prov.* 16. 19. *Better be of a meek ſpirit with the lowly, then to divide the ſpoil with the proud*; that is, better be of the *depreſſed party*, then to cry up a Confederacy with thoſe that grow proud upon their ſucceſſes.

k Ἀσώτους ὃσπερ καλοῦσι δυσυχεῖς, φιλολίμους δὲ φιλοδόξους ἑταιρῶσιν ὡς λάμπρους. &c. *Chryſoſt. Orat.* 65. *de gloria.*

Thirdly, Obſerve the Inſtances of Gods diſpleaſure againſt pride upon your ſelves, or thoſe that are near you. *Paul* took notice of that *thorn* that was in his fleſh; *Leſt* (ſaith he) *I ſhould be exalted above meaſure*, 2 *Cor.* 12. 7. So you may often ſay, This was an affliction to correct and abate my pride, a prick at the bladder of my flatuous and windy ſpirit, ſo on other related to you; near experiences do more work upon us, and leave the greater impreſſions of awe: See *Dan.* 5. 22. *And thou, O Belſhazzar, haſt not humbled thine heart, though thou knewſt all this.* God taketh it ill, when we do not improve the marks of Vengeance upon our neareſt friends: we ſee others how their gifts are blaſted for pride, children taken away for pride, eſtates waſted for pride; and we do not lay it to heart.

2. *Gods grace is given to the humble.* We lay up the richeſt wine in the loweſt Cellars: So doth God the choyceſt mercies in humble and lowly hearts. Chriſt did moſt for thoſe that were moſt humble; as for the Centurion, *I am not worthy that thou ſhouldſt come under my roof*: So for the Syrophenician woman, *I am a dog, &c.* There is *excellency* enough in God; he requireth only *ſenſe of emptineſs* in us: God loveth to make all his Works *Creations*; and grace worketh moſt freely, when it worketh upon nothing. 'Tis not for the honour of God that the creatures ſhould receive ought from mercy, till they are brought upon their knees; *Obſervat.* 2.

the condition which he propoſeth is, *Only acknowledg thine iniquities, Jer.* 3. 13. Lumps of unrelenting guiltineſs are as veſſels cloſed up, and cannot receive grace; humility fitteth a man to *receive* it, and maketh a man to *eſteem* it: The humble are veſſels of a larger bore and ſize, fit to receive what grace giveth out. You may learn hence, why humble perſons are moſt gracious, and gracious perſons moſt humble, God delighteth to fill up ſuch; they are veſſels of a right bore: The valleys laugh with fatneſs, when the hills are barren; and the loaden boughs will bend their heads, &c.

Verſe 7. *Submit your ſelves therefore to God: reſiſt the Devil, and he will flee from you.*

The Connexion is illative; he applyeth the former promiſe, and by a juſt inference enforceth the duty therein ſpecified; *Submit your ſelves therefore to God.* But you will ſay, Wherein doth the force of the Reaſon lie?

I anſwer, 1. It may be inferred out of the latter part of the ſentence thus: *God giveth grace to the humble, therefore do you ſubmit your ſelves*; that is, do you come humbly, and ſeek the grace of God. The Note thence is,

Obſervat. *That general hints of duty muſt be particularly and faithfully applyed, or urged upon our own Souls.*

Doctrine is but the drawing of the bow, *Application* is the hiting of the mark: How many are wiſe in generals, but vain [1] ἐν διαλογισμοῖς, in their *practical inferences?* Generals remain in notion and ſpeculation; particular things work. We are only to give you Doctrine, and the neceſſary Uſes and Inferences, you are to make Application: When ever you hear, let the light of every Truth be reflected upon your own Souls; never leave till you have gained the heart to *a ſenſe of duty*, and *a reſolution for duty*. 1. A ſenſe of duty; *Know it for thy good, Job* 5. 27. If God hath required humble addreſſes, I muſt ſubmit to God; if the happineſs and quiet of the creature conſiſteth in a nearneſs to God, then *'tis good for me to draw nigh to God, Pſal.* 73. *ult.* Thus muſt you take your ſhare out of every Truth, I muſt live by this Rule: When ſinners are invited to believe in Chriſt, ſay, *I am chief*, 1 *Tim.* 1. 15. 2. A reſolution for duty, that your Souls may conclude, not only *I muſt*, but *I will*; *Pſal* 27. 8. *When thou ſaidſt, Seek ye my face, my heart ſaid*

[1] Rom. 1. 22.

ſaid, Thy face Lord will I ſeek: The Command is plural, *Seek ye*; the Anſwer is ſingular. *I will*; the heart muſt eccho thus to divine Precepts. So *Jerem.* 3. 22. *Return, O back-ſliding Children: Behold, we come, for thou art the Lord our God.*

2. It may be inferred out of the former clauſe thus: *He reſiſteth the proud, therefore ſubmit your ſelves*; that is, therefore let the Lord have a willing and ſpontaneous ſubjection from you: And then the Note will be.

The creature muſt be humbled either actively or paſſively. *Obſervat.* If you have not a *humble heart*, God hath a *mighty hand*: 1 *Pet.* 5. 6. *Humble your ſelves under the mighty hand of God*: He will either break the heart, or break the bones; You muſt judg your ſelves, or elſe God will judg you, 1 *Cor.* 11. 32. God hath made a righteous Law; ſin muſt be judged in one Court or another, that the Law may not ſeem to be made in vain. If at the laſt day, when the Judgment is ſet, and the Books are opened, and ſinners ſtand trembling before the white Throne of the Lamb, and you are conſcious to the whole Proceſs, Chriſt ſhould then make you ſuch an offer, *Judg your ſelves, and you ſhall not be judged*, with what thankfulneſs would you accept of the motion, and the next work would be to enquire into your own hearts. Oh conſider, thus it muſt be; we muſt judg, or be judged; be humble, or be humbled: 'Twere better to anticipate *Acts of Vengeance* by *Acts of Duty*: *Pharaoh* and *Nebuchadnezzar* were humbled, *Dan.* 4. 34. but to their coſt. Paſſive humiliations are ſore and deadly: 'Twere better that we ſhould humble a *proud heart*, then that God in the threatning of Scripture ſhould *humble our proud looks*, and we ſhould *feel* that which we would not *do*: You will not judg your ſelves; ah, but how terrible will it be when the Lord cometh to judg us for all our hard ſpeeches, and ungodly deeds? *Jude* 15. When *Juſtice* taketh up the quarrel of *deſpiſed Mercy*, 'twill be ſad for us; and then we ſhall know the difference between *Gods inviting*, and *Gods inflicting*.

But let us now go to the Duty it ſelf, *Submit your ſelves to God:* *Obſervat.* Obſerve, *Thoſe that would ſeek the friendſhip of God, muſt ſubmit to him.* He ſpeaketh of getting in with God, which muſt be in an humble way: There is an infinite diſtance between *God* and his *creatures*; we muſt come with *reverence*; But we are not only

creatures, but *guilty creatures*, and therefore we must come with an holy awe and trembling.

I shall enquire, First, what this subjection is? The [m] word signifieth to *place our selves under God*, and so noteth the whole duty of an inferior state. 1. There must be *a subjection to Gods Will*; the *whole man* to the *whole Law* of God: To submit to God, is to give up our selves to be governed by his Will and Pleasure; our thoughts, our counsels, our affections, our actions, to be guided according to the strict Rules of the Word. Usually here the work of Conversion sticketh, we are loth to resign and give up our selves to the Will of God: Some Commands of God, as those which are inward, are contrary to *our affections*; others, as those which enforce duties external, are contrary to *our interest*: but we must *take Christs yoak*, *Mat.*11.29. A main thing to be looked at in our first applications to God, is this; Are we willing to give up our selves to the Will of God without reservation? Can I subject all without any hesitancy and reluctation of thoughts to the obedience of Christ? 2 *Cor.*10 5. 2. It implyeth *humble addresses*: Submit your selves to God; that is, lay aside your pride and stubbornes, humbly acknowledging your sins; come as lost, undone creatures, lying at the feet of mercy: Ah how long is it ere our [n] *mouths are put in the dust*, ere we can come and say in truth of heart; *If we be damned 'tis just*, *if we be saved 'tis of much mercy*, 3. *A referring our selves to the disposal of Gods Providence*: Act. 21.14. *The will of the Lord be done*; 'tis a true Christian speech. *Discontent* is plain *rebellion*; we would have our will done, and not Gods; when we murmur, God and we contend; his Will must be done *upon us*, as well as *by us*. Thus you see there is a threefold submission; of our *carnal hearts* to his *Holiness*, our *proud hearts* to his *Mercy*, our *stormy minds* to his *Soveraignty*, that we may be *obedient*, *humble*, *patient*.

[m] Ὑποτάγητε

[n] Lam.3.27.

Secondly, I shall enquire in what manner this submission must be performed? I answer, 1. *Sincerely*; we must do his Will, because 'tis his Will, *intuitu voluntatis*; Gods Will is both the *rule* and the *reason* of duty: So 'tis urged, 1 *Thes.*4.3 *This is the Will of God, even your sanctification*: So see 1 *Thes.*5.18. and 1 *Pet.*2.13. This is enough, *warrant* enough, and *motive* enough, God will have it so. Hypocrites do the matter of the duty, but they have other motives. This is indeed to do a duty as a duty, when we do what,

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is commanded, becauſe it is commanded. 2. *Freely*; ſubjection is beſt when 'tis willing. o If the beaſt came ſtruggling and unwillingly to the Altar, they never offered it to their gods, but counted it unlucky. Certainly the true God looketh moſt after the *ready mind*: *Pſal.* 119. 60. *I made haſte, and delayed not to keep thy Commandments*; without doubting, diſputing, *conſulting with fleſh and blood*. To offer *Iſaac* was an hard duty, and yet that morning *Abraham* was up *early*; ſee *Gen.* 22. 1. 3. *Faithfully*, to the Lords glory, not to our own ends: The Chriſtian life muſt be *unto God*, *Gal.* 2. 19. according to *Gods will*, for *Gods glory*. 'Twas a teſtimony of *Joabs* homage and fealty to *David*, that when he had conquered *Rabbath*, he ſent for *David* to take the honour. The hardeſt task of the creature, is to ſubject our ends to Gods ends, as well as our ways to Gods Will.

Thirdly, I ſhall enquire, what Conſiderations are neceſſary to urge this duty upon the Soul? Man is a ſtout creature, and we are apt to break all cords and reſtaints; our language is, *Who is Lord over us?* Therefore for anſwer to this laſt queſtion, conſider, 1. The *neceſſity* of it: *Humble your ſelves under the mighty hand of God*, 1 *Pet.* 5. 6. It is a madneſs to contend with him that can command legions; what are we to God? *are we ſtronger then he?* 1 *Cor.* 10. 22. Who is ſo fooliſh as to ſtand out againſt the Almighty? Men fawn upon them that have power: God can ruine us with *a breath*, Job 4. 9. *By the blaſt of God they periſh, by the breath of his noſtrils they come to nought*. So with a beck or frown. *Pſal.* 80. 16. *They periſh at the rebuke of thy countenance*: This power we ſhall feel, if we do not ſtoop to it: They are *broken* by the power of his *Providence*, that are not *drawn* by the power of his *Spirit*. God hath ſworn, *Rom.* 14. 11. *As I live, ſaith the Lord, all knees ſhall bow to me*; that is, count me not a living God, if I do not make the creature ſtoop: Harken to this, you that ſtand out againſt the power of the Word, can you ſtand out againſt the power of Chriſt when he cometh in glory? *Ezek.* 22. 14. *Can your hands be made ſtrong, or your hearts endure in the day that I ſhall deal with you?* You whoſe hearts are ſtout againſt God, how will your faces gather blackneſs and darkneſs before him, when you ſhall be adjudged to that Tophet, *whoſe burning is fire, and much wood, and the breath of the Lord doth kindle it like a river of brimſtone?* 2. The *nobleneſs* of it: Submiſſion ſeemeth baſe, but to God 'tis noble

o *Obſervatum eſt a ſacrificantibus, ut ſi hoſtia quæ ad aras duceretur fuiſſet vehementer reluctata oſtendiſſetque ſe invitam altaribus admoveri, amovere-tur, quia invito deo eam offerri putabant; quæ vero ſtetiſſet oblata, hanc volenti numini dari exiſtimabant.* Macrobi. lib. 3. Saturn.

noble; all other ſubjection is ſlavery and vaſſalage, but this is the trueſt freedom: Vain men think it a freedom to live at large, to gratifie every carnal deſire; this is the baſeſt bondage that may be, 2 *Pet.* 2. 18. Wicked men have as many *Lords* as *luſts:* If Conſcience be but a little wakened, they are ſenſible of the tyranny; they ſee 'tis ill with them, and they cannot help it; they are drunkards, worldlings, unclean perſons, of a carnal and voluptuous ſpirit, and know not which way to be otherwiſe. 3. The *utility* and benefit of it; this will maketh Almighty Power to be the ground of your *hope*, not your *fear: Iſai.* 27 *Let them take hold of my ſtrength and be at peace with me.* This *ſubmiſſion* is the high way to *exaltation*, 1 *Pet.* 5. 6. How do men crouch for worldly ends? and admire every baſe perſon for ſecular advantage? As *Otho* in *Tacitus* did, *Projicere oſcula, adorare vulgus, & omnia ſerviliter pro imperio*; kiſs the people, even adore the baſeſt, and all to make way for his own greatneſs. Ah ſhould we not rather ſtoop and ſubmit to the Lord? There is no *baſeneſs* in the act, and there is much *glory* in the reward.

Reſiſt the Devil,] What connection hath this Precept with the former? I anſwer, It may be conceived ſeveral ways.

Obſervat. 1. Thus: If you will humbly ſubmit to God, you muſt look to reſiſt Satan; and the Note is, *That true obedience findeth much oppoſition by the Devil.* Since the Fall, a godly life is not known by *perfection of grace*, ſo much as by *conflicts with ſin.* Satan is ſtill buſieſt there where he hath leaſt to do. Morality is a ſtill way, that putteth us to little trouble: Pirates do not uſe to ſet upon empty Veſſels; and Beggers need not fear the Thief. Thoſe that have moſt grace, feel moſt trouble from Satan; he envyeth they ſhould enjoy that condition and intereſt in God, which himſelf hath loſt. The Devil is loth to waken thoſe that are in his own power; *When the ſtrong man keepeth the houſe, all the goods are in peace, Luk.* 11. 42. But for the godly, *he deſireth to winnow them as wheat, Luk.* 22. 32. Sometime he vexeth and buffeteth them with *ſad injections*; at other times with *carnal temptations*: We cannot appear before God, but *he is at our right hand ready to reſiſt us, Zech.* 3. 1. We cannot ſet upon a duty, but he ſuggeſteth lazy thoughts, carnal counſels. Well then, you cannot judg your ſelves *forſaken of God*, becauſe *tempted by Satan*: *No brother in the fleſh* but hath had his ſhare, 1 *Pet.* 5. 9. Such conflicts are not inconſiſtent

conſiſtent with Faith and Piety: He adventured upon Chriſt himſelf after he had a Teſtimony from Heaven, *Matth.* 4. *Paul* was troubled with one of Satans meſſengers, 2 *Cor.* 12. 7. And the beſt are exerciſed with the ſoreſt Conflicts. When the Thief breaketh into the houſe, 'tis not to take away *Coals*, but *Jewels*.

2. The Connexion may be conceived thus: If you would ſubmit to God, you muſt beware of thoſe proud ſuggeſtions, wherewith Satan would puff up your ſpirits. The Note is, That *one of Satans chief temptations is pride*. Therefore when the Apoſtle ſpeaketh of *ſubmiſſion*, he preſently addeth, *reſiſt the Devil*: By this Satan fell himſelf; therefore 'tis called *the condemnation of the Devil*: That is the cauſe for which the Devil was caſt out of Heaven; He would fain have more company, and draw us into his own ſnare. 'Tis a bait ſoon ſwallowed, 'tis natural to us; our Parents catched at that, *Ye ſhall be as Gods*: He offered to tempt Chriſt himſelf to a vain glorious action. Certainly we all deſire to be ſet on high Pinacles, though we run the hazard of a fall: We had need then to be the more watchful againſt ſuch thoughts and inſinuations; Places liable to aſſault have uſually the greateſt guard. And we may admire the Wiſdom of God, who can overcome Satan by Satan: Satans meſſenger wherewith *Paul* was buffetted, was to cure his pride, 2 *Cor.* 12. 7. *Observat.*

3. It may be the occaſion of the Direction in this place was only thus: He having told them what Submiſſion is required, he would alſo tell them what Reſiſtance is lawful; you muſt ſubmit to God, but not to Satan. The Scriptures, that they may ſpeak with clearneſs and diſtinction, uſe thus to make exception of neceſſary duties: So 1 *Cor.* 14, 20. *In malice be ye children, but in underſtanding be ye men*: So *Rom.* 16. 19. *I would have you wiſe concerning that which is good, but ſimple in what is evil*: Which are ſpeeches much ſuiting with this of the Apoſtle; you muſt ſubmit, and yet reſiſt, *&c.*

But to the words, [*Reſiſt the Devil.*] Obſerve, in ſtead of carnal luſts he mentioneth Satan; the Apoſtle doth not ſay, *reſiſt ſin*, but *reſiſt Satan*. Obſerve, *That Satan hath a great hand and ſtroke in all ſins.* Survey the pedigree of ſin, and you ſhall ſee it may call the Devil Father: Carnal deſires are called *his luſts*, *Joh.* 8. 44. And 'tis ſaid, *what ever is more, is ἐκ τοῦ πονηροῦ, from the evil one*, *Matth.* 5. 37. that is, from the Devil: Giving place to anger, is *Observat.* 1.

in the Apostles language *giving place to Satan*, *Ephes.* 4. 26 27. Survey the iniquities of every age, and is not Satans hand in all this? Because our first Parents brought death into the world by his suggestion, as also because of the act of *Cain*, he is called *a murtherer from the beginning*, *Joh.* 8. 'Tis said of *Judas* his Treason against Christ, *John* 13. 2. *The Devil put it into his heart*: So to *Ananias*, *Acts* 5, 3. *Why hath Satan put it into thy heart to lye?* So 1 *Chron.* 21. 1. *Satan provoked David to number the people*: So *Matt.* 16. 23. *Get thee behind me Satan.* The Heathen who understood not the operation of the Devil, thought all our conflicts were against internal passion. Now the Apostle is clear: that we fight not only against lusts and carnal desires, *but spiritual wickednesses in high places, and principalities and powers, &c.* which argueth the fight to be the more sore, Sometimes the Devil beginneth the temptation, sometimes we; he began with *Judas*, *he put it into his heart*, by the injection and immission of evil thoughts: At other times our own corruption working freely, the Devil may adjoyn himself: As *Zanard* speaketh of the outward power of the Devil, over tempests; sometimes he may raise the matter, at other times the matter being prepared, Satan may adjoyn himself, and make the tempest more impetuous. Well then, all sin being from the Devil, as we defie *him*, let us defie his *works* and *lusts* too. We desie Satan as the *Pursevant of divine Justice*, but we honour him as *Head of the carnal State*: We love his lusts, and so call him *Father*, and keep the Crown upon his head: Many rail on him, and yet honour him: though he be a proud Spirit, he careth not for praise or dispraise; all his aim is at homage and obedience, so he may ingross our spiritual respects; other things do not move him. As Christ loveth not a *glavering respect*, when we violate his Laws: So Satan is not exasperated with all language; his policy is to blind the mind, and carry on his Kingdom covertly in the darkness of this world: *Every sinner is really the Devils drudg.*

Observat. 2. Again, From the nature of the duty pressed, *That 'tis the duty of Christians to resist Satan.* The Point is of great use in the Christian life, and a Subject in which many men of note and eminency in the Church of God have travelled: But you know under the Law rich men were to leave their gleanings for the poor; therefore we may come and glean up something after the Reapers, possibly, as *Boaz* did for *Ruth*, they might let fall some handfuls, of pur-

Ruth 2. 16.

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pose for others diligence and industry. I shall endeavour to open four things.

1. The Commerce between Satan and a Sinner, and how he cometh to insinuate his temptations.
2. What it is to resist him, the purport and intent of this great Duty.
3. The way and means of maintaining this War and Conflict.
4. The most perswasive Arguments and Motives to engage us to the Battel.

First, To begin with the first thing proposed, That the Devil hath a great hand in all sins, we cleared before. Over wicked men he hath almost as great a power, as the Spirit of God over holy men: [q] The same words are used to imply the *efficacy of Satan*, and the *influence of the Spirit*; *God worketh in us*, and Satan *worketh in the children of disobedience*: The onely difference is, the Spirits Works are *Creations*; they suppose and need no matter within. The Spirit by a *sweet*, and yet *strong*, Power, can compel the Soul to assent or consent, [r] but not Satan; his advantage liech in our own wickedness; we do not resist him; he may *solicite*, but not *compel*. The Spirit of God giveth a *new heart*, *Ezek* 36. 26. *Prov.* 21. 1 But Satan hath a strong operation upon the will and understandings of men *by their consent*: He worketh indeed by way of *impetrations suggestion*, but without any violation and *enforcement* of mans will: Upon the godly he worketh by way of *imposture* and *deceit*, upon the wicked by way of *imperious Command* and *Soveraignty*. He doth not only put into the heart such fancies and conceits as may stir up sensual and worldly lusts, but also such as may blind the spirit and understanding: Satan that stirreth up some to *uncleanness*, stirreth up others to *error* and *blasphemy*; therefore 'tis said, 2 *Thes.* 2. 9. *That Antichrists coming is after the working of Satan in all deceivableness*: The communicating of spirits are insensible and imperceptible. 'Tis true, we are most sensible of his force, when tempted to bodily lusts, because they do most of all *affright Conscience*, discompose reason, and oppress the body; and because between every temptation and sin there is an intervening *explicite thought*, to which the soul it conscious: but insinuations of error are more silent and plausible. Satan forteth every spirit with a proper habit; though he doth not know the heart, yet being of a spiritual nature and essence, he can the more easily insinuate with our

[q] Phil. 2. 13. ἐνεργῶν, Ephes. 2. 3. ἐνεργοῦν τὸ. [r] *Infirmis bonis est qui non potest vincere nisi volentem.* Hieron. ad Demetriadem. *Diabolus suadere & sollicitare potest, cogere omnino non potest; non enim Diabolus cogendo sed suadendo nocet, nec extorquet a nobis consensum sed petit.* Aug. lib. 5. Hom. 12.

our understanding and affections. The Scriptures every where intimate that great height of understanding and policy which is in the evil spirits; therefore we read of their *Snares*, 2 *Tim.* 2. 26. *Methods*, *Ephes.* 6. 11. *Devises*, νοήματα, 2 *Cor.* 2. 11. All which words imply a great deal of cunning and dexterity, which is much encreased by experience and observation; He *considered Job*, *Job* 2. 5. They observe and consider us, and know how to suit the bait, partly be *supposition* and *conceit*, as imagining by what corrupt aims most men live; partly by *external signs*, they observe our prayers, discourses, passions, the motions of the bodily spirits; can interpret the silent language of a blush, a smile, a frown, a look, the glance of a lustful eye, the gate and carriage of the body. Now to work upon us, they use sometimes the Ministry and subserviency of men, as our neareſt friends; so he made use of *Peter* to Christ, *Matth.* 16. 23. or of cursed Deceivers, 2 *Cor.* 11. 9. Sometimes he maketh use of our own bodies; by the outward *commotion of the humours* he stirreth up to revenge, uncleanness, passion, and all sensual lusts; and therefore you had need keep the body in a good frame, that the humours of it be not armed against your souls. Sometimes by presenting the object: as he dealt with Christ, representing the worlds glory to him in a Map or Land-skip; so he stirreth up lust by the eye; 2 *Pet.* 2. 14. *Eyes full of adultery*: in the Original, μοιχαλίδος, *of the Adulteress*: Objects are first presented, then he causeth them to dwell upon the fancy, till the heart be ensnared. Sometimes through the *immission of thoughts*, through the help of fancy: this must needs be one way, how should the Devil else tempt to despair? or to spiritual sins? or blind the mind by carnal imaginations and conceits, and obstinate prejudices against the Truth? And these thoughts once immitted, may be continued into a discourse or dispute, and the Devil guessing at the Answer, may come on with a Reply; therefore we find that he setteth on Christ with new temptations, because he had received so full an Answer.

Secondly, The next Question is to shew, what it is to resist him. I answer 1. Negatively, *We must not fear him*; the Devil hath no *enforcing power*, but only a *perswading slight*: Distrustful fear giveth him advantage; We are to *resist him stedfast in the faith*, 1 *Pet.* 5. 10. And again, we *must not give place to him*, *Ephes.* 4. 27. Anger may make way for malice; and when the first risings

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of ſin are not grievous, the accompliſhment of it is not far off. 2. Poſitively; So we muſt manifeſt our reſiſtance, partly by *refuſing to commune with him.* Sometimes he muſt be checked with a meer rebuke and abomination; as when the temptation tendeth to a direct withdrawment from obedience, 'tis enough to ſay, *Get thee behind me Satan*, and to chide the thought ere it be ſetled: So *Pſal.* 11. 1. *How ſay ye to my Soul, Flee as a bird to yonder mountain?* He abominateth the motion; as if he had ſaid, *avaunt evil thoughts, &c.* Sometimes we muſt oppoſe gracious Reaſons and Conſiderations; as when the temptation hath taken any hold upon the thoughts, and corruption riſeth up in the defence of the ſuggeſtion; this is called *a withſtanding in the evil day*, and *a quenching of his fiery darts*, *Epheſ.* 6. 13, 16.

Thirdly, The next thing is, *The way and means of maintaining this War and Conflict*; not by croſſing your ſelves, ſpitting at his name and mention, but by the graces of Gods holy Spirit: I ſhall mention the chiefeſt. There is, 1. *Faith*, 1 *Pet.* 5. 10. You had need of faith, that you may overcome *miſtically*, by taking hold of the victory of Chriſt; and *morally*, that we may reflect on the glorious Recompences that are appointed for them that ſtand out in time of Tryal, and the ſpiritual aſſiſtances that are at hand to encourage us in the fight and combate: Faith is neceſſary every way; 'tis called the *ſhield*, *Epheſ.* 6, 13, The ſhield covereth the other parts of the armour; ſo doth Faith confirm the other graces when aſſaulted, by borrowing help, by drawing them forth upon high encouragements, &c. 2. *Prayer*; never cope with a temptation alone, but ſtrive to bring God into the combate: *Making prayer and all ſupplication in the ſpirit*, *Epheſ.* 6. 16. By *ſpirit* he meaneth the *heart* or *Soul*; when you are aſſaulted, lift up the ſpirit in holy groans to God. 3. *Sobriety*, 1 *Pet.* 5 8. We had need be *watchful*, to take heed to every luſt and every diſtemper; and we had need be *ſober* too, in the uſe of all comforts, creatures, buſineſſes: For I ſuppoſe by *ſobriety* the Apoſtle meaneth *a moderation of our affections in worldly things*, which is neceſſary to this purpoſe, all temptations being inſinuated under the baits of pleaſure, honour, profit, &c. and therefore an heart drowned in the world is ſoon overcome. 4. *Watchfulneſs*; Thoſe that carry Gun-powder natures about them, had need take care not only of *fiery darts*, but of the *leaſt ſparks*: *God is ſoon offended*, therefore we muſt walk with *fear*

and trembling, *Phil.* 2. 12. and our *hearts are ſoon overcome*, and therefore we had need be watchful; looking to what cometh in, leſt it prove a *temptation*; and to what goeth out, leſt it be found a *corruption*: In the fight we ſhould have an eye to victory, and in the victory to the fight again. 5. *Sincerity*; The Apoſtle ſpeaketh of the *girdle of truth*, *Epheſ.* 6. 14. A double-minded man is his own Tempter; and unſetled Souls do but invite Satan to take part with their own doubts and anxious traverſes: The mixture of Principles, like Civil Wars in a Country, makes us a prey to the common Enemy.

Fourthly, The moſt perſwaſive Arguments to engage us in this fight and warfare: I ſhall but touch upon them. Conſider the neceſſity; Either you muſt reſiſt him, or be taken captive by him: there is no middle courſe; you can make no peace with him, but to your own harm; to enter into league with Satan, is to be overcome: He now [s] *tempteth*, hereafter he will *excuſe*; Satan flattereth the creature; the *ſnares of ſin* will at length prove *chains of darkneſs*. We look at the trouble of reſiſtance, the ſweetneſs of victory will abundantly recompence it: Uſually we miſtake in the traverſes of our minds; we reckon upon the *ſweetneſs of ſin*, and the *trouble of reſiſtance*. and ſo create a ſnare to our ſelves; the right compariſon is between the *fruit of ſin*, and the *fruit of victory*. We have often had experience what 'tis to be overcome: let us now make tryal how ſweet victory will be. Nothing diſcovereth the power and comfort of Chriſtianity ſo much as the ſpiritual conflict: Men that ſwallow temptations, and commit ſins without trouble and remorſe, no wonder that they are ſo cold and dead in the profeſſion of Religion, that their Evidences for Heaven are always ſo dark and litigious, they never tryed the truth and power of Grace, nor taſted the ſweetneſs of it; the ſpiritual combate, the victories of Chriſt, are riddles and dreams to them. Beſides all this, conſider the hopes of prevailing; Satan is a foiled adverſary, Chriſt hath overcome him already: All that is required to the victory, is a *ſtrong Negative*, *No*, *no*; make him no Reply: To *reſiſt* him, not to *yield* to him, is the only way to be rid of him; you have a promiſe, *Reſiſt*, *and he ſhall flee from you*. Chriſt hath foyled the Enemy, and he hath put weapons into your hands that you may foyl him: He trod upon this old Serpent, when [t] *his heel was bruiſed* upon the Croſs; only he would have you ſet your feet upon his neck,

[s] ὁ πειράζων, Mat. 4. 1. with Rev. 12. 10. κατήγορος, *The Accuſer of the Brethren.*

[t] Gen. 3. 15.

Rom.

Rom. 16. 20. *And the God of peace ſhall tread Satan under your feet ſhortly.* You need not doubt of help; if Satan be *a roaring Lion*, Chriſt is the *Lion of the tribe of Iudah* to reſiſt him; if Satan be an *Accuſer*, Chriſt is an *Advocate*; there is the *Spirit of God* to ſtrengthen us againſt the ſuggeſtions of the *evil Spirit*; and the good u Angels wait upon us, as well as the bad do moleſt us. Conſider the Spectators of the Combate; thou maintaineſt Gods Cauſe in his own ſight; Chriſt and the good Angels are looking upon thee how thou doſt acquit thy ſelf in the battel. *Ahaſuerus* ſaid of *Haman*, *Will he force the Queen before my face?* So wilt thou commit adultery in the preſence of thy Spouſe? and yield to Satan when Chriſt and al the bleſſed Saints and Angels ſtand as Witneſſes of the Conflict? Do not fear being deſerted; when thou art in Satans hands, Satan is in Gods hands. Jeſus Chriſt himſelf was tempted, and he knoweth what it is to be expoſed to the rage of a cruel Fiend; and therefore *he will ſuccour thoſe that are tempted*, *Heb.* 4. 15. They that have been ill of the Stone, will pity others when racked with that pain and torture: *Iſrael* was a *ſtranger*, and therefore to *be kind to ſtrangers*: Chriſts heart is intendered by his own experience; ever ſince he grappled with Satan, he is full of bowels to all that are infeſted by him.

u Heb. 1. 14.

And he will flee from you.] Here is the promiſe annexed as an encouragement to the duty. But you will ſay, How is it to be underſtood? Doth Satan always fly when he is reſiſted? The children of God by ſad experience find that he reneweth the battel, and prevaileth ſometimes by the ſecond or third aſſault. I anſwer, 1. Every denyal is a great diſcouragement to Satan; Sin is *a giving place*, *Epheſ.* 4. 27. x He is like a Dog that ſtandeth looking and waving his tail to receive ſomewhat from thoſe that ſit at table; but if nothing be thrown out he goeth his way: So doth Satan watch for a grant, a *Benhadads* ſervants did for the word *Brother*: He looketh for a paſſionate ſpeech, an unclean glance, geſtures of wrath and diſcontent; but if he findeth none of theſe, he is diſcouraged. 2. After a denyal he may continue to trouble thee: Jeſus Chriſt was aſſaulted again and again after a full Anſwer; nay after all 'tis

x *Quemadmodum canis aſſtens menſæ, ſi viderit hominem veſcentem, ſubinde aliquid quæ in menſa ſunt ipſi projicientem, manet aſſidue; Quod ſi ſemel atque iterum ſic aſtitit ut diſceſſerit, nihil adeptus, protinus abſtinet, veluti qui jam fruſtra & incaſſum aſſiſtat; itidem & Diabolus jugiter nobis inhiat; ſi quod blaſphemum verbum ipſi ſeu cani projiciamus, hoc accepto rurſus aggrediatur; quod ſi perſeveraverit gratias agere, regulaverit illum fame celeriterque abegerit.* Chryſ. Hom. 3. *de Lazaro.*

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ſaid, *Luk.* 4. 13. *He went away from him a ſeaſon*: Therefore *Peter* biedeth us always watch, 1 *Pet.* 5. 8. 3. If we continue our reſiſtance, Satan will ſurely be a looſer: A Chriſtian hath the beſt of it, though he repeat his aſſualts a thouſand times; he can never overcome you without your conſent: and though the Conflict put you to *ſome trouble*, yet it bringeth you much *ſpiritual gain*, more ſenſible experiences of the virtue of Chriſt, a more earneſt truſt; as dangers make children claſp about the parent more cloſely. Beſides, 'tis honour enough to foyl him in each particular aſſault, though *uſually a Chriſtian doth not only come off with victory, but triumph, and Satan doth not only not prevail, but flee from us.*

Verſe 8. *Draw nigh to God, and he will draw nigh to you: cleanſe your hands, ye ſinners, and purifie your hearts ye double-minded.*

He cometh again to the main thing in queſtion, the ſucceſs of humble addreſſes to God; ſhewing we ſhall not want the divine help, if we do but make way for it. *God is never wanting to us, till we are firſt wanting to our ſelves:* We withdraw our hearts from God, and therefore no wonder if we do not feel the effects of his Grace. All the world may judg between God and ſinners, who ſhall bear the blame of our wants and miſeries, Providence or our own hearts: *If the fooliſhneſs of man pervert his ways,* there is no cauſe why *we ſhould fret againſt God,* Prov. 19, 3.

Draw nigh to God,] You may look upon the words as ſpoken to *Sinners*, or to *Converts.*

I. Firſt, To Sinners, or men uncalled; and then the ſence is, *draw nigh to God,* that is, ſeek him by *faith* and *repentance*; and *he will draw nigh to you,* that is, with his *grace* and *bleſſing.* Thence obſerve:

Obſervat. 1. 1. *That every man by nature needeth to draw nigh to God.* *Drawing nigh* implyeth an abſence and departure: We are *eſtranged from the womb,* *Pſal.* 58. 3. As ſoon as we were able to go, we went aſtray. In *Adam* we loſt three things; *the Image of God, the Favour of God,* and *Fellowſhip with God.* As ſoon as man ſinned, God ſpeaketh to *Adam* as loſt, *Adam, where art thou? Non es ubi prius eras,* as *Auſtine* gloſſeth, Thou art not where thou wert before.

before. So when Christ would resemble our apostate nature, he doth it by a Prodigals going into *a far Country*, *Luk.* 15. 14. And the Apostle giveth the reason, how we came to lose the *fellowship*, as well as the *favour* of God, when he thus describeth the natural estate of the Gentiles, *Alienated from the life of God*, *Ephes* 4. 18. We are strangers to Gods *life*, and therefore no wonder if we have lost his *company*. *Trees* do not converse with *beasts*, nor *beasts* with *men*, because they do not live the life of each other: *Sense* must fit the *trees* to converse with *beasts*, and *reason* the *beasts* to converse with *men*; and *grace* must fit *men* to converse with *God*: There is a distance you see. Now men alienate themselves more and more, partly by their *affections*, and partly by their *practises*. By their *affections*; they care not for God, desire not his company: *Job* 21. 14. *Depart from us for we desire not the knowledg of thy ways.* Faln man is grown obstinate, little worse then the Devil: The Devils said, *Depart from us, art thou come to torment us before our time?* *Mat.* 8. Gods presence is their torment: Men care not to hold communion with him, because of an hatred to his ways; they wish the annihilation and destruction of his Being. 'Tis a pleasing thought to carnal spirits, to suppose that if there were no God, they might let loose the reins to vile affections. So also by their *practises*: y All sins divide between God and the Soul; *Isai.* 59. 2. *Your iniquities have seperated between you and God.* Sin maketh us shy of his presence; guilt cannot endure a thought of the Judg; and it maketh God offended with us: How can an *holy Nature* delight in an *impure creature?* And as sin in the general doth thus, so there are some special sins that seperate between God and the Soul: As *Pride*, Psal. 138. 6. *The proud he knoweth afar off:* God standeth at a distance, and will have no communion with a proud spirit. So *creature-confidence*, and *self-satisfaction*, that keepeth us off from God; we stand at a distance, as if we had enough of our own: *Jer.* 17. 5. *Cursed is the man that maketh flesh his arm, departing from the living God.* The neareſt union is wrought by faith, that maketh the Soul stay in him; and the greatest separation when we go to other Confidences, for then there is a plain leaving of God. Well then, consider your condition by nature, *alienus from God.* That you may resent it the more, consider the *Cause* and the *Effects* of it. 1. The *Cause*; the heart is set upon sin, and therefore estranged from God: *Col.* 1. 21. *Alienated, and enemies in your*

y *Peccata elongant nos voluntate non loco.*

minds by evil works; or it may be rendered, *by your minds in evil works*; *mente operibus malis intenta*, that is, because the mind is set upon sin: a *Likeness* is the ground of *love*. There being such a disproportion between us and God, we delight not in him. So *Job* 21, *Depart from us*; why? *for we desire not the knowledg of thy ways*. We do not love holiness, and therefore do not love God: What a madness is this, to part with God for sin? If you will not be *Saints*, be *men*, be not *Devils*, they cannot endure Gods presence upon that ground. 2. *The Effects of it*; You that fly from God as a *friend*, you will find him an *enemy*; you may *depart* from him as a friend, you cannot *escape* him as an enemy. 'Tis a sweet passage that of *Austine*, *Te non amittit nisi qui dimittit: & qui te dimittit quò fugit? nisi á te placato ad te iratum?* You that cannot endure the presence of God, or a thought of him, where will you go from him? *Psal.* 139. 6. *Whither shall I flee from thy presence? In Heaven thou art there, in Hell thou art there, &c.* Where will you go? *Jer.* 23. 23. *Am I God at hand, and not a God afar off?* God is here, and there, and every where; you will find him where ever you go: Surely then 'tis better *draw near* to him as a *friend*, then to *run from him* as an *enemy*.

Ζ Φίλον καλεῖσθαι ὁμοῖον ὁμοίῳ καὶ ἀνισον. *Plato de Leg.* 8.

a *Lib.* 4. *Confes. cap.* 9.

Observat. 2. 2. *A great Duty that lieth upon the faln Creature, is drawing nigh to God*; I do not mean to handle the Duty at large: I shall onely open three things.

1. How God and the creature may be said to be near one to another, or to *draw nigh*: Gods *special presence* is in *Heaven*, and we are on Earth; and his *general presence* is with all the creatures, and so *he is not far from any one of us*, *Act.* 17. I answer, 'Tis to be understood spiritually; we draw nigh unto him, *non vestigiis corporis, sed animo*, not by the feet of the body, but the Soul: Spirits may have converse with one another, though at a distance. Now Gods Children are with him in thoughts, in the affections and dispositions of their Souls: Their πολίτευμα, *their business and negotiation is in Heaven*, *Phil.* 3. 20. *Their heart and their treasure is their*, *Mat.* 6. 20. 21. Their desires are there; the world is but a *larger prison*. But 'tis more especially meant of their communion with God in duties, wherein their Souls and their prayers are *lifted up to him*, *Act.* 10. 4, and he is said to come down *to meet them*, *Isai.* 64. 5. And also it noteth the continual intercourse that is between God and them in all their ways: The first Epistle of *John* was written

written to this purpoſe, *That they might have fellowſhip and communion with the Father and the Son.* 1 *Joh.* 1. 4.

2. How is this effected and brought about, ſince we cannot endure the thought of God? The queſtion is neceſſary: This was the great Deſign of Heaven, to find out a way to bring man into fellowſhip again with his Maker; and God hath found out a *new and living way* by Chriſt, and therefore he is ſaid to be *the Way to the Father*, *Joh* 14. 6. And the main intent of his Incarnation and Death, was *to bring us to God*, 1 *Pet.* 3 18. To bring ſtrangers and enemies together is a mighty work: But how doth Chriſt effect it? I anſwer, 1. Partly by doing ſomething *for us*, ſatisfying Gods Juſtice, and *bearing our ſins in his body upon the Tree*; otherwiſe *guilt* would have no commerce with *wrath*, *ſtubble* with *devouring burnings*: God is a *conſuming fire*, and we are as *ſtubble fully dry*; now b Chriſt is a Screen drawn between us: The divine Glory would ſwallow us up, but Chriſts fleſh is a vail that abateth the edg and brightneſs of it, *Heb.* 10. 19, 20. 2. Partly by doing ſomething *in us*: Chriſts work in bringing a Soul to God is not ended upon the Croſs; he giveth us the graces of his holy Spirit, which fit us for commun on with God: The principal are theſe. *Faith*, which is nothing elſe but *a coming to God by Chriſt for grace, mercy, and Salvation*; *Heb.* 10. 22. *Draw nigh by the aſſurance of Faith*: Unbelief is a going off from God, *Heb.* 3. 12. and *Zeph.* 3. 2. and Faith a coming to him. Then *Love*, the grace of Union; by *deſire* it maketh us go out to God. by *delight* it keepeth us there; the one is the *thirſt*, the other the *ſatisfaction* of the Soul: *Love* runeth out upon the *feet of deſire*, and reſteth in the *boſom of delight*. Then *Holineſs*; *God will be ſanctified in thoſe that draw nigh to him*, *Levit.* 10. 3. Holy hearts are fitteſt to deal with an holy God, otherwiſe we ſhould not endure God, nor God us. Then *Fear*, by which the Soul walketh with God, and is near to him; there where the thoughts are, there we are ſpiritually: Of wicked men 'tis ſaid, *God is not in all their thoughts*; but the godly always keep God in their eye; *Act* 2 25. *I foreſaw the Lord always before me*: Fear ſtill keepeth them in his company. Then *Humility*; becauſe of our diſtance and guilt, we cannot come to God unleſs we come humbly, and upon our knees: *Pſal.* 95. 6. *Come let us worſhip and bow down, and kneel before the Lord our Maker*; that's the fitteſt poſture in approaches to God: God *will dwell with the*

b *Abſque cruore Domini nemo appropinquat Deo.*

humble, Isai. 57. 15. Now all these graces, being exercised in the Conversation, or in holy Duties, where the addresses to God are more direct, make the Soul near to him.

2. The last Question is, What special Acts doth the Soul put forth when it draweth nigh to God? The Answer may be given you from what was said before. There must be an Act of *Faith* in our *wants*; by Faith we must see that *in God* which we stand in need of *in sense*. *Fear* must be acted in all our *ways*, keeping us in Gods eye: Persons loose and regardless are far from God; *Walk before me &c. Gen.* 17. 1. Then *Love* and *Humility* must be acted in *holy duties*. *Drawing nigh* doth chiefly imply *humble* and *fervorous* addresses; when you come *naked* to God, as the *rich man* that will *clothe* you; *hungry* to God as the *bountiful man* that will *feed* you; *sick* to God, as the *Physician* that will *cure* you; as *servants* to your *Lord*, as *disciples* to your *Master*, as *blind* to the *light*, as *cold* to the *fire*, &c. The Creatures addresses are best, when they begin in *want*, and end in *hope*, when there is a rare mixture of *humility* and *confidence*; and Love there must be in every duty, for God must be *sought* as well as *served*.

Well then, let us all mind this duty; sin is a departing from God, grace a returning; draw nigh to him, make out after the comforts and supports of his presence: The Way is by Christ, but you must resolve upon it; *I must*, and *I will*; Psal. 27. 8. *Thy face Lord will I seek*: There must be a care to bring the Soul to this resolution. Mark that place, *Jer.* 30. 21. *I will cause him to draw near and approach to me, saith the Lord; for who is this that engageth his heart to draw near to me?* that is, by my Spirit I will comfort them; but will you engage your hearts? Out of a conviction of the necessity and excellency of the duty, issue forth a practical decree; *David* doth, *Psal.* 73. 28. *'Tis good for me to draw near to God.*

Obj. There is one doubt in the Text, which must be cleared before we go further, and that ariseth from the phrase used, *draw nigh to God*, as if it were in our own power: The old *Pelagians* abused this place; and the *Rhemists* in their Notes say, *That free-will and mans own endeavor is necessary in coming to God, and that man is a cause of making himself clean, though Gods grace be the principal.* Usualy two things have been built upon this place. 1. That the beginning of Conversion is in mans power. 2. That this beginning doth merit or increase further grace from God; for say they, God will not draw

draw near to man, ere he do first draw near to him: Therefore before special grace the beginning of Conversion must be in man, and upon this beginning God will come in.

Sol. I answer, 1. This place and the like sheweth not what man *will* do, but what he *ought* to do; we left God ere he left us, therefore we should be first in *returning*, as we were first in *forsaking*: The wronged party may in justice tarry for our submission; but yet such is the Lords kindness, that *he loveth us first*, 1 *John* 4. 19. 2. *Precepts to duty are not measures of strength*: There is no good Argument *a mandato ad effectum*, from what *ought* to be done, to what *can* or *shall* be done: These things are expressed thus for another purpose; to *shew Gods right*, *to convince the Creature of weakness*, *to shew us our Duty*, *that mans endeavour is required*, *and that we should do our utmost to convince us wherein we have failed. &c.* 3. These Precepts are not useless: To the Elect they convey grace; God *fulfilleth* what he *commandeth*: *Evangelical Commands carry their own blessing with them*; for by the co-working of the Spirit, by this means they are stirred up, and made to draw near to God. Towards others they are convincing, and shew us our obstinacy and contumacy; we will not come to God, and lie at the feet of his Soveraignty, saying, *O Lord, thou hast said, Turn to me, and I will turn to you*: [c] *Turn us, and we shall be turned; draw us, and we shall draw near to thee.* Men pretend *cannot*, the truth is they *will not* come, hungry to the Table, thirsty to the Fountain; they will not lie at Gods feet for grace: So that those Precepts convince the Reprobate, and leave them without excuse. I shall conclude all with that sweet saying of *Bernard*; *Nemo te quærere potest, nisi qui prius invenerit; vis igitur inveniri ut quæraris, quære ut inveniaris; potes quidem inveniri, non tamen præveniri: None can be aforehand with God; we cannot seek him till we have found him; he will be sought that he may be found, and found that he may be sought: 'tis grace that must bring us to grace; and the stray sheep cannot be brought home unless it be upon Christs shoulders.*

[c] Jer. 31. 18.

Secondly, The next Consideration of the words is, as they respect Christians already converted and called; and so the sence is, draw more near to God every day in an holy communion, and you shall II

Observat. shall have more grace from him. The Note is, *That gracious hearts should always be renewing their accesses to God by Christ*: So 1 *Pet.* 2. 5. *Coming to Christ as a living stone*; always coming to him, in every duty, in every want: This maintaineth and increaseth grace, and maketh your lifes sweet and comfortable. Drawing nigh to God is not the duty of an hour, or in season only at first Conversion, but the work of our whole lives.

And he will draw nigh to you:] That is, he will make us find that he is near to us by his favour and blessing: You have the like Promise, *Zech.* 8. 1. *Turn unto me, and I will turn unto you*: So *Mal.* 3. 7. *Return unto me, and I will return unto you, saith the Lord of Hosts.*

Observat. 1. 1. Observe, *That the way to have God turn to us in mercy, is to turn to him in duty.* This is the standing Law of Heaven, God will not vary from it; 'tis the best way for Gods glory, and for the creatures good. Mercies are most sweet and good to us, when we are prepared for them by duty; do not divide then between *mercy* and *duty*: Expectations in Gods way cannot be disappointed. The Prophet saith, *Hos* 10. 11. *Ephraim is an Heifer that is taught, and loveth to tread out the corn, but not to break the clods.* The mouth of the beast that treadeth out the corn was not to be muzled in that work they had plenty of food: The meaning; *Ephraim* would have *blessing*, but could not endure the yoke of *obedience*: We are apt to lie upon the bed of ease, and securely look what God will do, but do not stir up our selves to what we should do.

Observat. 2. 2. *God will be near those that are careful to hold communion with him.* See *Psal.* 145. 18. *The Lord is nigh to all that call upon him, to all that call upon him in truth.* Nigh to bless, to comfort, to quicken, to guide, to support them: Let it encourage us to come to God, yea to run to him; we are sure to speed: The Father *ran* to meet the returning Prodigal, *Luke* 15. 18. He will prevent us with loving kindness: *When they call I will answer, when they cry I will say, Here am I Isai* 58 9. What have you to say to me? what would you have from me? Here am I to satisfie all your desires. Nay elsewhere 'tis said, *Isai* 65 24. *Before they call, I will answer, &c.* When they do address themselves to seek God, he is nigh to counsel, to quicken, to enlighten, to defend; ready with blessing, ere your imperfect desires can be formed into a request. So *Psal.* 32. 5. *I said, I will confess, and thou forgavest, &c.* As soon

ſoon as *David* had but conceived a repenting purpoſe, he felt the comfort of a pardon.

Cleanſe your hands ye ſinners, &c.] From the Connexion of this precept with the former you may obſerve, *That unclean perſons can have no commerce with God.* You muſt be holy ere you can draw nigh to him; *Conformity* is the ground of *Communion*: *Mat.* 6. 9. *Bleſſed are the pure in heart, for they ſhall ſee God.* So *Joſh.* 24. 19. *You cannot ſerve the Lord, for he is an holy God, &c.* Without holineſs God cannot endure our preſence; He *will not take the wicked by the hand, Job* 8. 20. And we cannot endure his preſence; *The ſinners in Zion will be afraid, Iſai.* 35. Well then, when you would have free converſe with God, come with an holy heart; there is ſpecial *purgation* required before *worſhip*: The Iſraelites were to waſh themſelves when they heard the Law, *Exod.* 29. And *David* ſaith, *Pſal.* 26. 6. *I will waſh mine hands in innocency, and ſo compaſs thine Altar, O Lord.* He hath reſpect to the ſolemn waſhing, which God had appointed for ſuch as came to the Altar, *Exod.* 40, Again, if you would have ſweet converſe with God in your ways, walk holily; *The Spirit of God loveth to dwell cleanly*; See *Pſal.* 24. 9. *He that hath clean hands, and an holy heart, ſhall ſtand in his holy Hill.* Generally 'twas the cuſtom of the Eaſtern Countries to waſh before Worſhip. The very Heathen gods would be ſerved *in white*, the emblem of purity. *Obſervat.*

Cleanſe your hands] It noteth good works: as *pureneſs of heart* implyeth faith and holy affections: Thus 'tis often taken in Scripture; as *Job.* 17. 9. *The righteous ſhall hold on his way, and he that is of pure hands ſhall grow ſtronger and ſtronger.* Therefore waſhing the hands was a ſign of innocency; as *Pilate* did in the matter of Chriſt. Thus the Apoſtle *Paul* biddeth us, 1 *Tim.* 2. 8. *To lift up holy hands without wrath, and doubting*: So God telleth the Iſraelites, *Iſai.* 1. 15, 16. *Your hands are full of blood; waſh you, make you clean, &c.* When we come to empty the fountain of Goodneſs, we muſt not do it with impure hands. *The hands* in all theſe places are put Synecdochically for the whole body, and all the external Organs of the Soul, becauſe they are principally employed in the accompliſhing of many ſins; as in bribes, rapine, luſt fights &c: Obſerve, *That the Lord hath required not only holy hearts, but holy hands.* The goodneſs of your hearts muſt appear in the integrity of your converſations. When mens actions are naught, they pretend their hearts *Obſervat.*

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are good; Is there no evil in the hand? The *heart* must be *pure*, and the *way undefiled* that we may neither incur *blame* from within, nor *shame* from without; and when sin is once committed, the *hand* must be cleansed as well as the *heart*: 'Tis in vain to pretend repentance and washing the heart, when the hand is full of bribes, or ill-gotten goods, and no restitution is made.

Ye sinners,] In this first clause he speaketh to men openly vitious, such as were tainted with the guilt of outward and manifest sins; so the word *sinners* is used in this place, as elsewhere, where 'tis put indefinitely: So *Joh.* 9. 31. *The Lord heareth not sinners*; that is, men of a corrupt life: So, *Mary Magdalen* is called *a sinner*, *Luk.* 7. 37. that is, openly prophane: So, *He eateth and drinketh with sinners*, *Mat.* 11. 9. and *Luk.* 15. 2. Now the chief work of open sinners is to *cleanse the hands*, or reform the life, that by such representations they may be beaten off from the fond presumption of a good heart whileſt the life is scandalous.

Purifie your hearts] He speaketh this, partly because in this latter clause he dealeth with hypocrites, whose life is plausible enough, their main care should be about their hearts, partly because all cometh out of the heart. Observe, *If you would have an holy life, you must get a clean heart.* True Conversion beginneth there; *Spiritual* life, as well as *natural*, is first in the *heart*: See 1 *Pet.* 2. 11, 12. *Abstain from fleshly lusts,* ——*having your Conversations honest.* First mortifie the *lusts*, then the *deeds* of the body of sin: If you would cure the *disease*, purge away the *sick matter*, not only stop the flux of the humours; lest sin return again, cast salt into the spring. *Isai.* 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, &c.* Mark, not only his *way* or course of life, but his *thoughts*, the frame of his heart; the heart is the womb of thoughts, and thoughts are the first issues and out goings of corruption: *Mat.* 15. 19. *Out of the heart come evil thoughts, murthers, adulteries, &c.* First the *thoughts*, then the *practises*. Well then, they are foolish and vain men, that are over-industrious about the outward man, washing the out-side of cups and platters, *Mar.* 7: altogether for dressing up a garb, and pretence of Religion: That which God looketh after and loveth, is *truth in the inward parts*, *Psal.* 51. 6. God will easily find us out under our disguize, as the Prophet did *Jeroboams* wife. Be not careful meerly of honour before the people, but of your hearts before God; and let *Conscience*

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be dearer to you then *Credit*. Many are ſenſible of *failings in the carriage*, becauſe they betray and expoſe us to ſhame; you ſhould be as ſenſible of *diſtempers in the heart*; luſts muſt not be digeſted without regret and remorſe, no more then ſins.

Ye double-minded, Δίψυχοι:] The word ſignifieth of *two hearts*, or *two Souls*: An Hypocrite hath *an heart and an heart*, which is odious to God; they halt between God and *Baal*, and deny the Religion which they profeſs; their thoughts are divided, and their affections hover alwayes in a doubtful ſuſpence between God and the world. See the Notes on Chap. 1. 8.

Verſe 9. *Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into heavineſs.*

He now preſcribeth them another Remedy againſt their carnal affections and practiſes; 'tis propoſed with the more earneſtneſs, becauſe of the calamity then ready to fall upon the people and Nation of the Jews.

Be afflicted,] ταλαιπωρήσατε: What's the meaning? muſt we draw affliction and unneceſſary troubles upon our ſelves? I anſwer, It muſt be underſtood of ſome commendable afflicting our ſelves; and therefore muſt either imply, that our corporal afflictions and diſtreſſes ought to be born patiently: *Be afflicted*; that is, if God bring it upon you, bear it, be content to be afflicted; 'tis our duty to be what God would have us to be; let your will be done when the Lord's is. Or elſe, 2. Know your miſery, be ſenſible of it; *'tis ſome happineſs to know our miſery*: Man in a proud obſtinacy choaketh his grief, and ſtifleth conviction. Or elſe, 3. It noteth compaſſion and fellow-feeling of others ſorrows: A member is ſenſible of pain as long as it holdeth the body; *Heb.* 13. 3. *As being in the body, &c.* A pinch or wound in the arm diſcompoſeth the whole body; members will have a care of one another. Or elſe, 4. and ſo moſt properly to the Context, Humbling and afflicting the Soul for ſin; ſorrow ſeemeth to be made for that purpoſe and uſe. Obſerve, *If we would not be afflicted of God, we ſhould afflict our ſelves for ſin.* Voluntary humiliations are alwayes beſt and ſweeteſt; they pleaſe God beſt, and they do us moſt good: God is moſt pleaſed then. Chriſt *was wounded with one of the Spouſes eyes*, *Cant.* 4. 9. The *Angels rejoyce* at the Creatures repentance, *Luke* 15. 7. Some *Obſervat.*

ſay, There ſhall be godly ſorrow in Heaven, becauſe there will be memory and remembrance of ſins in Heaven, and becauſe 'tis rather a *perfection* then an *oppreſſion* of nature: But that's a ſtrain beyond *Elah*; there *all tears are wiped from our eyes*: But however 'tis pleaſing to Heaven, to God and Angels, and then theſe ſelf afflictings do us moſt good: Volentary mournings prevent enforced; *Bleſſed are they that mourn, for they ſhall be comforted*, Matth. 5. 4. that do it freely, and of their own accord: 'Tis one of the Attributes of God, *he comforteth thoſe that are caſt down*, 2 Cor. 7. 6. You ſee it preventeth miſery; if not, it comforteth in miſery: This mourning hath always a joy going along with it. *Chryſoſtom* obſerveth, that the *greateſt Mourner* in Iſrael was the *ſweet Singer* in Iſrael. A Chriſtian is never more ſurely joyful then *after*, yea *in* godly ſorrow: True conviction of ſin is cauſed by *the Comforter*, Joh. 16. 8. There is conſolation mixed with it. Beſides, 'tis of great profit to the Soul: The rain maketh the ground flouriſh; and melted mettals are fit to receive any ſtamp: *By the ſadneſs of the countenance the heart is made better*, Eccleſ. 7. 3. 'Tis better phyſick, but it procureth health: Holy tears are the ſponge of ſin; an *hard* heart muſt be *ſoaked*, and a *filthy* heart muſt be *waſhed* in this water: We are moſt conſiderate when moſt penſive. Beſides all this, the iſſue and end of it is very ſweet: God will *revive the ſpirit of the humble, and reſtore comfort to the mourners*, Iſa 57 15, 17. Well then, *Be afflicted*; 'tis a hard duty, but of great profit: Make your ſorrow to *draw Water*; for the Sanctuary affections, like the Gibeonites, muſt not be aboliſhed, but kept for Temple uſes.

And mourn, and weep:] Why ſo many words to one purpoſe? The whole Verſe and the next is of the ſame ſtrain, I anſwer,

1. 'Tis an hard Duty, and needeth much enforcement. Obſerve,

Obſervat. 1. 1. *Fleſh and bloud muſt be much urged to acts of ſorrow*: They are painful to the body, and burthenſome to the mind. Frothy ſpirits love their pleaſure and eaſe: *The fools heart is in the houſe of mirth*, Eccleſ. 7. A looſe gariſh ſpirit doth not love to converſe with mournful objects, or to be preſſed to mourning duties. It ſheweth how inſtant and earneſt we ſhould be in preſſing ſuch duties as theſe: O *weep, mourn, be afflicted*. 'Tis one of the fancies now in faſhion, men would be altogether honeyed and oyled with grace; the wholeſome ſeverities of Religion are diſtaſted. Some that would be taken for Chriſtians of the higheſt form, are altogether prejudiced againſt

againſt ſuch Doctrines as this is, and think we are *legal* when we preſs Humiliation. How may the poor Miniſters of the Goſpel go to God, and ſay as *Moſes* did? *Exod.* 6.12. *The children of Iſrael have not hearkened unto me, how then ſhall Pharaoh hear me?* Lord, the Profeſſours will not brook ſuch Doctrine as this is, how ſhall we hope to prevail with the poor, blind, carnal world? Certainly it is very ſad, that which was wont to be a badg of profaneneſs, men ſhould now adopt it into their Religion; I mean, ſcoffing at Doctrines of Repentance and Humiliation.

2. 'Tis a neceſſary duty, *Thoſe that will be Chriſtians muſt look to mourn.* The *Spirit* deſcended in the form of a *Dove*, to note both *meekneſs* and *mourning*. Chriſtian affections will be tender: Gods glory cannot be violated, but your heart will even bleed if it be right: *Pſal.* 119. 136. *Rivers of tears run down mine eyes, becauſe thy Law is made void.* When ſins are common, your Souls will *weep ſore in ſecret places, Jer.* 13.17. If afflictions light on Gods heritage, you will have a fellow-feeling, *Rom.* 12. 15. Nay there will be not only occaſions offered *without*, but *within*: Your own *ſins*, your own *wants*. Your *ſins*, Lam. 5. 16. *Wo is us, for we have ſinned.* Times ſhall come, when you ſhall have occaſion to mourn like the Doves of the valleys; Oh wo the time that ever I ſinned againſt God! Your *wants* and needs; all gracious ſupplies are to be fetched out this way: The diſciple is not above his Lord: *By prayers, and tears, and ſtrong cries, &c. Heb.* 5.7. His Requeſts were uttered with deep ſighs: Chriſt that ſhed his *blood*, did alſo ſhed *tears*; and if he were a *man of ſorrows*, certainly we muſt not be men and women of pleaſures. Well then, do not call Mourning Melancholy: The world dealeth perverſly with the Children of God, they provoke their ſorrow, and then upbraid them with it; your ſins and injuries give them occaſion to mourn, and then you blemiſh the holy Profeſſion, as if it were *mopiſhneſs* and *melancholy*. Thoſe tears that you ſee upon the eyes of Gods children, are either ſhed for their own ſins or yours: If for yours, you ſhould not upbraid them, but bear them company; mourn with theſe Doves of the valleys: If for their own, *a ſtranger doth not intermeddle with their joyes*; the Sun ſhineth many times while it raineth: There may be joy in their hearts whileſt there are tears in their eyes. Again, it ſerveth to preſs us to this duty; better be a *mourner in Sion*, then a *ſinner in Sion*: The *mourners* were marked for preſervation. *Obſervat.* 2.

Though it be a duty against the heart and hair, yet intimate those holy ones of God, that [d] *watered their couches with tears*, that [e] *wished their heads to be fountains of water*: 'Tis likely you will come short of them, but high aims and attempts in duty will do you no hurt: He that shooteth at the Sun, though he come far short, will shoot higher then he that aimeth at a shrub; 'tis best to eye the highest and worthiest examples. Again, it sheweth how little of a Christian is found in them that are strangers to godly sorrow, that bathe and steep their Souls in fleshly delights. Christ was a *man of sorrows*, and the Spirit is a *mourning Dove*. I confess some Christians are of a sadder temper then others; the Spirit acteth with difference and variety; in some *more mournfully*, in others *more raisedly*: Some mens lives are spent in the *silence of meditation*, others in the *heat of service*, in doing and suffering for God: The one makes use of Christs Love, like holy *Niobe's*, to dissolve and melt away their Souls in tears; the other to quicken themselves to action and more resolution for God. But certainly every Christian is of tender bowels, and they will find frequent occasions of mourning; and unless we be well humbled, we can hardly do well or suffer well.

d Psal. 6. 6.
e Jerem. 9. 1.

Observat. 3. 3. The next Reason of this multiplication of words, is, to shew that we must continue and persevere in it: We would soon turn over our hard lesson, & love not to dwell upon sad thoughts; therefore the Apostle returneth the Duty again and again to our care: *Be afflicted*, and then *mourn*, and then *weep*. *Sorrow doth not work till it be deep and constant*: and the arrows stick fast in the Soul. *David* saith, *My sin is ever before me*, *Psal.* 51. 3. We must be held to it; slight sorrows are soon cured: Mourning is an holy exercise, by which the Soul is every day more and more weaned from sin, and drawn out to reach after God. Well then, it checketh those that content themselves with an hasty sigh, and a little blowing upon the matter; judge you, is this *being afflicted*, and *mourning*, and *weeping*? Check such a vain heart as would presently run out into the house of mirth again. But you will say, Would you have us turn *Heraclites*, to be alwayes weeping? I answer, 1. True it is, that sorrow befitteth this life rather then joy: Now we are *absent from the Lord*, under the burthen of a *vile body* and *vitious affections*; 'tis our pilgrimage; we have only a *few songs*, Gods Statutes, *Psal.* 119. 54. The Communion that we have with God in Ordinances

nances is but little: Grace is mixed with ſin, faith with doubts, knowledge with ignorance, and peace with troubles. Now we *groan*, *Rom.* 8. 23. We are waiting and groaning for a full and final deliverance: We are as they that f *paſs through the valley of Bacha*; the Septuagint read δακρύων, *tears*. 2. There are ſome ſpecial ſeaſons and occaſions of mourning, as chiefly in the time of Gods abſence, *When the Bridegroom is gone, then ſhall they mourn*, Mat. 9. 15. when we have loſt the comforts and refreſhings of Gods preſence, or the quicknings of his Spirit: The abſence of the Sun maketh the earth languiſh; when you have loſt the ſhine of his countenance, you ſhould cry after him. So in times of great guilt, publique or perſonal: *Deep calleth on deep, and floods to floods*; the deluge of ſins, upon the flood of holy tears. So in times of great diſtempers, and the growing of carnal luſts: The perſons to whom the Apoſtle ſpeaketh, were envious, proud, covetous, ambitious, and he biddeth them *weep and mourn*, &c. Salt water, and bitter potions kill the worms; ſo doth bitter weeping, fleſhly luſts; The exerciſes of repentance are the beſt means for the mortifying of carnal deſires. So in times when judgements are threatned: Thunder uſually cauſeth rain; and threatnings ſhould draw tears from us. So in times of calamity, when judgements are actually inflicted: *Iſa.* 22. *Then the Lord called to ſackcloth, and baldneſs, and aſhes.* So alſo in times of great Mercies, 'tis a fit ſeaſon to remember our unkindneſs; the warm Sun melt: *She wept much, becauſe ſhe was pardoned much*: Luk 7.38. with 47. *When Chriſt had waſhed her ſoul with his blood, ſhe waſhed his feet with her tears.*

f Pſalm 84. 6.

Let your laughter be turned into mourning] He meaneth their carnal rejoycing in their outward comforts and poſſeſſions; they being gotten by rapine and violence, as in the Context. Obſerve hence,

1. *That 'tis a good exchange, to put away carnal joy for godly ſorrow*: For, then we put away ſin for a duty, braſs for gold; yea we have that in the duty which we expected in the ſin, and in a more pure, full and ſweet way: God will give us that in ſorrow, which the world cannot find in pleaſure, ſerenity and contentment of mind: When the world repenteth of their joy, you will never repent of your ſorrow, 2 *Cor.* 7. 10. *Solomon* ſaith *Prov* 14 13. *The end of that mirth is heavineſs*: Wordly comforts in the iſſue and cloſe grow burthenſom; but who ever was the ſadder for the

Obſervat. 1.

hours of repentance? *Job* curſed *the day of his birth*, but who ever curſed the day of his *new birth*? In this exchange of laughter for ſorrow, you give that which is good for nothing, for that which is uſeful to your ſouls. *Eccleſ.* 2. 2, 3. *I have ſaid of laughter, Thou art mad*; that is, it bringeth forth no ſolid comfort or profit. When we turn our laughter into mourning, God will turn our mourning into laughter: *John* 16. 20. *Ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy*: Out of theſe ſalt waters, God breweth the wine of ſpiritual conſolation. 'Tis the curſe of wicked men, that their joy will be *bitterneſs in the iſſue*: Their Wine proveth at length to be like the Gall of Aſps; a cup of deadly drink to their Conſcience. Well then, be not prejudiced againſt godly ſorrow: *Planctus lugentium* are better then *plauſus theatrorum, the ſaddeſt Duties, are ſweeter then the greateſt Tryumphs*; and the worſt, and moſt afflicted part of godlineſs, is better then all the joys and comforts of the world: 'Tis better have your good things to come, then here, *Luke* 16. 21. He lived in jollity, but his good days were paſt. Do not meaſure things by the preſent ſweetneſs, but by the future profit; that which droppeth honey, may prove wormword: See *Luke* 6. 25. *Wo unto you that laugh now, for you ſhall weep, &c*

Obſervat. 2. 2. *That an excellent way to moderate the exceſs of joy, is to mix it with ſome weeping.* He ſpeaketh to men drunk with their preſent happineſs; and his driſt is, to awaken them out of their ſenſleſs ſtupor: The way to abate one paſſion, is to admit the contrary: in abundance there is danger; therefore in your jollity think of ſome mournful objects. g *Nazianzen* reporteth of himſelf, that this was his practiſe when his mind was likely to be corrupted with happineſs τοῖς θρήνοις συγγίγνομαι, *&c.* to read the Lamentation of *Jeremiah*, and to inure his ſoul to the conſideration of matters ſad and mournful: 'Twas Gods own phyſick to *Belſhazzar* in the midſt of his cups, to bring him to think of his ruine, by a hand-writing on the wall. Well then, when your mountain ſtandeth ſtrong, think of charges; evils come upon us unawares, when we give up our hearts to joy: The ſecure carnaliſt would not ſo much as ſuppoſe a poſſibility of his death that night *Luk.* 12. 16. Better it was with *Job*, *Job* 3. 25. *The evil which I greatly feared, is come upon me*: The Cockatrice killeth us not, if we ſee it firſt.

g *Naz. Orat.* 13.

And your joy to heavineſs.] In all the Context he noteth them as carnal, and as glorying in oppreſſing one another; ſuch a *joy* and *laughter*

laughter is intended, by which ſecure ſinners pleaſe themſelves in their preſent ſucceſs, putting off all thoughts of imminent judgments Obſerve,

That proſperous oppreſſion is rather matter of ſorrow then joy to us. Obſervat. You law now, but God will laugh hereafter, when your calamity and fears come. *Prov.* 1. 20. *Pſal.* 37. 12, 13. Wicked men and carnal oppreſſors have never ſo much cauſe to be humbled, as when they are proſperous; 'tis but a ſure pledge of their ſpeedy ruine: Now you deſpiſe others, ſcoff at the ſervants and wayes of God; you *puff*, and the children of God *ſigh*; ſee *Pſal.* 12, 5. Oh how will you hang the head, when the Scene is changed, and you are become objects of publique ſcorn and contempt, and the children of God in an holy admiration ſhall ſay, as thoſe in the Prophet, *b Where is the rage of the oppreſſor now?* Oh that men would awaken Conſcience, and ſay, *I am a laughing and tryumphing, have I not more cauſe to howl and mourn!* &c. b Iſa. 51. 13.

Verſe 10. *Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.*

The Apoſtle goeth on inculcating and preſſing the ſame duty upon them; and leſt they ſhould reſt in external exerciſes, he uſeth a word which more properly implyeth the inward acts of the Soul. Obſerve from the Context.

'Tis not the outward expreſſions that God looketh at in mourning, but the humble heart. Obſervat. God that is a Spirit, doth not reckon ſo much of bodily exerciſe: Tears, and cries, and beating of the body may all be counterfeit, or elſe done without a principle of grace; and many times there may be inward humiliation, where a dry brain doth not yeild tears: *Godly ſorrow doth not alwayes keep the road*, and vent it ſelf by the eyes. Papiſts place much in tears, and afflicting the body: The Spirit-work is the more difficult; old wine and old bottles, may well agree together, but not new wine, and old bottles; Duties that require much ſpirit and ſoul-acts, are too ſtrong for weak men. I allude to Chriſts expreſſion concerning ſpiritual faſting, *Mat.* 9. 15, 16. Old carnal hearts cannot endure the rigour of ſuch ſpiritual duties. Well then, in your firſt duties ſee that ye do not only *mourn* and *weep*, but *humble your Souls*; When ye confeſs ſins, 'tis not *words* and *tears* that God looketh after, but a

deep

deep ſhame and feeling of the evil of your natures, iniquities of life, and defects in obedience: When you pray, look not ſo much at the outward heat and vehemency; the bodily ſpirits being agitated, there will be much contention and earneſtneſs of ſpeech; but ſee that the Soul do reach forth after God by the tendency of holy ardours and deſires. In the confeſſing of publique ſins, 'tis not the exact enumeration, apt language, but zeal for Gods glory, compaſſion for others good, holy deſires of promoting righteouſneſs, which the Lord looketh after. Aſhes and ſackcloth are nothing to the work of the Soul: Iſaiah 58. 5. *Will you call this a faſt? or an acceptable day to God?* &c.

In the ſight of the Lord.] The like paſſage is in 1 *Pet.* 5. 6. but there 'tis, *Humble your ſelves under the mighty hand of God, &c.* That expreſſion implyeth a *motive* or *conſideration* to enforce the Duty, but this in our Apoſtle the *ſincerity of it*. Obſerve hence,

Obſervat. 1. 1. *That Duties are then truly done, when they are done as in Gods ſight.* The dread rnd reverence of God maketh the heart more ſincere: So *Jam.* 1. 17. *Pure Religion, and undefiled before God, &c.* So 1 *Pet.* 3. 20. *The anſwer of a good Conſcience towards God, &c.* In the preſence of God would you make ſuch an anſwer? So *Pſal.* 119. 168. *I have kept thy teſtimonies, for all my ways are before thee*; there was *Davids* motive. Well then, in all duties of Worſhip remember that you are before God; there is a broad and pure eye of Glory fixed upon you: You have to do with God, that *telleth man his thought*, that diſcerneth your ſpirits better then you do your ſelves. That's a right addreſs which is deſcribed, *Acts* 10. 33. *We are all here preſent before God, to hear all things that are commanded thee of God.* Here we come to pray, to hear, to humble our ſelves before God: The ſoul will have a double advantage by ſuch thoughts the work will be more ſpiritual, and more pure and upright. *More ſpiritual*; I am not to be humbled before man, but before God: 1 Sam. 16. 7. *Man looketh on the outward appearance, but God on the frame of the heart*: W. this ſatisfie God?? *Is it ſuch a Faſt as he hath choſen?* Iſa 58. 5. So alſo *more pure and upright*; What ever a man doth to God, he will do it for Gods ſake: Religious duties will be performed upon *Reaſons of Religion*, not for cuſtome and company, but for God, to God.

Obſervat. 2. 2. *The ſight of God is an eſpecial help to Humiliation.* The Soul becometh humble by the true knowledge of God and our ſelves.

Job

Job 42 6. *Mine eye ſeeth thee, therefore I abhor my ſelf in duſt and aſhes.* When he had a glorious Apparition of God, he vaniſhed into nothing in his own thoughts. The ſtars vaniſh when the Sun ariſeth; and our poor candle is ſlighted into a diſappearance, when the Glory of God ariſeth in our thoughts. We ſee our *wants* in Gods *fulneſs*; the *Ocean* maketh us aſhamed of our own *drop*: And we ſee our *vileneſs* in Gods *Majeſty*: What's the ballance duſt to a Mountain? and our *wickedneſs* in Gods *Holineſs? Elijah* wrapt his face in a mantle when Gods Glory paſſed before him, 1 *King.* 19. 13. So *Iſaiah* crieth out, *I am undone, I am undone, a man of polluted lips*, when God ſhewed him his Glory, *Iſai.* 6. 5. Upon any Apparition of God to the faithful they were filled with a fear, becauſe of their own weakneſs and corruption. Well then, it directeth us how to be humble in our addreſſes to God; get as large and comprehenſive thoughts of him as you can; ſee his *Glory*, if you would know your own *baſeneſs*: Men are ſlight in duties, becauſe they have low thoughts of God: They offered the Lord *a corrupt thing*, becauſe they did not conſider he was *a great King*, *Mal.* 1.14. The Elders that ſaw God in his Glory, *fell down upon their faces*, *Rev.* 6.

And he ſhall lift you up.] What doth this Promiſe imply? I anſwer, 'Tis meant of any kind of happineſs and felicity: Either deliverance out of trouble; *The Lord heareth the deſires of the humble*, *Pſal.* 10.17. Advancement in the world to honour, or any outward dignity: *Prov.* 29 23. *A mans pride ſhall bring him low, but honour ſhall uphold the humble in ſpirit*: Though places of advancement be ſlippery, yet the humble ſhall be continued and upheld. So for advancement in grace or glory; *Matth.* 18. 4. *Whoſoever ſhall humble himſelf as a little child, the ſame ſhall be greateſt in the Kingdome of Heaven*: that is, have moſt grace and glory. Learn hence,

That ſubmiſſion and humility is the true way to exaltation. 'Tis often repeated in the Goſpel, *He that humbleth himſelf ſhall be exalted, and he that exalteth himſelf ſhall be abaſed*: ſee *Luke* 14. 11. *Matth.* 23.12. We are all by nature proud, and would be exalted; *the way to riſe is to fall*: God gave us a pattern of it in Jeſus Chriſt: Firſt *he emptied himſelf, and humbled himſelf to the death of the Croſs; Wherefore God hath highly exalted him, and given him a Name above all names*, *Phil.* 2. 5, 6, 7, 8, 9. Well then, *Obſerv.*

would you have deliverance? humble your selves; *The Lion spareth the prostrate pray:* Omnipotence will not be your *terrour*, but *protection*. Would you have grace? see more of God: He that is in the low pits, seeth stars in the day time. Would you have your outward station firm? the Lord will uphold the humble. Would you have the comforts of the Spirit? and the preferment of grace? the Lord *will revive the spirit of the humble*, *Isai.* 57. 15. You are Gods second Heaven; *I will dwell with the contrite spirit.* The world looketh upon humility as the way to make us contemptible; when we stoop, we think every one will tread upon us: You see in the vote and sentence of the Promises, 'tis the way to be exalted, either in the favour of God or men. Lastly, out of all we may be encouraged to wait upon God with an holy humility and confidence in our low estate: *Job* 22.29. *When men are cast down, thou shalt say, There is a lifting up; and he shall save the humble person.* When all thy affairs go to decay, thou mayst bear upon these hopes: In *Peter* 'tis, 1 *Pet.*5.6. *He shall lift thee up in due time.* Wait Gods leasure, and the Promise shall surely be fulfilled; only be humble, not only *morally*, but *graciously:* Gracious humiliation is *a deep sense of our misery and vileness, with a desire to be reconciled to God upon any terms.*

Vers. 11. *Speak not evil of one another (Brethren) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law, but if thou judg the Law, thou art not a Doer of the Law, but a Judg.*

Here the Apostle cometh to dissuade them from another sin, of which he had impleaded them guilty before, and that is detraction and *speaking evil* of one another.

Speak not evil of one another, Brethren,] μὴ καλαλεῖτε ἀλλήλων, *speak not one against another*: The word implyeth any speaking which is to the prejudice of another, be it true or false; the Scripture requiring that our words should suit with *love* as well as *truth.* Note hence,

Observat. *That speaking evil of one another doth not become Brethren and Christians.* A Citizen of *Sion* is thus described, *Psal.* 15. 3. *He backbiteth not with his tongue, nor doth evil to his neighbour, nor*

taketh up a reproach againſt his neighbour. So there is an expreſs Law, *Levit.* 19. 16. *Thou ſhalt not go up and down as a tale-bearer among the people*, k *Rokel* (ſaith *Ainſworth*) ſignifieth a Merchant or Traffiquer up and down with Spices; thence the word *Rakil* there uſed for one that wandereth from place to place, uttering ſlanders as wares; theſe Pedlers will be alwayes opening their packs, *Thus I have heard of ſuch and ſuch an one, &c.* theſe were not to be ſuffered in *Iſrael*. There are ſeveral kinds of evil ſpeaking, they may be all ranked under two heads, *whiſpering* and *backbiting*; *whiſpering* is a privy defamation of our brother among thoſe that think well of him, *backbiting* is more publique before every one promiſcuouſly. Now both may be done many wayes; not only by falſe accuſations, but by a divulging of their ſecret evils, by extenuating their graces, by increaſing or aggravating their faults, and defrauding them of their neceſſary excuſe and mitigation: by depraving their good actions through the ſuppoſition of ſiniſter aims: by mentioning what is culpable, and enviouſly ſuppreſſing their worth. 'Twere eaſie to run out upon this Argument, but I contain my ſelf. Well then, if all this miſ-becometh Brethren, do not *give way to it in your ſelves*, nor *give ear to it in others*. 1. Do not give way to it in your ſelves: nature is marvelouſly prone to offend in this kind, therefore you muſt lay on the greater reſtraints, eſpecially when the perſons whom you would blemiſh profeſs Religion: *Numb.* 12. 8. *Were you not afraid to ſpeak againſt my ſervant, againſt Moſes?* Mark the נִרְאֵתֶם, or emphaſis of that expreſſion; what againſt my ſervant? againſt *Moſes?* You ſhould be afraid to ſpeak againſt any one, much more againſt thoſe whom God hath a mind to honour. This is the Devils proper ſin, *He is the Accuſer of the Brethren, Rev.* 12. 10. He doth not commit adultery, break the Sabbath, theſe are not Laws to him; but he can bear falſe witneſs, diſhonour parents, accuſe the Brethren: and yet what more common amongſt us? *John Baptiſts head in a charger is an uſual diſh at our meals.* When mens hearts are warm with wine and good chear, then Gods children are brought in, like *Sampſon* among the Philiſtines, to make them ſport. Oh conſider, God will ſurely recompence this into your boſoms; Either in this life, *They that judg are judged Matth.* 7. 1. Men are bold with their names, becauſe they were not tender in medling with others; or in the life to come, without repentance. 'Tis ſaid of the wicked, *Pſal.* 64. 10. *Their own tongue ſhall*

k See *Ainſworth* in 19.

fall upon them: How unsupportable is the weight of the sins of this one member! 2. Do not give way to it in others; your *ears* may be as guilty as their *tongues*; therefore such whisperings should never be heard without some expression of dislike. *Solomon* commendeth a frown, and the severity of the countenance, *Prov.* 25. 23. *As the North wind driveth away rain, so doth an angry countenance a backbiting tongue.* They are discouraged, when they do not meet with compliance. *David* would not have such to dwell in his house, *Psal.* 101. 5. Certainly our countenancing them draweth us into a fellowship of the guilt. Now if we must not receive these whispers against an *ordinary brother*, much less against a *Minister*; there is express provision for the safety of their repute and credit, *Against an Elder receive not &c.* 1 *Tim.* 5. 19. Partly because men are apt to hate him that reproveth in the gate, and so they are liable to be traduced: Partly because men in office are most observed and watched; see *Jer.* 20. 12 and *Ezek.* 33. 30. And partly because their credit is of most concernment for the honour of the Gospel; therefore we should not easily hear those *that are talking of them by the walls and doors of the houses*, as 'tis in the Prophet.

For he that speaketh evil of his brother, and judgeth his brother,] In that word *judgeth* the Apostle sheweth what their censuring amounted to, an usurping of Gods office, and a passing sentence upon their brethren; and also what kind of evil speaking he principally intendeth, that is, for things meerly indifferent, as observation of dayes, meats, and the like: see *Rom.* 14. 3, 4. Observe hence, *That censuring is a judging*: You arrogate an act of power which doth not belong to you. When you are advanced into the chair of arrogance and censure, check your selves by this thought, Who gave me this superiority? The question put to *Moses*, may well be urged, in the behalf of our wronged brethren, to our Souls: [*Who made thee a Judg over us?* *Paul* useth the same dissuasion, *Rom.* 14. 4. *Who art thou that judgest another mans servant? &c.*

Observat.

[Exod. 2. 14

Speaketh evil of the Law, and judgeth the Law:] How can this be? Several wayes may this sentence be made good: I shall name the principal.

First, Thus: Every sin is a kind of an affront to the Law that forbiddeth it: for by doing quite contrary, we do in effect judg the Law not fit or worthy to be obeyed. As for instance in the present case:

caſe; the Law forbiddeth raſh judgement, and ſpeaking evil one of another, but the Detractor approveth that which the Law condemneth, and ſo in effect judgeth the Law to be not good or equal. From hence obſerve, *That ſin is a judging of the Law.* 'Tis ſaid to *David*, 2 Sam. 12. 9. *Wherefore haſt thou deſpiſed the Commandment of the Lord, to do evil in his ſight?* In the rage of his luſt *David* looked upon it as a ſlight Law. Obſerve it when you will, you will find that in ſinning there are ſome implicite evil thoughts by which the Law of God is diſvalued and diſapproved; we think it unworthy, hard, or envious, or unequal. Thoſe wretches ſpeak out that which is the ſilent language of every ſinful action; *Ezek.* 18. 25 *The ways of the Lord are not equal, the ways of the Lord are not equal.* The heart of man is by nature obſtinately and vehemently ſet upon luſt, revenge, cenſuring; therefore in all theſe caſes we are moſt apt to think the Law of God hard, and injurious to the liberty of man, and that God hath dealt enviouſly with our natures, to deny them the pleaſures which we ſo ſtrongly purſue. This was the Divels firſt inſinuation againſt God, he ſeeketh to work *Adam* into hard thoughts of Gods reſtrain, *Gen.* 3. 5. *God knoweth, that in the day ye eat thereof, your eyes ſhall be opened.* And ſtill 'tis Satans great policy to repreſent God as an hard Task-maſter, and to make us think evil of the Law: Therefore *Paul* ſeeketh to prevent ſuch thoughts, when the Law checked his luſts, and brought him into a ſenſe of inevitable miſery; *Rom.* 7. 12. *The Law is holy and the Commandment is juſt and good:* but *was that good which cauſed death to him?* Yes, ſaith he, I look upon it ſtill as a Rule of Right: *'tis I am carnal my heart is wicked*, &c. Well then, you ſee how to make ſin odious: *'tis a deſpiſing of the Law, a ſpeaking evil of the Law*, it *ſlighteth* that Rule which it violateth. Obſervat.

Secondly, Thus: They were wont in that Age to condemn one another for things indifferent, meerly upon their own will and ſenſe, without any warrant and ſentence from the Word, as you may ſee *Rom.* 14. Now this was a kind of condemning of the Law, as if it were not full and exact enough, but needed to be pieced up by mans Inſtitutions. Obſerve, *That to make more ſins then God hath made, is to judge the Law.* You imply it to be an imperfect Rule: Men will be wiſe beyond God, and binde others in chains of their own making. 'Tis true, there is an *obedience of faith*, by which the underſtanding muſt be captivated to God, but not to men; to the Obſervat.

Word.

Word, not to every fancy. There is a double Superſtition, *Poſitive* and *Negative*; the one when men count that holy which God never made holy, the other, when men condemn that which God never condemned; they are both alike faulty, we are not in the place of God, 'tis not in our power to make ſins or duties: *Touch not, taſte not, handle not*, were the Ordinances and Precepts of falſe Teachers, *Col.* 2. 19. There are three things exempted from mans Judicatory; *Gods Counſels, the holy Scriptures*, and *the hearts of men*: We ſhould not dogmatize and ſubject men to Ordinances of our own making, preſs our own auſterities and rigorous obſervances as duties. *Juſtice* and *Wiſdom* is good, but to be *juſt overmuch*, or *wiſe over much*, is ſtark naught, *Eccleſ.* 7. 15, 16. that is, to be juſt or wiſe beyond the Rule. Man is a proud creature, and would fain make his moroſity a Law to others, and obtrude his own private ſenſe for Doctrine: 'Tis uſual to condemn every thing that doth not pleaſe us, as if our magiſterial dictates were Articles of Faith: We muſt not come in our own name, but judge as the Word judgeth, or elſe we judge the Word, The Lord grant we may conſider it in this dogmatizing age wherein every one cryeth up his private conceit for Law, and men make ſins, rather then finde them.

Thirdly, You may conceive it thus: They might diſcommend and cenſure others for that which the Word approved ond allowed, and ſo did not ſo much condemn private perſons as the Law it ſelf. If you take it in this conſideration, the Note will be, *That to plead for ſins, or to aſperſe graces, is to judge the Word it ſelf.* Thus you ſet the pride of corrupted wit, againſt the Wiſdom of God in the Scriptures: *Woe be to them that call good evil, and evil good: that put light for darkneſs, and darkneſs for light, that put bitter for ſweet, and ſweet for bitter*, Uſually thus 'tis in the world, Grace meeteth with calumny, and ſin with flattery: Open and groſs ſins are the more gently ſtroked, becauſe they have the hap to go away under a good name; *Drunkenneſs is good fellowſhip, Cenſure is conference*, and good diſcourſe, *Error is New light, Rebellion is zeal of publique welfare*; but Grace hath the hap to ſuffer under ſome ill reſemblance. As they were wont to deal with Chriſtians in the primitive times, to put them in Bears skins, and then to bait them: So graces are miſcalled and miſrepreſented, and then hooted at. The Law ſaith, *Be zealous, be peaceable*, &c. but in the worlds reckoning

Obſervat.

Iſa. 5. 20.

ing, *zeal* is *fury*, *peaceableneſs*, and *holy moderation*, *is time-ſerving*, and *baſe compliance*; preſſing humble doctrine is *Legaliſm*, &c. Thus do many deceive themſelves with names: But do not you judge the Law in all this? The Law ſaith, *Sitting at the wine all day is drunkenneſs*, and you call this good fellowſhip, &c.

But if thou judge the Law, thou art not a Doer of the Law, but a Judge.] That is, when thou exerciſeſt ſuch a raſh ſuperiority over the Law, thou doſt clearly exempt thy ſelf from obedience and ſubjection to it. Obſerve hence,

Thoſe that judge the Word, no wonder if they be given over to the diſobedience of it. Tis done groſly by thoſe that either deny the divine Authority of the Scriptures, or accuſe it (as the Papiſts do) as an uncertain Rule, or examine all the Doctrines of it by their private Reaſon, or the Writings and Precepts of men, &c. And 'tis done more cloſely by thoſe that come to judg the Word, rather then to be judged by it. It is true, we have a liberty to examine, but we ſhould not come with a mind to cavil and cenſure; the Pulpit, which in a ſenſe is Gods Tribunal, ſhould not be our Bar: The matter delivered muſt be examined by Scripture modeſtly and humbly, but we muſt not deſpiſe and ſlight Gods Ordinance, and come hither meerly to ſit Judges of mens parts or weakneſſes; this is the ready way to beget an irreverent and fearleſs ſpirit; and then when men loſe their awe and reverence, their reſtraint is gone, and they grow looſe, or deſperately erroneous: God will puniſh their pride with ſome ſudden fall. Look to your ends Chriſtians, you will find a great deal of difference between coming to hear, and coming to cenſure; if you come with ſuch a vain aim, ſee if you get any thing by a Sermon but matter of carping, and ſee if that do not bring you to looſeneſs, and that to Atheiſm: Uſually this is the ſad progreſs of proud ſpirits; firſt preaching is cenſured, not examined, then the manners are tainted, then the Word it ſelf is queſtioned, and then men loſe all fear of God and man. Obſervat.

Verſe 12. *There is one Law-giver, that is able to ſave, and to deſtroy: who art thou that judgeſt another?*

He perſiſteth in the ſame Argument: God the Lawgiver is the only Judge; and who art thou, that thou invadeſt or uſurpeſt his Office?

There

There is one Law-giver,] But you will say, We can name many others, *Lycurgus, Zaleucus, Solon,* &c. many who had also *potestatem vitæ & necis,* power of life and death, and many now that make and dispense Laws, how is this sentence true? I answer, *Grotius* supposeth the Apostle intendeth Christ by this expression, in opposition to *Moses*, as arguing against those that would continue the use of the Ceremonies, and observe difference between days and meats, &c. Now saith he, we in the Christian Church have but *one Law-giver, Christ*, and not *Moses*; these must not be yoked and coupled together: But this is too acute, and offereth too much force to the Context. More probably then he meaneth, 1. That there is but one absolute and supreme Lawgiver, whose Will is the rule of Justice; others are directed by an external rule, and prudent considerations of Equity and Safety, and therein they are but as Gods Deputies and Substitutes, either in Church or Commonwealth: 2 *Chron.* 19. 6. *Te judge not for man, but for the Lord; the Lord is with you in the matter of judgement.* 2. In spiritual things, none else can give Laws to the Conscience; in external policy the Laws and Edicts of men are to be observed: But he speaketh of the internal Government of the Conscience, where God alone judgeth by the Word; for he speaketh against those that in indifferent things would set up their own will as a Rule of sin or duty. Observe,

Observat: *That God alone can give Laws to the Conscience.* So *Isa.* 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.* Take them in a spiritual sense, and the words are exclusive; God, and no other; *Our only Judge, our only Law-giver,* &c. God only knoweth the Conscience, and therefore God only must judge it, and give Laws to it: God only can punish the Conscience for sin, and therefore he only can make a sin: 'Tis the privilege of his Word *to convert the Soul*, Psal. 19.

Object. There may be an Objection framed against this Doctrine out of *Rom.* 13. 5. where 'tis said, *Wherefore ye must be subject, not only for wrath, but for Conscience sake*: So that mens commands seem to oblige the conscience.

Sol. I answer, They do in that sort, but not in that order and manner that Gods do. 1. Not directly and immediately, but by the intervention of Gods Command; as a Christian is bound to perform all Civil Duties upon Reasons of Religion: We are *bound in Conscience*

science, though humane Laws under that *quatenus* do not *bind Conscience*. So 1 *Pet.* 2. 13. *Submit your selves to every ordinance of man for the Lords sake*: 'Tis Gods Command that bindeth my Conscience to observe mans. So *Eccles.* 8. 2. *I counsel thee to keep the Kings commandment, and that in regard of the Oath of God*; that is, not only for fear of men, but chiefly for wronging thy Conscience towards God. 2. Not so *universally* and *unlimitedly*; I must obey God *in nutu voluntatis*, upon the bare sight of his Will; but I must examine the Laws of men, whether they be just, equal, suiting with charity and publick safety: and in many cases active obedience must be withheld: *Peter* and the Apostles said, *Acts* 6. 29. *We ought to obey God rather then men.* Many such cases there are: but now towards God Conscience is bound, though it can see *no reason* for it, *no good* from it. 3. Not so *absolutely*; whatever God commandeth, I am bound to do it even in secret, though it be to my absolute prejudice: but now submission to man may be performed by suffering the penalty, though the obedience required be forborn; and in some cases a man may do contrary in private, where the thing is indifferent, and there is no danger of scandal and contempt of Authority. Well then, hear no voice but Gods in your Consciences, no Doctrines in the Church but Christs: When they brought in forreign Doctrines, 'tis said, *They did not hold the head, Col.* 2. 19. No *Offices Institutions* and *Worship* must be allowed, but such as he hath appointed: *Antiquity* without Scripture is no sure Rule to walk by. m *We must not look what others did before us, but what Christ did before them all* So not *the Authority of the Church*; she is *the Pillar and ground of Truth* 1 *Tim.* 3. 15. *sensu forensi non Architectonico*, that is, to hold forth Christs mind as a Post doth a Kings Proclamation. Some Power the Church hath in Rites of *decency*, and *expedicy*, and *order*, by virtue of that general Canon, 1 *Cor.* 14 40. (though that Text carrieth the face of a *restraint*, rather then an *allowance*, and doth not so much enlarge as *moderate* Church Power, as I have elsewhere cleared) but in the main matters the Church can only *declare* Laws, not *make* them; and though in matters indifferent she can direct to what is suitable to *order* and *decency*, yet those Directions should be so managed, that they do not take away the nature of the thing; and though Christian Liberty be *restrained*, it must not be *infringed*. 'Tis the injury of Antichrist to usurp an Authority over the Church

m *Non attendendum quid alii ante nos fecerint, sed quid Dominus qui ante omnes* Cyprian epist. de Eucharist.

of God: and this is the very spirit of Antichristianisme to give Laws to the Conscience. n *Calvin* saith, *Men would have us more modest then to call the Pope Antichrist; but as long as he doth exercise a Tyranny over the Conscience we shall never give over that term: nay we shall go further* (saith he) *and call these Members of Antichrist that take such snares upon their Consciences.* The setting up another Lawgiver is properly Antichristianism: for then there is *one Head* set against another, and humane Authority against divine. 'Tis *Pauls* character of Antichrist, 2 *Thes.* 2. 4. *That he as God sitteth in the Temple of God*: that is, making himself absolute Lord of Consciences, bringing them to his obedience, working them to his advantage.

n *Calvinus in locum.*

Who is able to save and to destroy:] It noteth Gods absolute Power to do with man either temporally or spiritually as he pleaseth: this Power is every where given to God. *Deut* 32. 39. *See now, that I, even I am he, and there is no god with me, I kill, and I make alive; I wound and heal: and there is none able to take out of my hand.* So 1 *Sam.* 2. 6. and *Isai* 43. 13. Note hence,

Observat. 1. 1. *That absolute Supremacy becometh none but him that hath absolute Power.* The Power of Magistrates is limited by the Will of God, because they depend upon him, and can do nothing but as they are enabled and authorized by him, *Joh* 19. 10.

Observat. 2. 2. *God hath an absolute and supream Power on men and can dispose of them according to his will and pleasure.* And therefore we must, 1. Keep close to his Laws with more fear and trembling: there is no escaping this Judg, 1 *Cor.* 10. 22. Eternal life and eternal death are in his disposal, *Matth.* 10. 28. 2 Observe them with more encouragement; live according to Christs Laws, and he is able to protect you: *Psal* 68 20. *Our God is the God of Salvations, and to him belong the issues of death:* He can save his people, and he hath many wayes to bring his enemies to ruine. Your *Friend* is the most dreadful Enemy; he hath the *Keys of death and Hell, Revel.* 1. 18. 3. Be the more humbled in case of breach of his Laws. Oh what will you do with this Lawgiver, who with the rebuke of his countenance can turn you into Hell? see *Ezek.* 22. 14. Have you caurage and strength enough to withstand God? What will you do with him that is able *to save and destroy?* Wool overcometh the strokes of Iron by yielding to them: There is no way left but submission and humble addresses. He may be overcome *by Faith*, but not *by*

Power

Power: *Iſai.* 27. 5. *Take hold of his ſtrength, and you may make peace with him*: By humble ſupplications you may *prevail with God as Princes*.

Who art thou that judgeſt another?] That is, what a diſtance is there between thee and God? what a ſorry Judg to him? You have the ſame queſtion, *Rom.* 14. 4. *'Tis good to ſhame pride with the conſideration of Gods Glory, and our own baſeneſs.* He *is able to ſave and to deſtroy*: but *who art thou? &c.* *Obſervat.*

Verſe 13. *Go to now ye that ſay, To day or to morrow we will go into ſuch a city, and continue there a year, and buy and ſell, and get gain.*

Having formerly ſpoken againſt thoſe that contemned *the Law*, he now ſpeaketh againſt thoſe that *contemned Providence*, promiſing themſelves a long time in the world, and an happy accompliſhment of their carnal projects, without any ſenſe or thought of their *own frailty*, or the *ſudden ſtrokes* of God: In this Verſe he doth as it were perſonate them, and give a moſt accurate Repreſentation of their thoughts.

Go to now] ἄγε νῦν· The Vulgar readeth *Ecce*, as if it were ἴδε, *ſee now, do you rightly?* But we render it better. 'Tis a phraſe that provoketh them to conſideration, as awakening the attention of Conſcience, or o as citing them before the preſence and Tribunal of God: The ſame adverb is uſed Chap. 5. 1. From this opening of the word obſerve, *Illud ἄγε' eſt formula citationis ad tribunal Dei; ſic non nemo in locum.*

That if we would know the evil of our actions, 'tis good to uſe reviews, and reflecting thoughts. We ſin, and go on in ſin, becauſe of incogitancy: There ſhould be *wiſe conſideration* afore-hand to prevent the ſin, and *faithful recollection* to prevent the going on in ſin. God complaineth, *Ier.* 8. 6. *No man ſaith, What have I done?* This Recollection citeth the Soul before three Bars; 1. Conſcience, 2. Gods Eye, and 3. Gods Throne or Tribunal. It rouzeth up the light of Conſcience by comparing the action or ſpeech with a principle of *Reaſon*, or the *Word*, as in the preſent caſe, thus: Am I Lord of future events, that I do ſo confidently determine or define them? Do thoſe things hang on my will? Is my life or actions in mine own power? It draweth the Soul into the preſence of God thus: Would I have the jealous God, that diſpoſeth of humane events and *Obſervat.*

ſucceſſes, to take notice of ſuch ſpeeches? So before Gods Judgment Seat thus; Would I defend ſuch actions or ſpeeches before the Tribunal of God? Will theſe carnal deliberations endure the ſevere Search and Tryal of the great Day? Thus ſhould you in all caſes review your actions, and as the Prophet ſaith, *Behold your way in the valley.*

Ye that ſay, To day or to morrow we will go into ſuch a City, &c.] By *an imitation* he reciteth the ſpeeches or thoughts of the Jewiſh Factours or Merchants: *Now we will go to Alexandria, or to Damaſcus, or to Antioch*, which were the places of their uſual Traffick. Obſerve hence,

Obſervat. 1. 1. *That carnal hearts are all for carnal projects.* Thoughts are the pureſt off-ſpring of the Soul, and do diſcover the temper of it. Men are according to their devices: ſee *Iſai* 32 6, 7. *Liberal men deviſe liberal things:* Carnal men are projecting how to ſpend their dayes and moneths in buying and ſelling, and getting gain. The fool in the Goſpel is thinking of *enlarging his barns, and plucking down his houſes, and building greater*, *Luke* 12. 17, 18. this ingroſſeth all his thoughts. One Apoſtle deſcribeth ſuch men thus, *Minding earthly things*, *Phil.* 3 19. Another thus, *Having an heart exerciſed with covetous practiſes*: 2 *Pet.* 2. 14. that is, with earneſt contrivances how to promote their gain and earthly aims. A gracious heart is for gracious projects, how they ſhall be more thankful, *Pſal.* 116. 12. how more holy, more uſeful for God, more fruitful in every good work; *what they ſhall do to inherit eternal life.* Oh conſider, this is the better care that more ſuiteth with the end of our Creation, and the nature of our ſpirits: We were ſent into the world not to grow great and pompous, but to enrich our Souls with ſpiritual excellencies, &c.

Obſervat. 2. 2. Again you may obſerve, *That carnal men ſend out their thoughts to foreſtall and fore enjoy their contentments ere they obtain them.* 'Tis uſual with men to feed themſelves with the pleaſure of their hopes. *Siſera*'s mothers Ladies looked through the lattice, pleaſing themſelves in the thought of a triumphant return, *Judg.* 5. Thoughts are the ſpies and meſſengers of the Soul; Hope ſendeth them out after the thing expected, and Love after the thing beloved. When a thing is ſtrongly expected, the thoughts are wont to ſpend themſelves in creating images and ſuppoſitions of the happineſs of enjoyment. If a poor man were adopted into the ſucceſſion of a

Crown

Crown, he would pleaſe himſelf in the ſuppoſition of the future honour and pleaſure of the Kingly ſtate. Godly men, that are called to be *heirs with Chriſt*, are wont to pre-occupy the bliſs of their future eſtate, and ſo do in a manner feel what they do but expect: So alſo do carnal men charm their Souls with whiſpers of vanity, and feed themſelves with the pleaſant anticipation of that carnal delight which they look for: as young Heirs ſpend upon their hopes, and riot away their Eſtate ere they poſſeſs it. Well then, Look to it; 'tis a ſure Note of fleſhlineſs, when the World runneth ſo often in your thoughts, and you are always deflowring carnal contentments by theſe anticipations of luſt and ſi[illegible]; and you have nothing to live upon, or to entertain your ſpirit withal, but theſe ſuppoſitions of gain and pomp, and the Reverſion of ſome outward Enjoyment.

3. Again, you may obſerve their confidence of future events: *We will go, and continue there a year, &c.* Note thence, *That carnal affections are uſually accompanied with, certainly much encouraged by, carnal confidence.* They are doubly confident; Of the *ſucceſs* of their endeavours, *We will get gain*: Of the *continuance* of their lives, *We will continue there a year.* Luſt cannot be nouriſhed without a preſumption of ſucceſs: When men multiply endeavours they little think of God, or of the changes of providence: 'Tis enough to undo luſt, to ſuppoſe a diſappointment. Beſides, when there is ſuch a preſence of means, we aſcribe little to the higheſt Cauſe. Firſt the world ſtealeth away our affections, and then it intercepteth our truſt: there is not only Adultery in it, *Jam.* 4. 4. but Idolatry, *& heſ.* 5 5. 'Tis not only our *darling*, but our *God*: and that's the reaſon why worldly men are always repreſented as men of a ſecure preſumption; as *Luke* 12. 9. *Soul, thou haſt much goods laid up for many years; eat, drink, and be merry*: So, *Job* 29. 18 *I ſhall die in my neſt, and multiply my dayes as the ſand.* So in that Apocryphal paſſage, *Eccles.* 11. 19. *I have found reſt, and will eat continually of my goods, and yet he knoweth not what time ſhall come upon him.* They think now they have enough to ſecure them againſt all chances. Well then, Look to your confidence and truſt, when you are getting an Eſtate, is your expectation founded in faith, or luſt? when you have gotten an Eſtate, where lieth the aſſurance of your contentment, in the Promiſes, or your outward welfare? *Obſerv.* 3.

4. Again

Obſervat. 4. 4. Again From that [*To day or to morrow, and we will tarry there a year,*] *Carnal men are not only confident of preſent, but future welfare*: which argueth an heart ſtupidly ſecure, and utterly inſenſible of the changes of Providence: *Iſa.* 56. 12. *To morrow ſhall be as this day, and much more abundantly. Pſal.* 49. 11. *Their inward thought is, that their houſes ſhall continue for ever.* Men love to enjoy their carnal comforts without interruption, thought of death, or change. p Every day is as a new life, and bringeth ſufficient care with it; we need not look out for ſo long time: But worldly men in their cares do not only provide for the *morrow*, but the *next year*, in their *poſſeſſions*; do not only pleaſe themſelves in their *preſent happineſs*, but will not ſo much as *ſuppoſe a change.*

p *Singulos dies ſingulas vitas puta, & quotidie demittitur aliqua pars vitæ hunc ipſum quem vivimus diem cum morte dividimus.* Seneca.

We will continue there,] ποιήσωμεν, We will *factor it* there: He chiefly inſtanceth in Trading, and accommodateth his words to the Merchants profeſſion: becauſe too often, and too too ſenſibly, are theſe carnal thoughts, hopes, and confidence found in Merchants and men verſed in worldly Trading: though he intendeth to ſpeak againſt all ſorts of men, that undertake any thing in the confidence of their own wiſdom and induſtry, without the leave and bleſſing of Providence. Therefore obſerve hence.

Obſervat. 1. 1. From the letter of the place, *that Merchants are very liable to thoughts and diſcourſes ſavouring of carnal preſumption and confidence*: In their Burſes and Exchanges they are always talking of Wares, and Gain, and Traffique, without any thought of God: *Hoſ.* 12. 7. *He is a Merchant, the ballances of deceit are in his hand*: In the Original, he is a Canaanite. *Canaans* poſterity, upon whom the curſe fell, was moſt happy in this courſe of life: q and being driven out of the Land by the Iſraelites into the Maritime Towns, they were moſt famous for Navigation. 'Tis your ordinary Calling to go from place to place, take God along with you where ever you go. Of all men you ſhould be moſt cautelous: In your commerce be mindful of God, and of your ſelves; of *Gods Providence*, and your *own frailty*, that you neither be too much in the world, nor too confident of your own induſtry.

q See *Samuel Bochartus*, his *Phaleg*, part 2.

Obſervat. 2. 2. From the ſcope of the whole verſe, *That it is a vain thing to promiſe our ſelves great matters without the leave of Providence.* To ſay, *We will go, We will do thus and thus*, 'tis vain; for we are not Lords of our lives, nor Lords of our own actions:

Pſal.

Pſal. 30. 15. *My times are in thy hand.* So *Prov.* 27. 1. *Boaſt not thy ſelf of to morrow, for thou knowſt not what a day may bring forth.* To day we are, and to morrow not: We cannot tell what may be in the womb of the next morning: So for our actions; *Their works are in the hand of God*, Eccleſ. 9. 1. the *performance* of them, and the *ſucceſs* of them: we need *counſel*, and a *bleſſing*: The Prophet ſpeaks of it, as of a known caſe, *Jerem.* 10. 23. *O Lord, I know that the way of a man is not in himſelf*: 'tis not *in the ſons of men to direct their ſteps.* But when do men promiſe themſelves great matters without the leave of Providence? I anſwer, Many ways: The principal are theſe. 1. When they undertake things without Prayer: you may ſpeak of ſucceſs when you have asked Gods leave: *Job* 22. 28. *Acquaint thy ſelf with God, then thou ſhalt decree a thing, and it ſhall be eſtabliſhed.* 2. When they are too confident of future contingencies and events, without any ſubmiſſion and reſervation of the Will of God, and boaſt upon meer humane likelyhoods: See *Exod* 15. 11 and *Judg.* 5. 28, 29, 30. So 1 *Kings* 20. 10, 11. *The Gods do ſo to me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people: And the King of Iſrael, ſaid, Let not him that girdeth on his Harneſs boaſt, as he that putteth it off.* He would plunder *Samaria* ſo bare, that he would not leave any duſt there, but God diſappointed him. 3. When mens endeavours are let up in Gods ſtead; we think all dependeth upon the courſe of ſecondary cauſes and ſo neglect God 4 When men promiſe themſelves a time to repent hereafter: [r] Many think within themſelves, *I will ſol ow my pleaſure and profits, and then ſpend my old Age in a devout and retired privacy*: Firſt build, and trade, and buſſle in the world, and adjourn God to the aches and dull flegme of their age. Fooliſh man decreeth all future events, as if all were in his own hands. Well then, in all caſes remember God: 'tis uſeful for Princes, and men employed in Counſels for publique welfare, how often do they prove unhappy, becauſe they do not ſeek God? We ſhould ask counſel of the Oracle before we take it from one another: [ſ] The Heathens ſaw a need to begin with God. So for Souldiers how ſoon is a Battel turned? 'Tis not for you to ſay, *I will purſue. I will overtake*, &c. *Solomon* ſaith, *The Battel is not always to the ſtrong*, Eccleſ. 9 So for Traders; you muſt not ſay, I will ſend out a Ship, and get Gain: how often are carnal preſumptions checked? So for Chriſtians do

[r] *Audiet plerosq; dicentes, a quinquageſimo in otium ſecedam, ſexageſimus annus abſolvet: & quamdiu longioris vitæ præmium accipis? quis iſta ſicuti diſpunctiatur?* Seneca *de brevitate vitæ.*

[ſ] *A Jove principium.*

every

every thing in the name of the Lord Jeſus: you cannot believe, repent when you will, nor pray as you will. *Sampſon* was miſtaken when he ſaid, *I will go forth and ſhake my ſelf as at other times.* The natural exerciſe of your faculties, and the divine aſſiſtances of grace, do all hang upon Gods good pleaſure.

Verſe 14. *Whereas ye know not what ſhall be upon the morrow: for what is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away.*

Having diſcovered their carnal preſumption, he now diſproveth it by two arguments: 1. *The caſualties of the next day.* 2. *The uncertainty of their own lives:* Both which give a notable check to ſuch fond confidence.

Whereas ye know not what ſhall be on the morrow;] As if he had ſaid, You talk of a long time, and you know not what ſhall happen the next day: Every day bringeth new Providences and Events with it. But you will ſay, Is it ſimply unlawful to provide for the morrow, or for time to come? I anſwer, No, *Solomon* biddeth us us to learn of the Ant, *Prov.* 6. 6, 7. 8. *Conſider her ways, and be wiſe; ſhe provideth her meat in Summer, and gathereth her food in harveſt.* So *Prov* 30. 25. 'Tis but a wiſe foreſight to ſecure our ſelves againſt viſible inconveniencies. *Joſeph* is commended for *laying up food in the Cities againſt the years of Famine, Gen.* 41 35 And 'twas the practiſe of the Apoſtles to lay up in ſtore for the Brethren at *Jeruſalem* againſt the Famine foretold by *Agabus*, Acts 11. 29. Only remember this muſt be done with caution; ſuch proviſion muſt not ariſe from diſtruſt, or a thought prejudicial to the care of Providence; Mat 6.30. It muſt not hinder us from the great care of our lives, proviſion for heaven. *Mat.* 6. 35 It muſt be with ſubmiſſion to God: God may ſoon diſappoint all, and after we have caught in hunting, we may not roſt.

For what is your life? it is even a vapour] Brevity of life is ſet forth by many compariſons in Scripture: By *the flower of the field*, Iſa. 40. 6, 7. By *the Wind*, Job 7. 7. *A leaf before the wind*, Job 13. 25. By *a ſhadow*, Job 14. 2. There is an heap of ſimilitudes, *Job* 9. 25. *Now my days are ſwifter then a poſt; they flee away, and ſee no good; they paſs away as ſwift Ships, as the Eagle haſteth to the prey.* The Word uſeth the more ſimilitudes, that by every fleeting

ing, and decaying object we might be remembred of our own Mortality; as alſo to check thoſe proud deſires, which are in Man, of an eternal abode, and laſting happineſs, in this life. In that place of *Job* there is a Monument of mans frailty ſet forth in all the Elements: Go to the Land, and there is a *poſt*; go to the *Sea*, and there is a *ſwift ſhip*; look to the Ayr, and there is *an Eagle*. The Heathen Poets are much in decyphering the frail eſtate of man: *Æſchylus* ſaith, Mans life *κάπνου σκιὰ*, the *ſhadow of ſmoak*; and *Pindarus σκιᾶς ὄναρ*, the *dream of a ſhadow*: the ſimilitude uſed here is that of a *vapor*. 'Twere to trifle to ſhew the reſemblance in other things: 'tis brought only to ſhew the ſwift paſſage of it; and becauſe mans life is but a little warm breath tuned in and out by the Noſtrils; a narrow paſſage, and ſoon ſtopped: *Iſa.* 2 22.

Obſerve out of the whole Verſe two Points:

1. *That we have no aſſurance of our lives and comforts, and the events of the next day.* 'Tis a common Argument; t Heathens are much in it. Well then, Let every days care be enough for it ſelf, and live every day as the laſt day. *Petrach* telleth of one, who being invited to dinner the next day, anſwered, *Ego à multis annis craſtinum non habui; I have not had a morrow for theſe many years.* And *Ludovicus Capellus* telleth us of one *Rabbi Eleazer*, that *adviſed men to repent but one day before their death*, that is preſently, it may be the next before the laſt. 'Tis a ſad thing to promiſe our ſelves *many years*, and to have our ſouls taken away *that night*: to meaſure out our time and years by our carnal projects, and of a ſudden we and all our *white thoughts periſh*, *Pſal.* 146. 4. Godly men wait for thir change; upon others it cometh unexpected: 'Tis obſervable, that of bad men 'tis ſaid, their Souls are not *reſigned*, but *taken away*: *Job* 27. 8. *What hope hath the Hypocrite, when God ſhall take away his Soul?* So *Luk.* 12. 20. *Thus night ſhall they take away thy Soul.* Wicked men would dwell longer in the body, their carnal projects are never at an end; but of a ſudden God cometh and ſnatcheth away their Souls. *Obſervat.* 1.

t *Memoram divos habuit faventes craſtinum ut poſſit ſibi polliceri.* Seneca. *Prudens futuri temporis exitum caliginoſa nocte premit Deus.* Horat.

2. *Mans life is very ſhort: 'tis a vapour* that ſoon appeareth and diſappeareth, diſperſed as ſoon as raiſed: *Pſal.* 39. *Surely every man walketh in a vain ſhew*: Though they toſs to and fro, yet the whole courſe of their lives is but as *a flying ſhadow*; a little ſpot of Time between two Eternities. u *Auſtin* doubteth whither to call it a *dying life*, or a *living death*. This checketh thoſe that *paſs* away *Obſervat.* 2.

u *Neſcio, an dicenda ſit vita mortalis, an vitalis mors.* Aug. l. 1. Confeſſ.

away their time, rather then redeem it; prodigal of their precious time, as if they had too much of it. Our ſeaſon is ſhort, and we make it ſhorter: 'Tis time for all of us to ſay *The time paſt is more then enough to have wrought the wills of the fleſh*, 1 *Pet.* 4. 3. or as 'tis *Rom.* 13. *ult.* *'Tis high time to awake out of ſleep &c.* which was the Scripture that converted *Auſtin*. 2. If life be ſhort, then moderate your worldly cares and projects; do not cumber your ſelves with too much proviſion for a ſhort voyage: the ſhip goeth the ſwifter, the leſs 'tis burthened; men take in too much lading for a meer paſſage. 3. Be more in ſpiritual projects, that you may lay up a foundation for a longer life then you have to live here; do *much work* in a *little time*: Shall we loſe any part of that which is ſo ſhort? or in a *ſhort life* make way for a *long miſery*? The Apoſtle ſaith, 2 *Pet.* 1. 13. *I will put you in remembrance knowing that ſhortly I muſt put off this tabernacle.* We are all ſhortly to deveſt our ſelves of the upper garment of the fleſh, let us do all the good that we can: Chriſt lived but thirty two years, or thereabouts; therefore he went about *doing good, and healing every ſickneſs, and every diſeaſe.* Miniſters pack their matter cloſe when they have but a little time; ſo ſhould you, you have but a ſhort time, be the more diligent.

Verſe 15. *For ye ought to ſay, If the Lord will, we ſhall live, and do this, or that.*

Having diſproved their confidence, he proceedeth to rectifie it by preſſing them to an holy and reverend remembrance of Gods providence, and their own frailty.

For ye ought to ſay, If the Lord will.] Here a doubt ariſeth: Muſt we always of neceſſity uſe this form of ſpeech, or ſuch an expreſs exception and reſervation of Providence? I anſwer; 1. 'Tis good to accuſtom the tongue to holy forms of ſpeech; 'tis a great help: the heart is beſt when there are ſuch explicite and expreſs exceptions of Providence: *If the Lord pleaſe*, *If the Lord will*, *If it pleaſe the Lord that I live.* A pure lip becometh a Chriſtian, that they may be diſtinguiſhed by their holy forms, as others are by their Oaths, rotten ſpeech, and unholy ſollicitations. Beſides, 'tis uſeful to ſtir up reverence in our ſelves, and for others inſtruction: Such forms are confeſſions of divine Providence, and the uncer-

tainty

tainty of humane life. 2. The children of God uſe them frequently; 1 *Cor.* 4. 19. *But I will come unto you ſhortly, if the Lord will.* So 1 *Cor.* 16. 7. *I muſt tarry a while with you, if the Lord permit:* So *Rom.* 1. 10. *Making requeſt, if by any means I might have a proſperous journey to come unto you:* So *Phillip.* 2. 19: *I truſt in the Lord Jeſus to ſend Timothy to you ſhortly.* The children of God know that all their goings are ordered by the Lord, therefore they often uſe theſe reſervations of his Will and Power. See alſo *Gen.* 28. 20. and *Heb.* 6. 3. 3 The very Heathens by the light of Nature were wont to uſe theſe forms with ſome Religion, and would ſeldom ſpeak of any purpoſe, of theirs without this holy Parentheſiſt. x *Plato* bringeth in *Alcibiades* asking *Socrates* how he ſhould ſpeak, he anſwereth, *before every work thou muſt ſay, If God will*: the Greeks y σὺν θεῷ *by the leave or bleſſing of God*, was commonly uſed in the beginning of every undertaking. What was the practice of the Oriental Nations, with the ſtory in *Benſſra*, you may ſee in *Gregories* Obſervations on ſome paſſages of Scripture, *Cap.* 20. And for the ſtory of the great Turks murthering one of the *Baſſa's* for mentioning a confident purpoſe without any reſervation of Gods pleaſure, you may ſee it in *Lorinus* and *Salmeron* on this place. 4. When we uſe theſe forms, the *heart* muſt go along with the *tongue*: common ſpeeches, wherein Gods Name is uſed, if the heart be not reverend, are but profanations. 'Tis z *Auſtins* counſel, *Do you learn to have in your hearts what every one hath in his tongue: the ſpeeches are common, but the ſignification is uſeful.* 5. 'Tis not always neceſſary to expreſs theſe forms: though there muſt be always either implicitely or expreſly a ſubmiſſion to the Will of God, yet we cannot make it a ſin to omit ſuch phraſes. The holy men of God have often purpoſed things to come, and yet not formally expreſſed ſuch conditions; as in the third Epiſtle of *John*, verſ. 10. *Wherefore when I come, I will remember his deeds:* and *Rom.* 15. 24. *Whenſoever I take my journey to Spain, I will come to you, &c.* and in other places.

All our undertakings muſt be referred to the Will of God; not only *ſacred*, but *civil* actions: Our journeys muſt not be undertaken without asking his leave; as *Jacob*, *Gen.* 28. 20, & 24 12. *O Lord God of Abraham thy ſervant, ſend me good ſpeed this day*: No wonder, if this be neglected, that you meet with ſo many croſs accidents; they do not come from your hard luck, but your *profane*

x Ἀλλὰ πῶς χρὴ λέγειν; *cui reſpondet* Socrates, ὅτι ἂν θεὸς ἐθέλῃ. Plato *in Timæo.*

y See *Briſſonius de formulis. lib.* 1. p. 68, 99.

z *Diſcite habere in corde, quod habet omnis homo in lingua, quod vult* Deus hoc agat: *ipſa lingua popularis eſt plerunque, ſed doctrina ſalutaris.* Aug. *in* Pſal. 32. Conc. 1.

ſane neglect. But what is it to ſubmit all our actions to the Will of God? I anſwer, 1. To meaſure all our actions by his revealed Will, that's the Rule of Duty; we can look for no bleſſing but upon thoſe ways that ſuit with it: There muſt be a *ſubmiſſion* to his *ſecret Will*, but firſt a *conformity* to his revealed Will. Luſt hath its θελήματα, its wills, *Epheſ.* 2. 2. but we are *to ſerve the Will of God till we fall aſleep.* 2. We muſt the more comfortably undertake any action, when we ſee God in it, *Acts* 16. 10. He gathered that God had called him to *Macedonia*: So when we ſee God in the ſweet means and courſe of his Providence, or by inward inſtinct guiding and leading us, we may with more encouragement walk in the way that he hath opened to us 3. When in our deſires and requeſts we do not binde the Counſels of God; *Mat.* 26. 39. *Not my Will, but thine be done*: In temporal things we muſt ſubmit to Gods Will both for the *mercy*, *the means*, and *time* of attainment: Creatures that cannot *aſcribe* to themſelves, muſt not *preſcribe* to God, and give Laws to Providence, but muſt be content to want, or have, as the Lord pleaſeth: if any thing ſucceed not well, the Lord would not; that's enough to ſilence all diſcontents. 4. We muſt conſtantly ask his leave in prayer, as before was urged. 5. We muſt ſtill reſerve the power of Gods Providence, *If the Lord will*, *If the Lord permit*: God would not have us too carnally confident; 'tis good to inure the Soul to changes. Two things we ſhould often conſider to this purpoſe, and they are both in the Text: 1. *The ſoveraignty and dominion of Providence*: the Lord can blaſt your enterprize, though managed with never ſo much wiſdom and contrivance; he can nip it in the bud or check it in the very article of execution: and I have obſerved, that uſually God is very tender of his honour in this point, and uſually fruſtrateth proud men that boaſt of what they will do, and conceive unlimitted purpoſes, without any thought of the check they may receive in Providence. 'Tis a flower of the imperial Crown of Heaven, and the bridle that God hath upon the reaſonable creature, to diſpoſe of the ſucceſs of humane affairs; therefore herein God will be acknowledged: *Prov.* 16. 9. *A mans heart deviſeth his way, but the Lord directeth his ſteps*: Man deſigneth, but the execution dependeth wholly upon Gods Will and Providence. In peremptory Reſolutions there is a conteſt between us and Heaven about *Will* and *Power*, therefore in ſuch caſes the Anſwer of Providence is more expreſs and deciſive to the Creatures

loſs,

loſs, that God may be acknowledged as *Lord of ſucceſs*, and the *firſt Mover* in all means and cauſes, without whom they have no force and efficacy. 2. Conſider *the frailty* and *uncertainty of your own lives*; our *being* is as uncertain as the *events* of Providence: *If we live*, and *God will*, are the exceptions of the Text, and do imply that there muſt be a ſenſible impreſſion of our *own frailty*, as well as of the *ſoveraignty* of Providence, that the heart may the better ſubmit to God. 'Tis ſaid, *Pſal.*146. 4. *His breath goeth forth, he returneth to his earth, in that very day his thoughts periſh.* Frail men are full of *thoughts* and projects, this they will do, and that they will do, go to ſuch a City, promote their intereſts by ſuch an alliance, gain ſo much by ſuch a purchaſe, and then they will raiſe up ſome ſtately fabrick which ſhall continue their name and memory to ſucceeding generations, and all this becauſe they do not mind *the earth* which they carry about them, and how ſoon the hand of Providence is able to crumble it into duſt. Certainly man will never be *wiſe*, till he is able to *number his days*, and doth ſufficiently poſſeſs his Soul of the uncertainty of his abode in the world, *Pſal.*90. 12.

We ſhall live, and do this, or that.] Mark; 'tis not enough that God ſuffer us to *live*, but he muſt alſo by the ſame Will ſuffer us *to do*, or act. The Point is, *That Gods Will concurreth not only to our lives, but actions.* We may live, and yet not be able to do any thing for the promotion of our deſigns: For if God ſuſpend his concurrence, the creatures cannot act, at leaſt not with any towardlineſs and ſucceſs; which quite croſſeth the Doctrine of the Heathen Philoſophers. *Seneca* ſaid, *Quod vivamus, deorum munus eſt; quod bene vivamus, noſtrum; That we live, 'tis by the benefit of the gods; that we live well, 'tis of our ſelves.* So *Tully*; *Judicium hoc omnium mortalium eſt, &c. This is the judgment of all men, that Proſperity is to be ſought of God, but Wiſdom to be gotten by our ſelves.* But in the Scriptures we are taught otherwiſe; not only to ſeek *ſucceſs* of God, but *direction*; he giveth *abilities* to perform, and a *bleſſing* when the action is finiſhed: Without the *efficacious*, as well as *permiſſive* Will of God, we can do nothing; he muſt give us life, and all things neceſſary to action. We muſt not only look up to him as the *Author of the ſucceſs*, but the *Director of the action*: 'Tis by his *conduct* and *bleſſing* that all things come to paſs. Our very *counſels* and *wills* are ſubject to the divine Government, and he can [a] *turn them as it pleaſeth him*; and therefore we

Obſervat.

[a] Prov. 21. 1.

we muſt not only *commit our ways* to his Providence, but *commend our hearts* to the Tuition of his Spirit: In ſhort, all things are done by his *Will*, and muſt be aſcribed to his *Praiſe*.

Verſe 16. *But now ye rejoyce in your boaſtings; all ſuch rejoycing is evil.*

Here the Apoſtle cometh to charge more cloſely their arrogant preſumption of outward ſucceſs upon their Conſciences, eſpecially it being aggravated by profeſſed acknowledgment and avowing of it, againſt the threatenings of the Word.

But now ye rejoyce in your boaſtings:] 'Tis not eaſie to define of what *boaſtings* the Apoſtle meaneth. The perſons to whom he wrote are charged Chap. 2. with glorying in their *riches*, and afterward for bearing up upon a meer *profeſſion of godlineſs* and glorying in their ſuppoſed Religion; after that he chargeth them with glorying in *a preſumption of wiſdom*, manifeſted in their cenſorious Inſultations over the failings of others, Chap. 3. and now laſt of all for their glorying in their *carnal hopes*, or fond Prognoſtications of the ſucceſs of their own endeavors, as if their lives and actions were in their own power, and exempted from the dominion and government of Providence; probably all theſe may be intended, for the Apoſtles expreſſion is plural, ἀλαζονείαις, *ye glory in your boaſtings*; though I conceive the latter is principally intended, their avowing their confidence, notwithſtanding the many threatenings which were ready to be executed upon them: For though the Apoſtles Doctrine be of general uſe, and at all times we muſt conceive our purpoſes with ſubmiſſion to the Will of God; yet his chief drift is to check the ſecurity, careleſſneſs and carnal confidence of their hearts, Judgments now approaching, and the happineſs of the Jewiſh Affairs running low, even to the bottom and dregs: For you ſhall ſee in the beginning of the next Chapter he preſently ringeth them a loud Peal of Threatenings, and repreſenteth the avenging Judg *as at the door*, or at hand, to recompence their iniquities: Now becauſe they would juſtifie their confidence, yea glory in it, what ſad thoughts ſoever others had of times, he ſaith, *Ye rejoyce*, or *glory in your boaſtings*.

Such rejoycing is evil.] That is, though you think it a *brave confidence*, yet certainly 'tis but a *carnal ſecurity*: He ſaith no more of

of it, but *'tis evil*, becauſe they defended it as *good*; *'tis evil* as coming from an *evil cauſe*, pride, and wretched ſecurity; *'tis evil* in its *own nature*, as being an out braving of the Word: 'Tis *evil* in its *effects*, as hindering you from good, and putting you upon *traffique*, and *aſpiring projects*, when you ſhould more ſolemnly mind *humbling duties*, and *be afflicted, and weep, and mourn, &c.* as is preſſed before, Verſ. 9. And this I conceive is the mind of the Apoſtle in this Verſe, which is uſually paſſed over by Interpreters ſlightly, without that neceſſary regard which ſhould be had to the ſcope of the Context and Epiſtle. Note hence,

1. *That ſuch is the degeneration of humane nature, that it doth not only practiſe ſins, but glory in them.* Man fallen, is but *man inverted*, and turned up ſide down; his *love* is where his *hatred* ſhould be, and his *hatred* where his *love* ſhould be; his *glory* where his *ſhame* ſhould be, and his *ſhame* where his *glory* ſhould be. Many count *ſtrictneſs* a *diſgrace*, and *ſin* a *bravery*: The Apoſtle ſaith, *Phil.* 3. 19. *They glory in their ſhame.* It cometh to paſs ſometimes through ignorance; men miſtake evil for good, and ſo call revenge valor or reſolution and proſperity in an evil way the bleſſing of Providence upon their zealous endeavors, and preſumptuous careleſſneſs a well-built confidence. God charged it upon his people, that they had made *great feaſts of rejoycing*, when they had more cauſe to *mourn*: *Jer.* 11. 15. *The holy fleſh is paſt from thee; when thou doſt evil, then thou rejoyceſt.* Uſually by our fond miſtakes thus it is, we are bleſſing and praiſing God when we have more cauſe to humble and afflict our Souls. Sometimes 'tis through ſtupidneſs and ſottiſhneſs of Conſcience; when men have worn out all honeſt reſtraints, then *they rejoyce in evil, and delight in their perverſities*, *Prov.* 2. 14. The drunkards think there is a bravery in their ſtrength to pour in wine, and can boaſt of the number of their cups; the ſoaken Adulterer of ſo many acts of uncleanneſs; the Swearer thinketh it the grace of his ſpeech to interlard it with oaths; and proud perſons think conceited apparel is their beſt ornament. Good God, whither is man faln! Firſt we *practiſe* ſin, then *defend* it, then *boaſt* of it: Sin is firſt our *burthen*, then our *cuſtom*, then our *delight*, then our *excellency*. *Obſervat.* 1.

2. *That we have no cauſe to rejoyce or glory in our carnal confidence.* It ſeemeth to come from a *generous bravery*, but indeed from *lowneſs* and *baſeneſs of ſpirit*: 'Tis but a *running away* from evil, *Obſervat.* 2.

evil, not a *maſtering* of it: Men dare not lay it to heart, becauſe they know not how to fortifie themſelves againſt it. Faith and true confidence always ſuppoſeth and prepareth for the *worſt*, but hopeth the *beſt*; it meeteth the adverſary in open field, and vanquiſheth it. The fool in the Goſpel durſt not think of his death that night, *Luk.* 12.16, 17, &c. This is the baſeneſs of carnal confidence, to *put off* trouble when it cannot *put it away*; and however it ſcorneth the threatening, it feareth the Judgment, and are ſo ill provided to *bear* it, that they durſt not ſo much as *think* of it.

Verſe 17. *Therefore to him that knoweth to do good, and doth it not, to him it is ſin.*

In this Verſe the Apoſtle taketh off the prejudice and cavil whereby his Admonition might be ſlighted and evaded: They might reply, *We have no need to be taught ſuch a plain leſſon; we know that life is ſhort, and that Gods Providence governeth all things.* Do you (ſaith the Apoſtle) know all this? then you are the more obliged to ſubject your deſires to his Will and Pleaſure, which he proveth by this general Rule.. There is nothing difficult, in the words but that [*to him it is ſin,*] αὐτῷ ἁμαρτία ἐστίν, that is ſin indeed; there is more of the *nature* of ſin, there is more of the *effects* of ſin, which he ſhall find in his own Conſcience, and in Hell torments, and Gods judiciary Diſpenſations. Like ſayings you have elſewhere; ſee *Joh.* 9.41. and 15.22. But you will ſay then, Are thoſe that ſin out of ignorance wholly free from ſin? I anſwer, No: For, 1. Sins of ignorance are ſins, though more remiſſible, 1 *Tim.* 1.13. though not ſo highly puniſhed, *Luk* 12 47. Gods Law was once impreſſed upon our natures, and we are obliged to all that was written upon *Adams* heart. 2. Affected ignorance rendereth us highly culpable, 2 *Pet.* 3.5. when men ſhut the windows, and reſiſt the light; for then they *might know*, but would not. Out of this Verſe obſerve,

Obſervat. 1. 1. *That 'tis not enough to know good, but we muſt do it alſo. Gifts* in the *mind*, without a *change* in the *heart*, will not ſtead you. Often we find, that men of much knowledg are apt to be enſlaved by their appetites, the lower and more bruitiſh faculties; and though they be *orthodox*, yet are *unmortified*; keen againſt *errors*, but indulgent to *vices*. Oh conſider, you ſhould add to *knowledg*, *temperance*,

perance, 2 *Pet.* 1. 5. otherwiſe what will it avail you? Others are ignorant of God in *their minds*, and you *deny him in your lives*; others *queſtion the truth* of Religion, and you *deny the power* of it. Beſides, it ſerveth to check ſlighting thoughts of a plain truth; we are apt to ſay, *I know this enough already*; *ah but do I practiſe it? Is not this a new hint from God to convince me of my negligence? Surely God ſeeth I do not live up to this knowledge*; *therefore the ſame truth, this common truth, is returned to my mind*, &c.

2. *Sins of knowledge are moſt dangerous*: They are more ſins then others, as having more of *malice* and *contempt* in them: There is more contempt both of the Law of God, and of Gods kindeſs; ſee *Mat.* 11 20. 'Tis a ſign you love ſin as ſin; for when you know what it is, you adventure upon it. Beſides, ſins againſt knowledg have more of the marks of Gods vengeance upon them: In the Reprobate they are puniſhed with great deſpair and horror of Conſcience; ſee *Prov.* 5. 11, 12, 13, 14. Or with hardneſs of heart: Iron oft heated and oft quenched groweth the harder: 'Tis juſt with *God* to puniſh contempt of light with obduracy. Or with madneſs againſt the truth: The moſt moral Heathens were the ſoreſt Perſecutors, as *Severus Artoxius*, &c. This is ſenſibly and clearly diſcerned in Apoſtates, [b] who are carried on with moſt wilful malice againſt the Truths which they once profeſſed; *Hoſ.* 5 2. *The Revolters are profound to make ſlaughters*: *Forward Profeſſors* turns *violent Perſecutors*; they would fain quench the light ſhining in their own boſoms. *Alexander* once a Diſciple, but he made *ſhipwrack of the faith*, 1 *Tim.* 1. 20. [c] and he is the man that muſt ſet on the multitude againſt *Paul*; *Act.* 19. 33. *The Jews drew out Alexander*; *and he beckned with the hand.* The ſame man is intended; for he dwelt at *Epheſus*, as we learn by both the Epiſtles to *Timothy*: Now the Jews ſet him up as the fitteſt accuſer of *Paul*; he knew his Doctrine, and he muſt appear to turn all the blame of the uproar upon the Chriſtians. Once more we read of this *Alexander* as a deſparate enemy of the Truth. 2 *Tim.* 4. 14. Certainly the rage and malice of ſuch men is the greater, becauſe of the abundance of their Light which they have renounced. No Vinegar ſo tart as that which is made of the ſweeteſt wine: *Prov.* 28. 4. *They that forſake the Law, praiſe the wicked*; that is, do not only commit ſin, but approve it in others: Still they are they moſt violent and forward men. Sometimes God giveth them up to ſottiſhneſs; ſee

Obſerv. 2.

b *Apoſtatæ ſunt maximi oſores ſui ordinis.*

c See *Grotius* in Act. 19. 33.

Rom. 1.21,22,23. 'Tis very notable, and it doth exceedingly verifie the Apostles observation, d that the most refined and civil Heathens (who are presumed to have most light) were given up to the most beastly Errors about the Nature of God; as the *Romans* and *Grecians* worshipped *fevours* and *humane passions*, *eam cloacinam*, every paltry thing for God; whereas the *Scythians*, and more barbarous Nations, worshipped *the Thunder*, *the Sun*, things tirrible in themselves, which plainly discovereth Gods just Judgment *in darkning their fooliſh heart*; because they were not thankful in the improvement of light received. But the greatest displeasure of God against sins of knowledge is declared hereafter in the torments of Hell, where the e proportions of everlasting horrors do rise higher and higher according to the several aggravations of sin. Thus God punisheth sins of knowledg in the Reprobate; but his own Children do also perceive the difference between these and other sins; nothing breaketh the bones, and scourgeth the soul with such a sad remorse as sins against light: This broke *Davids* heart, *Psal.* 51. 6. *Thou hadſt put knowledg in my inward parts*: He had committed adultery against checks of Conscience, and the watchful light of his inward parts, &c. I might speak much more upon this Argument, but that I only intend hints. Concerning the danger of sins of knowledg you may see more in Mr *Thomas Goodwins* Treatise, called *Aggravations of ſins of knowledge*, whose judicious Observations being so full and expres, I shall presume to add no more.

d See *Despaign's* New Observations in the Creed, about the beginning.

Luk. 12. 48.

Obſerv. 3. 3. *Sins of omiſſion are aggravated by knowledge, as well as ſins of commiſſion.* The Apostle saith, *To him that knoweth to do good, and doth it not &c.* Usually in sins of commission natural light is most working because there is an actual disturbance, by which the free contemplation of the mind is hindred; and because *foul acts* bring more shame, and impress more horror, then *bare neglects*; yet to omit a duty against knowledg may be as bad as to tell a lye against knowledg: The Rule is *positive*, enforcing duty, as well as *privative* forbidding sin; and according to the knowledg of it, so is the obligation. Oh that we might be more conscientious in this matter! and be as tender of omitting prayer against light, and neglecting to meditate and examine Conscience against light, as we are of committing adultery against light!

The end of the fourth Chapter.

JAMES Chap. V.

Verſe 1. *Go to now, ye rich men, weep and howl for the miſeries which ſhall come upon you.*

BEfore I come to the particular Verſes of this Paragraph, 'twil be neceſſary to premiſe ſomewhat concerning the perſons to whom it is to be referred; for it ſeemeth ſtrange that any ſhould be ſo vile under the Chriſtian Name and Profeſſion, as to oppreſs and perſecute their brethren, and that even to death, in theſe times of perſecution, *to condemn and kill the juſt, and draw them before the Judgment ſeats, &c.* Briefly then, though the main of the Epiſtle concern the godly, and the principal intent be their inſtruction and comfort; yet he taketh occaſion many times to ſpeak to the ungodly, and unconverted amongſt them. The ancient holy Seed was now upon the dregs, guilty of oppreſſion, injury, and all manner of profaneneſs; and becauſe theſe lived diſperſed and intermingled with the godly, and thoſe that were gained to the Chriſtian Faith, he taketh occaſion to divert and direct his ſpeech to them. That you may not look upon this as an uncertain Conjecture, give me leave to produce my Grounds and Reaſons. 1. I may argue from the *inſcriptions* of the whole Epiſtle *to the twelve Tribes*, promiſcuouſly without any expreſs mention of their *holy calling* or *faith*, which is uſual in the other Apoſtolical Epiſtles. 2 From the common and civil form of ſalutation, χαίρειν, *greeting*; the Apoſtles writing to Chriſtians do ſolemnly wiſh them *grace and peace, &c.* 3. From the ſtile, which is more rouzing and preſſing then uſual, as intended for the awakening of ſecure ſinners, or perſons carnal. 4. The laſt Verſes of the Epiſtle ſeem intimate, that much of his ſcope was to convert Unbeleevers; ſee *Jam.* 5. 19. 20. 5. Here he plainly ſpeaketh to rich wicked men,

though the truth is, not ſo much for their ſakes, as the ſake of the godly, to encourage them to patience: For I like *Calvins* Judgment well, that theſe ſix Verſes are not ſo much an *admonition* as a *denunciation*, wherein the Apoſtle doth not ſo much *direct* them what to do, as *foretell* what ſhould be done to them, that the godly might be encouraged to the more patience under their oppreſſions; for that the Apoſtle inferreth plainly, Verſ. 7. I have been long in prefacing, but I hope you will judg it neceſſary, it conducing much not only to the opening of this Paragraph, but of many other places in the Epiſtle. From the whole we may learn, *Obſervat.* f *That we muſt not ſo altogether mind Believers, but that we muſt give Unbelievers their portion, terrour to whom terrour belongeth, as well comfort to whom comfort.* Chriſts Sermon chiefly aimed at the *Diſciples* profit, but yet there are many leſſons for *the multitude*; *Mat.* 5. 1, 2. *Jeſus when he ſaw the multitude, called his Diſciples, and taught them*: the Diſciples in the peoples hearing; and ſo interſperſeth many things that are of a general uſe and profit.

f Ita fideles inſtruit ut infidelem non negligat Calvin.

Go to now,] ἄγε νῦν. The phraſe we opened before, 'tis a kind of aſciting or calling them to the Throne of Gods Judgment.

Ye rich men, οἱ πλούσιοι,] He doth not threaren *rich men ſimply*, but ſuch as are afterwards deſcribed, *carnal rich men*, ſuch as were drowned in pleaſures, puffed up with pride, worldly, wicked, oppreſſive; and though he uſe the word *rich*, yet the threatning is appliable not only to thoſe that abuſe *their wealth*, but alſo their greatneſs, publique place, authority, power, as to Princes, Judges, Magiſtrates, and their Officers. Becauſe the Apoſtle ſpeaketh indefinitely, *ye rich men*, ſomething is notable, *Obſervat.* *That 'tis hard to poſſeſs riches without ſin.* Riches are called the *Mammon of unrighteouſneſs*, *Mat.* 16. 9. becauſe they are uſually poſſeſſed by wicked men, *the men of Gods hand*, *Pſal.* 17.14. and becauſe they are moſt adored and admired by wicked men; and becauſe they are often gotten by unrighteous dealing, and hardly kept without ſin. 'Tis an hard matter to have them, and not to be hindred from Heaven by them, *Mat.* 19.24 not to grow proud, ſenſual, injurious, carnal and worldly. We ſee the beaſts, as Boars and Bulls, when they are full and in good plight, grow *mankeen* and fierce: So do men wax inſolent in the midſt of their abundance. Well then, do not covet riches ſo much, or pleaſe your ſelves in the enjoyment of them, but look to your hearts with the more care; 'tis an eaſie matter to offend in the midſt

of

of outward fulneſs. *A long coat will ſoon be dagled, and turned into a dirty rag, and a ſhort will not cover nakedneſs*; the mean is beſt. See *Agurs* chovce, *Prov.* 30. 1. when he ſaith, *Give me not riches*, he addeth, *leſt I be full, and deny thee, and ſay, Who is the Lord?* There is no condition of life begetteth inſolency and contempt of God, ſo much as a luxurious fulneſs. But you will ſay, What would you have us do; throw away our eſtates? I anſwer, No; but, 1. Prize them leſs; when you poſſeſs them, let them not poſſeſs you: Shall I value *unrighteous Mammon? the portion of the men of Gods hand?* No, let me g *have the favour of Gods people.* A man cannot know love and hatred by all that is before him: h Riches are given to the good, leſt they ſhould be thought evil; to the bad, leſt we ſhould think them the only and chiefeſt good. 2. Do the more good; Duties recovered out of the hand of difficulty are the more commendable: *Make you friends of the unrighteous Mammon, Luk.* 16.9 'Tis uſually the *matter of ſin*, do you make it the *matter of duty*: The more liable we are to ſin in any eſtate, the more commendable every way is the duty of it. 3. Seek God the more earneſtly for grace; in a full eſtate you need it much. 'Tis not ſimply and abſolutely impoſſible for a rich man to go to heaven: i *Poor Lazarus reſteth there in the boſom of rich Abraham*: God can looſen the heart from the world, ſo as riches ſhall be no impediment to hinder you from Heaven. *What ever difficulties we are told of in the way to Heaven, they ſerve only to make us deſpair of our own ſtrength and abilities*, Mat 19.26.

g Pſa. 106.4,5. & 119. 132.

h *Dantur boni, ne putentur malajmalis, ne putentur bona.*

i *Dormit pauper* Lazarus *in ſinu* Abrahami *divitis.* Aug.

Weep and howl] κλαύσατε ὀλολύζοντες, *weep howling.* The firſt word is proper to the ſorrow of man, or the reaſonable creatures, and ſo it noteth the height of the calamity; it would be ſuch as would make *them howl like wolves of the evening. Howling* is a ſign of great grief, nature overburthened, ſtriveth to give it vent by loud complaints. Some obſerve an allusion, they that had lived after the manner of beaſts, like Hounds and Wolves, are here bidden to howl like beaſts; but this may be a ſtrain of wit. That enquiry is moſt neceſſary and ſolid, whether this be ſpoken here by way of *counſel* or *commination.* Some think it ſpoken by way of counſel, as if he would have them prevent their Judgments by godly ſorrow. The Truth is, *This is the way to eſcape Judgments, when we mourn for them before they come: After great ſhowrs the ayr is clear.* 'Tis better *weep and howl* in a way of *duty*, then in a way of *Judg-*

Obſervat.

ment: There will be weeping and howling hereafter, but 'twill be to no purpoſe *Caſt him into utter darkneſs, where ſhall be weeping and gnaſhing of teeth.* But I rather look upon it as a *threatening* and *denunciation of Judgment*, then an *advice* or *invitation to repentance*; Partly becauſe 'tis uſual with the Prophets to utter their Threatenings in an imperative and commanding form, eſpecially when they would note the ſureneſs of Judgments as if already come; as here, *weep, howl*; and the Prophets do ſo to check their preſent ſecurity and joll ty to whom they ſpeak; ſee the 15 and 16. Chapters of *Iſaiah*, and *Jer.* 48. 36, &c. Partly becauſe our Apoſtle ſeemeth to cut off all hope from them; *For the miſeries that ſhall come upon you*, not *leſt miſeries ſhall come upon you.* Partly becauſe his main drift is to ſpeak to the poor Chriſtians, that they might be the more patient under the oppreſſion of theſe great men, by ſhewing that their proſperity ſhould not always laſt. Obſerve hence,

Obſervat. 1. 1. *That many that frollick away their days have more cauſe to weep and howl. Go to now, &c.* that is, you are merry, and voluptuous, and dream of nothing but golden days, without the leaſt thought of the miſeries that are haſtening upon you. After lue weather cometh a ſtorm, and when the wind is ſtill, the great rain falleth: They that were to go firſt into Captivity had their merry Banquets, *Amos* 6. the firſt 7 verſes. Well then, learn, that *they are not moſt happy who have leaſt trouble, but who have leaſt cauſe.*

Obſervat. 2. 2. Again you may obſerve from the preſſing of the rich to howl, and his endeavor to wean them from their jollity, *Go to now, &c. That riches and outward enjoyments are a ſorry ground of rejoycing*: This is a joy that may end in ſorrow; *the rich* are called *to howling.* When rich men are troubled, we ask, *what ſuch a man ſhall ail?* The barbarous Iriſh ask, *why they mean to dye?* But
Iſai. 55. 8. the Judgment of God and the world are contrary; k *his thoughts are not as your thoughts*: The world thinketh that none have more cauſe to rejoyce, and God, that none have more cauſe to mourn. Well then, look to the ground of your rejoycing: *Pſal.* 94. 18. *In the midſt of my ſad thoughts thy comforts delight my Soul.* Chriſtians ſhould look to the riſe of their contentment, and be ſure their comforts be ſuch as flow from God. What a difference is there between *David* and the carnal fool in the Goſpel? *David* biddeth

his

his Soul be merry upon this ground, *God is the light of thy countenance, Pſal.* 42. 1. And the fool ſaith, *Soul, eat, drink and be merry*; Upon what ground? *thou haſt goods laid up for many years, Luk.* 12. 19.

3. Again from that [*weep and howl*] Nothing but wo to them, as if they were paſt hope and counſel, and only left to terror and threatening. He had ſaid *Go to now* before to the *ambitious Traffiquers, Jam.* 4. 13. but he *inſtructeth* them, and only *threateneth* theſe. 1 *Rich ſinners are moſt incurable.* The reaſon is, proſperity begetteth ſecurity: *Hoſ.* 12. 8. *And Ephraim ſaid, I am become rich, I have found me out ſubſtance; they ſhall find no iniquity in me, that were ſin:* Becauſe they were rich; they were not ſenſible of their civil crafts and ſubtilties. Beſides, theſe are ſeldom faithfully reproved; and when they are, are moſt unwilling to bear a reproof, they ſtorm at it; as if their greatneſs ſhould bear them out. m *I went to the great men, but they had diſſolved the bands, and wholly broken off the yoke*: The meaning is, they had caſt off all manner of reſpect and ſubjection to the Law of God. Well then, you that have great eſtates, beware of theſe two things, ſecurity in ſin, and ſtorming at the reproof of ſin. *Salvian* in his fourth Book *de Gubernatione Dei* ſaith, That he could not ſpeak againſt the vices of great men, but one or other of them would be objecting, *There he meant me, he hit me, and ſo ſtorm and fret.* n Alas (as he replyeth) *'tis not we ſpeak to you, but your own Conſciences; we ſpeak to the order, but Conſcience ſpeaketh to the perſon.*

Obſervat. 3.

l *Ariſtotle* calleth them ἀνιάτους, lib. 4. Ethic. cap. 1.

m Jer. 5. 5.

n *Si autem in ſe eſſe novit quæ loquor non hoc a mea lingua dici exiſtimet, ſed a conſcientia ſua.* Salvian de Gubern. Dei, lib. 4.

For the miſeries that ſhall come upon you.] παλαιωρίας τὰς ἐπερχομένας. But what are theſe? Partly *ſore afflictions* in this life partly *Hell torments* in the life to come, both may be underſtood. 1. The temporal miſeries which lighted up *Jeruſalem*, o Chriſt foretold them, and they came to paſs about ſome fourty years after his Aſcenſion; ſee *Joſephus*, lib. 6, 7. as alſo the calamities which every where attended the people of the Jews where ever they were ſcattered, p eſpecially in *Alexandria*, a City in which the Jews were two parts of five, yet were they ranſacked, and by the command of *Flaccus* forced into a ſtreight place of the City, without ſuſtenance, food, or freſh ayr, where they were not able to ſtir one for another, and if any ſtragled abroad, they were knocked down and ſlain; many were ſmoaked and choaked to death in a fire, where they wanted fuel to burn them out-right; thirty eight of their Councellors and

o Luk. 19. 43, 44.

p See *Joſephus* Antiqu. lib. 18. and *Philo* in Hiſt. Legat. *ad Caium.* See alſo *Lightfoot* in Comment. on *Acts.*

rich

rich men were sent for, dragged through the streets, scourged to death, *&c.* This may be intended in part. 2. Hell torments, which are indeed *miseries to come*, the other are *but the beginning of sorrows* to what *Dives* or the *rich man* in the Gospel felt in the flames: see *Luk.* 16. 24. From all observe,

Observat. q*Non torquendus quia homicidaes; quia fornicator, sed tantum quia dives, quia divitiis male uteris, quia datas tibi divitias ad opus sanctum non intelligis.* Salvian. lib. 1 *ad Ecclesiam Catholicam.*

That sore miseries and judgements shall come upon wicked rich men. Howl ye rich men for the miseries, &c. 9 Thou shalt not be miserable as a *murtherer* or a *fornicator* (as *Salvian* glosseth) but as a *rich man*, because thou hast ill used thy wealth, at least not imployed it for Gods glory. See what a strain of threatnings there is against rich men; *Luk.* 24. 25. *Wo unto rich men, for you have received your consolation: Woe unto you that are full, for you shall hunger: Woe unto you that laugh now, for you shall mourn and weep, &c.* So *Isai.* 5. 8. *Wo to them that joyn house to house, and field to field, that they may be placed alone in the midst of the earth.* 'Tis notable, that in both these places words that do meerly imply *riches* are used, though the worldly man be intended, that placeth all his delight, love, care, confidence and glory in his riches. To rich men much is committed. they have *more opportunities* and *obligations* to do good then others, and yet usually have *least hearts*, and therefore they are called to a more severe account, in this world, and the world to come. Sometimes in this world God reckoneth with them; in all changes rich men have the greatest proportion of calamity: The winds shake the tallest Cedars most sorely: God loveth to bear down the *strong Oaks*, *Amos* 2 9. But in the world to come they come sadly to know what it is to have a portion only in this world; God will not give you a double *Heaven*; oh who would for a *temporal Heaven*, adventure an *eternal hell!* oh then if there be any worldly wicked rich man, that heareth me this day, *Go to now, weep and mourn for the calamities that are coming upon you.* You will say, We do hurt with our wealth: Aye, but what good do you do? *Your garments are moth-eaten, and your money rusted*; you are wretched and worldly, negligent in Religion, careless to lay out your substance for good uses; and *to him that knoweth to do good, and doth it not, to him it is sin.* So also the poor may learn hence, not to envy worldly pomp and glory: A little with righteousness is a greater blessing, and a pledge of more; all their great treasure bringeth but a trouble and a curse: See *Psal.* 37. 16. *A little that a righteous man hath, is better then the riches of many wicked.*

Your

Your little may bring you more comfort, then if all their ſtore were caſt into one heap, and beſtowed upon you So *Prov.* 15. 16. *Better is a little with the fear of the Lord, then great treaſure, and trouble therewith*, Theſe are principles that are only reliſhed by men of a mortified and contented mind.

Verſe 2. *Your riches are corrupted, and your garments moth-eaten:*

Verſe. 3. *Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire: ye have heaped up treaſure together for the laſt days.*

Here the Apoſtle cometh particularly to diſcover their ſin, and the reaſon of Gods Judgment: The method is obſervable; he firſt threatneth, and then cometh particularly to convince. Note hence,

That every ſolemn threatening muſt be accompained with ſound conviction: This headeth the arrow, and maketh it enter. Every *Wo* muſt have a *For*, *Mat.*23. otherwiſe men will not care for terrible words: Such brutiſh Thunder becometh a *Mahum-tan Dervis*, rather then a *Preacher of the Goſpel*: The ſucceſs of our work dependeth upon Evidence, and the *demonſtration of the Spirit*, 1 *Cor.*2. 4. *Obſerv.* 1.

Your riches are corrupted, your garments moth eaten, your gold and ſilver is cankered,] 'Tis obſervable that he ſpeaketh of all kind of wealth: *Your riches are corrupted*; that is, corn, and wine, and oyl, all things ſubject to corruption: *Your garments are moth-eaten*; that is, ſilks, clothes, linnens, and all ſuch kind of wares: Then by the *ruſt of gold and ſilver* he intendeth the decay of all kind of mettals. Now by theſe circumſtances the Apoſtle doth, 1. *Evince their ſin*; that they would hoard up their goods and money, and ſuffer them to be eaten out by moths and ruſt, and ſo to be corrupted or periſh without any profit at all, rather then lay them out for good uſes, the ſupply of the poor, and publique commodity. 2. *Upbraid their folly*; that they were ſuch fools to place their confidence in that which is of ſo periſhing and frail a nature, as to be eaten out by ruſt and moths. 3. The Apoſtle may produce theſe circumſtances, as the firſt pledges of Gods diſpleaſure againſt them and the preface and introduction of the curſe upon their hoards and

treasures, in that they were defaced or destroyed by moths, wet, or rust. Out of the whole observe,

Observat. 1. 1. *That sordid sparing is a sure sign of a worldly heart.* Covetousness is all for keeping; as the fool in the Gospel talked of *laying up in his barns*, Luk. 12. 18. Those that are inamored, will not part with their *pictures of desire*, and let their darling go out of sight; that which God would have communicated and *layed out*, they are all for keeping and *laying it up*: God gave us wealth, not that we should be *Hoarders* but *Dispencers*. The noblest act of the creature is *communication to others necessities*; but a covetous man doth not dispence *to his own*; a *spightful envy* keepeth him from the supply of others, and a *carnal esteem* from sparing to himself. *Seneca* calleth covetous men [r] *Chests*: We think them *men* and they are but *Coffers*; who would envy a Trunk well stored? Well then, beware of *withholding more then is meet*, *Prov.* 11. 24. of a delight in hoarding; 'tis a sure note, that the world hath too much of your heart.

r *Hominem illum judicas? arca est; quis ærario, aut plenis loculis invidet?* Seneca.

Observat. 2. 2. *Keeping things from publique use, till they be corrupted or spoiled, is sordid sparing.* When you lay, them not out upon God, or others, or your self, you are justly culpable. The word for money is χρῆμα, which signifieth *use*; you abuse it, when you make it χτῆμα, *à possession*; then you were as good have so many stones, as so many treasures: 'Tis against the ordination of God, and the common good of humane Societies. Scourge your Souls with remorse for this baseness: Your meat putrifieth, when many an hungry belly wanteth it; your clothes are eaten of moths, which would cover the nakedness of many a pore Soul in the world; your money rusteth, which should be layed out for publique defence The Inhabitants of *Constantinople* would afford no money to the Emperor *Constantinus Palaeologus*, when he begged from door to door for a supply for the Souldiers; but what was the issue? the barbarous enemy won the City, and got all. The like story there is of [s] *Musteat zem*, the covetous *Chaliph* of *Babylon*, who was such an Idolater of his wealth and treasures, that he would not dispend any thing for the necessary defence of his City, whereupon it was taken, and the *Caliph* famished to death, and his mouth by *Hadlon* the Tartarian Conqueror filled with melted gold.

s *Calvisius* in anno 1158.

Observat. 3. 3. *Covetousness bringeth Gods curse upon our estates.* He sendeth *corruption*, and the *rust*, and the *moth*; There is nothing gotten by

by *rapine*, or *tenacity*; by *greedy getting*, or *cloſe withholding*. Not by *greedy getting*; when men will ſnatch an eſtate out of the hands of Providence, no wonder if God ſnatch it away again; *ill gains are equivalent to loſſes*: Micah 6.10. *Are there yet the treaſures of wickedneſs in the houſe of the wicked?* that is, have they them ſtill? Not by *unlue withholding*; it draweth *mans* curſe and *Gods* too, upon us: See *Prov.* 11.26. *He that withholdeth corn, the poor ſhall curſe him; but bleſſing ſhall be upon the head of him that ſelleth it.* God can eaſily corrupt that which we will not beſtow, and cauſe a worm to breed in Manna: Certainly *there is a withholding that tendeth to poverty*, *Prov.* 11.24. Well then, learn the meaning of that Goſpel Riddle, *That he that will ſave, muſt loſe*; and *the beſt way of bringing in, is laying out.*

4. *There is corruption and decay upon the face of all created glory. Riches corrupted, garments moth eaten, gold and ſilver cankered.* 'Tis madneſs to ſet up our reſt in periſhing things: *Prov.* 23.5. *Wilt thou ſet thine eyes upon that which is not?* 'Tis not only againſt *grace*, but *reaſon*; Confidence ſhould have a ſure and ſtable ground. Well then, take Chriſts advice, *Mat.*6.19,20. *Lay not up treaſures upon earth, where moth and ruſt do corrupt, &c.* We are apt to ſeek treaſures here, but the *moth* and the *ruſt* checketh our vanity: Theſe are like treaſures of Snow, that melt in our fingers. So *Luk.* 12.33. *Provide your ſelves bags that wax not old, a treaſure in the Heavens that faileth not, where no thief approacheth, or moth corrupteth.* A man ſhould look after an happineſs that will laſt as long as his Soul laſteth: Why ſhould we that have Souls that will not periſh, look after things that periſh in the uſing? Theſe things paſs away, and *the luſt of them alſo*, 1 *Joh.*2.17. Time will come, when the world will not reliſh with us: When we are about to leave the world, then we complain how it hath abuſed us. *Obſervat.*4.

5. From the diverſity of the terms, *moth, corruption, canker*, note, *That God hath ſeveral ways wherewith to blaſt our carnal comforts.* Sometimes by the *moth*, ſometimes by the *thief*, by *ruſt* or *robbery*; they may either rot, or be taken from us. Well then, let the greater awe be impreſſed upon your thoughts: Uſually we look no further then the preſent likelihoods. Sometimes God can arm the *fire*, ſometimes a *great winde*, and anon the *Sabeans*: *Job* hath meſſenger upon meſſenger, Chap. 1. There is nothing keepeth the heart *Obſervat.*5.

ſo looſe from earthly comforts, as the conſideration of the ſeveral ways they may be taken from us: This evinceth our near dependance upon God, and the abſolute dominion of Providence.

And the ruſt of them ſhall be a witneſs againſt you:] 'Tis uſual in Scripture to aſcribe a teſtimony to things inanimate againſt the unthankful and wicked: As to the Goſpel, *Mat.* 24. 14. *For a witneſs to them*: The preaching of the Word will be a witneſs that men had warning enough. So to the duſt of the Apoſtles feet, *Mark* 6. 11. *Shake off the duſt of your feet for a teſtimony againſt them*; that is, it ſhall be clear that you are free of their blood; if there be no other witneſs, *this duſt* ſhall witneſs it. So to *the ruſt* here, it ſhall be *a witneſs*; that is, for the preſent 'tis an argument of conviction that you had enough, though you would not lay it out and hereafter it ſhall be brought by the ſupream Judg, as a circumſtantial evidence for your condemnation: Your own Conſciences remembering the moth and the ruſt, ſhall bring to remembrance your covetous hoarding. Note hence,

Obſervat. *That in the day of Judgment the leaſt circumſtances of our ſinful actions ſhall be brought forth as arguments of conviction.* God cannot want witneſſes; the ruſty iron, the cankered ſilver, the moth-eaten clothes ſhall be produced; that is, by the recognition of our Conſciences. So ſee *Habak.* 2. 11. *The ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it*; that is, the materials of the houſe built up by oppreſſion ſhall come as joynt witneſſes: The ſtones of the wall ſhall cry, *Lord, we were built up by rapine and violence*; and the Beam ſhall anſwer, *True Lord, even ſo it is*: The ſtones ſhall cry, *Vengeance Lord upon our ungodly Owner*; and the Beam ſhall anſwer, *Wo to him, becauſe he built his houſe with blood*: The circumſtances of ſin are as ſo many *memorials* to put us in mind *of guilt*, and to put God in mind *of vengeance*. Well then, think of theſe things for the preſent; *this ruſt may be produced againſt me, this pile of building, theſe muſty clothes in the wardrobe.* Conſcience is a ſhrewd Remembrancer; it *writeth* when it doth not *ſpeak*: Many times for the preſent it is ſilent, and ſeemeth to take no notice of thoſe circumſtances of guilt; but they are all regiſtred, and produced at the laſt day; the very filth of thy fingers in telling money will be an evidence that thou haſt defiled thy Soul with the love of it.

And ſhall eat your fleſh as it were fire:] Some interpret this of thoſe

those anxious and [t] *piercing cares*, wherewith covetous men cumber their lives, and eat out the vigor of their own spirits; but with little probability: They come much nearer to the scope of the Apostle who interpret this, *eating as fire*, of the means and cause of their ruine. 'Tis usual in Scripture to compare the *wrath* of God to *fire*, whether expressed by *temporal judgments*, or *eternal torments*: see *Psal.* 21.9. *Isai.*30.27. *Isai.*31.11. *Your breath as fire shall devour you*: So *Mark* 9.44. *Their worm shall not dye, and their fire shall not be quenched.* Now the effects of wrath are also ascribed to the meritorious Cause of it: for what wrath is said to do, that sin is said to do: as in the places cited, and here, *the rust shall eat as fire*: that is, shall hasten the wrath of God, which shall burn as fire, either in your temporal or eternal ruine. Possibly here may be some latent allusion to the manner of *Jerusalems* ruine, in which many thousands perished by fire, which was a pledg of the general Judgment. Observe hence,

[t] 1 Tim.6.9.

1. *That the matter of our sin shall in Hell become the matter of our punishment.* The *rust* of hoarded treasures is not only *witness*, but *executioner*: as it hath eaten out the silver, so it shall eat your flesh, and gnaw upon your Consciences. When you are burning in Hell flames, reflections upon *the rust* will be sad and horrible: The vexation and anger at your past folly will heighten your present sufferings. Conscience and a sense of the wrath of God are a great part of [u] that fire which burneth Souls; and the outward pains are much increased by remembering the past circumstances of sin: [x] the revenging image and representation of them always runneth in the thoughts, and their flesh is eaten, but not consumed. Oh consider of it, the rust that eateth out the money, is but a pledg of those devouring torments: 'Twill be sad to think hereafter, that so much money as you hoarded up, so much fire you kept in your Chests to your own eternal ruine. 'Tis a part of Heavens happiness *to know as we are known*: that is, to look back upon the circumstances of our past lives, and to see what we were inabled to do by the care and help of grace: And so 'tis a part of Hells torment to review the passages of a sinful life, and with horror and a despairing remorse, to look back upon the known evidences and circumstances of their own guilt: their present delights prove their future torments. *Observat.* 1.

[u] About Hell fire see *Aug. de civitate Dei* lib.21. cap.4.

[x] *Effunditur nobis ultrix imago peccati, nec quietum reum esse permittit.*

2. Observe again, *The misery of Covetousness here and hereafter*: *Observat.*2.

now it burneth the Soul with deſires and cares, and hereafter with deſpair and remorſe of Conſcience; here *y pierced with thorns*, and there ſcorched with *fires*. Oh what an hard ſervice have theſe drudges of Satan! *care* for the preſent, and *horror* hereafter! They labour and toyl, and all that they may go to Hell with juſt nothing. What do you gain by Satan? Every ſinner is firſt taken in *his ſnares*, and then bound in *chains of darkneſs*; but you above all others begin your Hell by eating out all your quiet with carking care, that you may eternally undo your Souls with the more pains.

y Luk 8.14. 1 Tim 6.9.

Ye have heaped treaſures for the laſt days.] This clauſe hath undergone ſeveral Conſtructions. Some by *the laſt days* underſtand the latter part of their lives, as if the Apoſtle in this expreſſion did tax that carnal diſtruſt whereby covetous men think they ſhall never have enough to ſuffice their needy old age: Such kind of men are always diſtruſtful of future events, and carking for the morrow; what ſhall become of them and their children? and how they ſhall live when they are old? a *ſinful anxiety*, however vailed under the appearance of *neceſſity*: God gave the Iſraelites *Manna* but for *one day*, and our Lord taught us to pray for *dayly bread*: Every days trouble is ordained by God for our exerciſe, and is enough to take up our thoughts: We do but anticipate our cares, and create a needleſs diſtraction to our ſelves, by carking for *the laſt days*; and yet uſually this diſpoſition increaſeth with age, and z the older men grow, the more ſolicitous about worldly proviſions. Thus ſome explain the Apoſtle, but with little reaſon; for 'tis not a *deſcription*, but a *threatening*; and the Apoſtle is not now intimating their *diſpoſition*, but their *judgment* and *ruine*. Others expound the clauſe of treaſuring and ſtoring up wrath againſt the day of Judgment; as the Apoſtle *Paul* uſeth ſuch another phraſe, *Rom.* 2.5. *Calvin* inclineth to this ſence, becauſe of the former expreſſion, *ſhall eat your fleſh as fire*: and indeed ſome Tranſlations (as the Syriac and Arabick) read that clauſe *as fire*, which this laſt ſentence, *You have treaſured up riches as it were fire for the laſt days*; that is, as *Diodati* expoundeth it, *whereas you thought to lay up treaſures for time to come, you ſhall in effect find that you have layed up Gods wrath.* I confeſs this is probable, becauſe of the particular alluſion to their hoarding, and becauſe of the known reſemblance between *wrath* and a *treaſure*; 'tis long a gathering, but every day the ſum increaſeth; and the longer it is ere it be opened, the greater the heap.

z *Plus vitiici quæritur, quo minus reſtat via.* Seneca.

As

As *Jehojadah*'s Chest, which was not to be opened till the sum was considerable: so 'tis here, Gods wrath increaseth by degrees, the *slower* always the more *sharp* in the issue; so *that 'tis some kind of mercy to meet with a*[a] *sudden punishment*, and to have our worldly practices checked with an early disappointment, lest wrath grow with our estates, and we do not treasure up *money* so much as *Judgments*, which will be a *sad gain* when the Chest of Gods Patience is broken open; see *Job* 27. 8. and *Prov.* 11. 4. 'Twere far better to scatter then to increase such an heap; as those that fly in battel scatter their wealth, that they may not be pursued. God gave us riches as a means to escape wrath, by a liberal and charitable distribution of them to his own glory; certainly we should not use them as a means *to treasure up wrath*. Thus you see the words may be fitly accommodated with this sence. But I rather prefer a third, because there is no cogent reason why we should take this θησαυριζετε, *ye have heaped treasures*, in a *metaphorical* sence, especially since with good leave from the Context, scope of the Apostle, and the state of those times, the *literal* may be retained. I should therefore simply understand the words as an intimation of their aproaching Judgments; and so the Apostle seemeth to me to tax their vanity in hoarding and heaping up wealth, when those scattering and fatal days to the Jewish Common-wealth were even ready to overtake them; all that treasure, which with such wrong to others, hazard of their own contentment, and violation of their Consciences, they had heaped up together, was but heaped up for the Spoyler, and the violence of *the last days*. From whence we may observe,

[a] *Tunc magis irascitur Deus cum non irascitur; non enim cum nescio sed cum sentio te iratum, tunc maxime confido propitium.* Bernard. Serm. 42 in Cant.

That usually men are most secure and carnal before their own judgment and ruine. What wretched men were here fallen upon the lot of *the last days?* Usually thus it is, men are most full of carnal projects when God is about to break down and pluck up: *Jer.* 45. 5. *Seekest thou great things for thy self? seek them not; for I will bring evil upon all flesh, saith the Lord.* Foolish men are like a company of Ants, storing their nests when their hill or burrough is like to be turned up; and there is never more general security then when Judgments are at hand. A little before the Flood, *they ate, they drank, they married wives, and were given in marriage, and then the flood came, and destroyed them all*, Luk. 17. 27. And the same is observed of *Sodom*; *They bought, they sold, they builded,* *Observat.*

builded, they planted, &c. verſ. 28. When men generally apply themſelves to worldly buſineſs, 'tis a ſad Prognoſtick; they do but bring forth for the Murtherer, and heap up for the Plunderer: 1 *Theſ.* 5. 3. *When they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travel upon a woman with child, and they ſhall not eſcape.* When ſecurity runneth riot, and is like to degenerate into utter contempt of God, men are not likely to profit by the Word, therefore God taketh the rod in hand, that by the ſeverity of diſcipline he may teach men that which they would not learn by kinder and milder perſwaſions. Plethorick bodies muſt have their veins opened: And when a people are grown to ſuch a wanton fulneſs, God will ſend [b] *the Emptiers to empty them.*

[b] Nahum 2. 2.

Verſe 4. *Behold the hire of your Laborers which have reaped down your fields, which is of you kept back by fraud, cryeth: and the cries of them which have reaped, are entred into the ears of the Lord of Sabbath.*

Here is another Argument of Conviction produced, *ſc.* the oppreſſion of their ſervants and labourers, in defrauding them of their reward; a ſin ſo injurious, and of ſuch an hainous quality, that it cryeth to God for vengeance: The phraſes will be opened in the Points. Obſerve,

Obſervat. 1: 1. From the Context, *That there is no ſin ſo hainous and baſe, but Covetouſneſs may be a mother, or a nurſe to it.* What more ſordid, for a rich man to detain the labourers wages? 'Twas baſe to hoard up their own treaſures till corrupted with moth or ruſt; but a practice moſt accurſed, after they had ſucked out the ſtrength and ſweet of the labourer, to deprive him of his reward: Yet uſually thus it is, [c] men that do not part with their own right, will not make Conſcience of invading anothers: Firſt men are *ſparing*, and then *injurious*. Deteſt this ſin with the more averſation, you know not how far it will carry you; the Apoſtle ſaith, *It is the root of all evil*, 1 *Tim.* 6. 10.

[c] *Qui propria non tribuunt, aliena detinent.*

Obſervat. 2. 2. From that [*cryeth*:] *Some ſins are crying, and do more eſpecially require vengeance at the hands of God.* This *crying* is applyed to *blood*, *Gen.* 4. 10. *Thy brothers blood cryeth*; not his *Soul*, but his *blood*. So to the wickedneſs of *Sodom*, *Gen.* 18. 20. *The cry of Sodom and Gomorrah as great, becauſe their ſin is grievous.* So to

to oppression of Gods servants; they are dear to him, *Exod* 2. 24. and 3. 7. *God heard their groaning*; and *the cry of the children of Israel is come up unto me.* So to oppression of the widows and fatherless; *Exod.* 22 23. *If thou afflict the widow and the fatherless, and they cry unto me, I will surely hear their cry*: So Vers. 27. to taking the neighbors necessary garment to pledge *I will hear his cry, for I am gracious.* In short, all sins that disturb humane Society, that are committed with impudence and publick liberty, that are of so hainous nature, that God in honour is bound as it were to mark them out with some severe stroke of vengeance, that are neglected by men, because of the power and greatness of those that commit them, or else done in secret, and so past humane cognizance, as *Cains* murthering of *Abel*: so all sins which are past the help of the oppressed, all such sins are said to *cry*, not that God wanteth evidence, or that his Justice needeth excitation, but because some of those sins do even dare Vengeance, and provoke divine Justice to take notice of them; and in other of these sins God is appealed too by the oppressed, as Witness and Avenger: humane Justice wanting will, or power, or fit means of conviction to proceed against them. Besides, d this *crying* in some cases sheweth the unwillingness of God to punish, till he be sollicited and urged thereunto by the importunity and provocation of our own sins.

d *Ostendit Dominus quam invitus puniat, etiam gravissimos peccatores, dicens quod clamor Sodomarum ad se ascenderit; hoc est dicere, misericordia quidem mea suadet ut parcam, sed tamen peccatorum clamor cogit ut puniam.* Salvian. lib. 1. de Provid.

3. *As all oppression cryeth to God, so especially the oppression of poor servants, and those that live by handy labour.* 'Tis twice repeated in the Text, *which have reaped your fields*, and then again, *the cry of them which have reaped*: And the reason is, because 'tis *their life*, and so an act of the greatest unmercifulness: And besides you disappoint them of the solace of their labours: See *Deut.* 24. 14, 15. *He hath set his heart upon it*; this is it that he reckoneth upon, his wages at the end of the day. But you will say, How many ways may we oppress the poor labourer? I answer, 1. When through greatness you challenge their labours without reward; as the Gentry use the Peasants of many Countries: *Jer.* 22. 13. *Wo be to him that useth his neighbour without wages*; meaning *Jehoiakim*, who in his pompous buildings used his Subjects labour without hire. 2. When you give them not a proportionate hire, working upon their necessities, for then a great part of their labour is without reward; and 'tis flat Covetousness to e *exact all your labours*, when your reward is scanty and short. 3. When by cunning ye defraud them of

Observat. 3.

e Isai. 58. 3.

their reward, either through bad payment, or crafty cavils: The Lord saith, *Mal.* 3. 5. *I will be a swift witness against those that oppress the hireling in his wages*: So 'tis in the Text *by fraud kept back*; God knoweth what's oppression, though vailed under crafty pretences. 4. When you diminish or change their wages; as 'tis said of *Laban*, that *he changed Jacobs wages ten times*, *Gen.* 31. 41. 5. When you delay payment: God commanded the Jews to do it *ere Sunset*; see *Deut.* 24. 14 15. *Levit.* 19 30. 'Tis a maxim of the Law, *minus solvit, qui minus tempore solvit*, that not to pay it at that time, is to pay the less, because of the advantage of improvement: And in the Text 'tis said, *kept back by fraud*; though not wholly taken away, yet *kept back* entitled them to sin. The Lord (you know) rewardeth his servants ere they have done their work; we have much of our wages aforehand, &c.

Observat. 4. 4. *Though the poor should not cry, the very hire and money would cry, and require vengeance against oppressors.* The Apostle saith, not only *the reapers cry*, but *the hire crieth*: So see *Job* 31. 38, 39, 40. *If my Land cry against me, and the furrows thereof likewise complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life, &c.* God cannot want witnesses against cruelty; the hire shall cry, the poor shall cry, *the beam and the stone out of the wall shall cry*, *Habak.* 2. the very affliction shall cry: 'tis said, *Gen* 16. 11. *He heard Hagars affliction*, when *Sarah* had used her harshly and imperiously: So the Church saith, *Lam.* 2. 18. *The apple of mine eye shall not keep silence*: Their groans clamour, and their tears have a loud voice. Oh then consider this, secret wrongs will be known to God: The children of God may not know who harmed them; wicked men act at a distance; like a Spider, when she hath weaved a net, goeth out of the way: but yet the Lord knoweth, their very afflictions will cry against you, when they know not against whom to cry.

Observat. 5. 5. From that [*the Lord of Sabbath.*] That is, the Lord of Hosts; a Name often used in the Prophetical Books, but most commonly in *Isaiah* and *Zechariah*; 'tis not usual in the New Testament, Gods Titles being there fuller of sweetness and grace: And the reason why 'twas so much used then, was because the people of God were in great misery, needed much defence and protection, and were in danger to let fall their hopes out of fear of men: 'Twas a Name of God so commonly known and used, that the Septuagint retained the

the Hebrew term by which 'twas expressed: And so also 'tis kept in in the New Testament, κύριος σαβαὼθ, as by *Paul Rom.* 9 27. and by *James* in this place; not religiously, out of any mystery in the syllable (as *Jerome* supposeth,) but because this appellation of God was so familiar among the Jews, and so easily know to the Nations that conversed with them. Now the Lord is called the *Lord of Sabbath*, or *Lord of Hosts*, because all his creatures are ranked in such an order, that they are alwayes ready to serve and accomplish his Will. The Note is, *That the Lord is a Lord of Hosts*, Commander in Chief of all the Creatures, Angels, Men, Thunders, Lightnings, Storms, Showers, Lions, Feavors, &c. they are all at his beck, waiting for his word: *He can send Lightnings, that they may go; they say unto him, Here we are, Iob* 38. 35. that is, Lord, whether shall we go? here we are, ready to fulfil thy word. 'Twere easie to expatiate in so copious an Argument; but because it hath been handled by others, I shall but touch upon things. Gods Command reacheth from the *highest Angel* to the *lowest creatures*: The *Angels* are principally called *Gods Host*: see 1 *King.* 22. 9. *Luke* 2. 14. And of what power are they, since one Angel destroyed in a night an hundred fourscore and five thousand? 2 *King.* 19. 35. Then the *Heavens* are intended; *Isai.* 34. 9. *All the Hosts of the Stars shall be dissolved*: That which *Peter* calleth στοιχεῖα, the Elements, the Prophet calleth *the Hosts*: So 'tis said, *Judg.* 5. 20. *The Stars in their courses fought against Sisera*; that is, by their influence and efficacy upon the Clouds and Meteors. For [g] *Iosephus*, speaking of that Battel, saith, *That there suddenly fell a storm mixed with hail, which the wind drove against the faces of the Canaanites, and took away their sight, and benummed their hands, that they could not hold their targets, or sling their darts*; but beating upon *the backs of the Israelites, it emboldened them the more.* So also *men* are called Gods *Hosts*; as *Israel*, *Exod.* 12. 41. And 'tis said, *He musters the Host of the Battel, Isai* 13. 9. Nay lower creatures, *Locusts* are called *Gods Army*, *Joel* 2. and God is said to *reserve the snow and hail against the day of battel, Iob* 38. 21, 22. Against *Egypt* he sent Armies of Frogs, and Lice, and Flies; against the idolatrous people Armies of Lions, 2 *King.* 17. Nay God can arm the humours of thy body against thee, cause thine own passions and thoughts to fall upon thee like so many armed men: He needeth no forces from without; there is enough to overwhelm man in the

[f] See Mr. *Burroughs* his *Lord of Hosts*: And Dr. *Chappel* on Psal. 103. 21.

[g] *Iosephus* lib. 5. Antiqu. Judaicar. cap. 6.

reflections of his own Conscience. Oh then, do not contend with him that can command legions, and draw Omnipotency about thy ears: *Shall the potsheards of the earth strive with the Lord of Hosts?* *Isai.* 45 9, Oh how sad is it, that when all the creatures serve God, your hearts only should war against him! that the *Lord of Hosts* should not be *Lord of your Souls*!

Observat. 3. 6. From that [*their cries are come into the ears of the Lord of Hosts.*] That is, he hath taken notice of their wrong, and will take care to avenge their quarrel. The Note is, *That the Lord of Hosts is the poors Avenger*; the God of Angels and Thunders is the God that *comforteth them that are cast down*. You may be high and rich in the world, able to contest with poor creatures and crush them; but can you contend with the Almighty? Oh take heed of wronging the poorest servants of God: Christ speaketh of *offending his little ones*, *Matth* 18. 10. as *little* as they are, they have a *great Champion*: *The worm Jacob* is looked after by *the Lord of Hosts*. So the poor, the servant, the widow, the fatherless, they are called *his people*, as belonging chiefly to his care: *They eat up my people as bread*. Take heed what you do, your poor *servants* have a *Master in Heaven*, that will call you to an account. *Jerusalem* is threatened with Captivity, for their breach of Covenant, and unkindness to their servants, *Jer.* 34.11. therefore defraud them not, leave them not shiftless. God will visit this sin upon many Gentlemen, who turn off their old servants shiftless and helpless, and have more care of their dogs then of them. Oh see what an Avenger they have, one that is powerful enough: A good man should have a care of *his beast*, *Prov.* 12.10. much more of his *servants*.

Verse 5. *Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter.*

The Apostle instanceth in another discovery of the wicked abuse of their riches, and that is *sensual* or *delicate living*; in matter of charity, or giving the poor their due, they were sparing and tenacious enough, but did easily and largely lavish out their substance upon their pleasures, & the gratifications of the flesh: like that Epicure in the Gospel, that *fared deliciously every day*, but denyed a crumb to *Lazarus* the begger, *Luke* 16.19. Thus *lusts*, though they dispute

Observat.

every

every inch with grace, do easily give way to succeeding corruptions.

Ye have lived in pleasure] the word signifieth indulging the delicacies and delights in the senses in meats, drinks, and apparel.

1. A sin very natural to us: *There were but two common parents of all mankind, Adam the Protoplast, and Noah the Restorer, and both miscarried by appetite; the one fell by eating and the other by drinking.* We had need be careful. Christ saith, *Take heed of surfetting and drunkenness* to his own Disciples, *Luke* 21. 35. *Observat.* 1.

2. *The sin is natural to all, but chiefly incident to the rich.* There is I confess a difference in tempers; wealth maketh some covetous, and others prodigal; but the usual sin in the rich is luxury: *Pride, idleness, and fulness of bread* were the sins of *Sodom*, and they are usually found in great mens houses; they should be the more wary. *Observat.* 2.

3. *Though delicate living be a sin incident to wealthy men, yet their abundance doth not excuse it:* 'Tis charged upon the rich man in the Gospel, that he *fared deliciously every day*, Luk. 16. God gave wealth for another purpose, then to spend it in pleasures: 'Tis prodigious in poor men to guzzle and drink away their days, which should be spent in honest labour; but 'tis not excusable in the rich; though God alloweth them to live more liberally according to their condition and estate, yet not *inordinately*: Intemperance is odious to God, be it in any whatsoever they be: God threatneth them for their delicacy that had *beds of Ivory*, Amos 6. 4. so also the *fat Cows* and *Kine of Bashan*, Amos 4. *Observat.* 3.

4. *Luxury is living in pleasure;* τρυφᾶν. God alloweth us to *use pleasures*, but not to *live in them*: to *take delights*, but not *they should take us*; to live always at the full, is but a wanton luxury. *Observat.* 4.

On Earth,] That is, say some, like beasts, which do *prona spectare terram*, in the posture of their bodies look earthward; 'tis indeed their happiness to live in pleasure, to enjoy pleasures without remorse. But in any congruity of language you cannot thus interpret the Apostles speech. His meaning is, that in this earthly life they placed all their happiness, and their spirits did altogether run after earthly comforts and earthly contentments, as having no higher abode. Note, *That all the pleasure that wicked men have, is upon earth*; here, and no where else; *Luke* 16. 25 *Remember that in thy life time thou receivest thy good things.* Oh 'tis sad to out-live *Observat.*

one

our happiness when we come to live indeed, then to want our comforts and joys: *Mat.* 6. 2. *They have their reward*: your Heaven is past. 'Tis the folly of worldly men, to be merry only in the place of their banishment and pilgrimage; they live in pleasure here where they are absent from God: *Job* 21. 13. *They spend their dayes in wealth, and in a moment go down to the grave.* Alas, then their best days are past; here they laugh, and there they howl. Ah fondness! to sell the birthright for a mess of pottage! and let go Heaven for a little earthly contentment! How should this sowr your carnal joys, when you remember, all this is only upon Earth, it cannot be for ever! there will be a time when we shall go down to the grave, and then we may with *Adrian* sadly warble it out to our own souls, h *Oh poor Soul, whither dost then now go? Thou shalt never jest it more, sport it more!* These things were upon Earth, but into what a gulph am I now falling? The Earth is a place of labour and exercise; we were not put into it, as Leviathan into the Sea, to *take our fill of pleasure.*

h *O animula vagula blandula, quos nunc adibis locos! nec dabis ut solas jocos*, &c. Platina.

And are wanton:] ἐσπαταλήσατε. The same word is used of the carnal widow; ἡ δὲ σπαταλῶσα ζῶσα τέθνηκε, 1 *Tim.* 5. 6. we translate, *she that liveth in pleasure, is dead while she liveth*: The word signifieth such a delicacy as bringeth a brawn softness and deadness upon the spirit, and therefore we translate it well by *wanton*: So that this part of the charge implyeth,

Observ. 1. 1. *That luxury is always accompanied with carnal security, and contempt of God.* Deut. 32. 15. *Israel waxed fat, and kicked with the heel.* Hos. 13. 6. *According to their pasture, so were they filled, and their heart is exalted, they have forgotten me*: Through too much fatness and plenty, the Soul becometh wanton and untamed.

Observ. 2. 2. *That a full use of pleasures bringeth us to a wantonness and contempt of ordinary provisions.* Lustful Israel desired Quails: First we contemn God, and then his creatures. 'Tis a great signe sensuality hath prevailed upon you, when the Soul desireth dainty food: Nature it self is not wanton and delicate, till it be made so by constant use. 'Tis strange to see how nature degenerateth by degrees, and desires increase with use. At first we are pleased with what is plain and wholsome, but afterwards we must have curious mixtures; Sea and Land will scarce yeild bits dainty enough for a gluttonous appetite: *Cleopatra* must have a draught of dissolved pearls, &c.

Ye

To have nouriſhed your hearts] What's that? *Indulgere genio*, to *rear up luſt*, rather then to *ſatisfie nature*: 'Tis the ſame which the Apoſtle *Paul* expreſſeth by προνοιαν ποιεισθαι, *making proviſion for the fleſh, to fulfil the luſts thereof*, Rom. 13. ult. The *heart* is the ſeat of luſts and deſires ſo it chiefly ſignifieth in Theologie; now to nouriſh the heart, is to offer fuel to our luſts, to take in by exceſs that we may unlade and put it out again in luſt. Obſerve hence,

Pleaſures nouriſh the heart, and fatten it into a ſenſleſs ſtupidity: Nothing bringeth a dulneſs upon it more then they. *Plutarch* obſerveth of the Aſs, which is of all creatures the dulleſt, that it hath the fatteſt heart; Thence that expreſſion in Scripture, *Go make their hearts fat*; that is, groſs and dull. There is a fiſh which they call ὑν, the *Aſs-fiſh*, which hath its heart in its belly; a fit emblem of a ſenſual Epicure: The heart is never more dull and unfit for the ſeverities and maſculine heights of Religion, then when burthened with luxurious exceſs; therefore Chriſt uſeth that expreſſion, *Luke* 21. 36. *Let not your hearts be over-charged, &c.* Ah do but conſider how many Reaſons we have to be wary in our pleaſures: Will the inconveniencies they bring to your eſtates move you? *Prov.* 23. 21. *He that loveth corn, and wine, and oyl ſhall be poor.* How often hath the belly brought the back to rags? Or will the miſchiefs they bring upon the body move you? Luſt, which is but the laſt end and conſummation of all pleaſures, ſucketh the bones, and like a Cannibal, eateth your own fleſh, *Prov* 5. 11. Ah, but chiefly think of the inconveniency which your precious Souls ſuſtain; your hearts will be nouriſhed and fatned: Pleaſure infatuateth the mind, quencheth the radiancy and vigour of the ſpirit; *Wine and women take away the heart*, Hoſ. 4. 11. that is, the generous ſpritelineſs of the affections. So the Apoſtle ſpeaketh of perſons given to pleaſures, that they are paſt feeling, *Eph.* 4. that have loſt all the ſmartneſs and tenderneſs of their ſpirits. Oh that men would regard this, and take heed of *nouriſhing their hearts*, while they nouriſh their bodies: You ſhould ſtarve luſt, when you feed nature; or, as i *Auſtin*, come to your meat as your medicine, and uſe theſe outward refreſhments as remedies to cure infirmities, not to cauſe them. Or, as k *Bernard*, refreſh the Soul when you feed the body; and by Chriſtian Meditations on Gods bounty, Chriſts ſweetneſs, the fatneſs of Gods Houſe, &c. keep the heart from being nouriſhed, when ever you repair nature.

Obſerv.

i *Domine hoc me docuiſti, ut quemadmodum medicamenta, ita alimenta ſumpturus accedam*, Aug. Confeſs.

k *Cum manducas, nequaquam totus manduces, ſed corpore tuo ſuam refectionem poſtulante, mens ſuam non negligat, memoria ſuavitatis Domini vel Scripturarum poſcat meditationes* Bernard.

As

As in a day of slaughter.] ὡς ἐν ἡμέρᾳ σφαγῆς. Some say, as *Brixianus*, that the meaning is, they did but fatten themselves for the slaughter; but that is forced. *Beza* rendreth it, *in a day of feast*, which *Heinsius* taxeth with some undue rigour: Certainly there is an allusion to the solemn Festivals of the Jews: Their Thanksgiving days were called *days of slaughter*, wherein many beasts were killed for sacrifice and food; for in thank-offerings a great part was reserved for the use of the Worshipper, *Lev.* 2. 15. they were to carry it home, and to eat it with their friends: Thence that expression, *Prov.* 17. 1. *Better is a dry morsel, then an house full of sacrifices with strife*; that is, of good chear, as was usual in the time of peace or thank-offerings: So also that other, *Prov.* 7. 14. *I have peace-offerings with me this day*; that is, the flesh of thank-offerings wherewith to feast and entertain thee. Now the fault wherewith these Sensualists are charged, is double. 1. That they made every day festival. *Observ.* 'Tis a wanton luxury to make every day a day of slaughter, Luke 16. *He fared deliciously every day*: that's an aggravation that he made it his constant practise. Some men do nothing but knit pleasure to pleasure, their lives are nothing else but a diversion from one carnal pleasure to another: l *There is a time to feast, and a time to mourn*: such men disturb the order of seasons: Nature is relieved with changes, but clogged with continuance: frequency of pleasures begetteth an habit. And besides, this puteth men upon novel curiosities, when ordinary pleasures by common use grow stale: pleasure it self must have pleasure to refresh it, accustomed delights becoming our clog and burthen. 2. That they gave that to their lusts, which was due only upon special occasions to Religion. *Observat.* *Usually this is the vanity of men, to bestow the allotments of worship upon their lusts, and by a cursed sacrilege, to serve* m *gods the belly, as Zeal serveth the great God of Heaven and Earth.* No Musick will serve the Epicures in the Prophet, but Temple Musick: *Amos* 6. 6. *They invent to themselves Instruments of Musick like David*: As choyce and excellent as *David* was in the service of the Temple, so would they be in their private feasts. *Belshazzars* draughts are not half so sweet in other Vessels, as in the Utensils of the Temple: *Dan.* 5. 2. *He commanded to bring forth the golden and silver Vessels, that were taken out of the House of God.* So the Babylonian humour is pleased with nothing so much as with one of the Songs of *Sion*; not an ordinary Song, but *sing us*

l Eccles. 3.

m Phil. 3. 19.

ore

one of your Songs of Sion, Pſal. 137. 3. No jeſt reliſheth with a prophane ſpirit, ſo well as when Scripture is abuſed, and made to lacquey upon their ſportive jollity: Vain man thinketh he can never put honour enough upon his pleaſures, and ſcorn enough upon God and holy things.

Verſe 6. *Ye have condemned, and killed the juſt, and he doth not reſiſt you.*

The Apoſtle cometh now to another ſin, and that is tyranous and oppreſſing cruelty, which is alſo an effect of riches, where there is no grace to ſanctifie the enjoyment of them. From the Context obſerve, *That plenty begetteth injury, and when all things are poſſible, men think all things lawful.* Rich and great men, if they be higher then others, do not think of him that is higher then they: *Eccleſ.* 5. 8. *If there be oppreſſion of the poor, marvel not at the matter; for he that is higher then the higheſt regardeth, and there be higher then they.* *Obſervat.*

Ye have condemned.] The Apoſtle now inſtanceth in their cruelty and oppreſſion, masked with a pretence and colour of Law: Before they would *kill*, there was ſome form of a legal proceſs, *they condemned.* Note hence, *That God taketh notice of the injuries done to his people under the form of a legal procedure:* Not only of open violence, but that which is cloſely managed. *Pſal.* 94. 20. *Shall the throne of wickedneſs have fellowſhip with thee, which frameth wickedneſs by a Law?* God taketh it more hainouſly, when publick Authority, which is the *defence of innocency*, is made the *pretence of oppreſſion*: Many make Conſcience of forms of Law, that do not make Conſcience of oppreſſing the godly: See *Matth.* 27. 6. *'Tis not lawful to put the price of blood into the Treaſury*, yet it was lawful to ſpill the blood of Chriſt in their account. *Obſervat.*

Again, the Apoſtle ſaith, *YE have condemned*, and ſo *YE have killed*; they did but procure it by their Authority and wealth, corrupting Judgment, and uſing evil arts to deſtroy the juſt. Note, *That any concurrence to the deſtruction of the innocent, bringeth us under the guilt of their blood*; and *ſins committed by our inſtigation, become ours by juſt imputation.* Chriſt was put to death by Authority of the Roman Empire, and executed by the Roman Souldiers, yet 'tis charged upon the Jews, upon the whole Nation, *Obſervat.*

because done by their instigation and connivance: As *Acts* 2. 23. *Whom by wicked hands they have taken and slain*: And vers. 36. *This is Jesus whom you have crucified.* So 1 *Thes* 2. 15. *They killed the Lord Jesus.* Do not flatter thy self, because thou art not the immediate Executioner: *Jezabel* was punished for *Naboth's* death, though the false witnesses were the next Agents, 1 *King.* 13. 23. Beware how you provoke others to blood, the guilt will fall upon your own Consciences: God looketh upon the Instigators as the Principals: *Ahab did evil in the sight of the Lord, whom Jezabel his wife provoked*, 2 *King.* 21. 25. 'Twas a sorry Answer that of the Priests to *Judas, See thou to it, Matth.* 27. 4. they had need see to it too, since 'twas by their plot and conspiracy.

And killed] This is added to shew, that oppression will proceed as far as death: wickedness knoweth no bounds and limits; as also to shew the reason why miseries were coming upon them. Note,

Observat. *When oppression goeth as far as blood, God will surely take vengeance. He maketh inquisition for blood, Psal* 9. And blood is one of the *crying sin*, *Gen.* 4. 10. The blood of an ordinary man cryeth for vengeance, as that of the Gibeonites that were of the race of *Canaan*; therefore is that clause interserted, 2 *Sam.* 21. 2. *Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites.* Much more the blood of the Saints, which is precious in Gods eyes; much more the blood of Christ, which is the case here.

The just,] ὁ Δίκαιον It may be put indefinitely for any just person, as *Isai.* 57. 1. *The righteous perish &c.* But because the Apostle speaketh in the singular number, and with an Article, therefore some understand it of *John* the Baptist, others of *Stephen* with more probability, whom the Jews stoned: others with most probability of our Lord Jesus Christ. Because I strongly incline to this, I shall produce my Reasons. 1. Jesus Christ is elsewhere by way of emphasis called that just One, ὁ Δίκαιον, *Acts* 24. 14. 2. There seemeth to be a direct parallel place to this, *Acts* 3. 14. *But ye denied the holy One, and the Just, and desired a murtherer to be granted unto you.* 3. This was the great reason and cause of Judgements on the Jews, 1 *Thes.* 2. 15. 16. which is the scope and argument of this place, and indeed the Text runneth that way most fluently. 4. The illation of the next Verse, or perswasion to patient hope, doth most sweetly arise from this Consideration: the former part of the Verse holding forth

forth *their injury*, and ſo the cauſe of their ruine, which is the argument of hope the Apoſtle propoundeth; and the latter part *Chriſts Patience*, the great Example and Pattern of ours. I know the great prejudice againſt this Expoſition, is, becauſe all this is ſuppoſed to be ſpoken to Chriſtian Jews; but that we diſproved in the firſt Verſe: Neither is that exception of *Brochmand* of any weight, how this could be charged upon theſe ſenſual rich men, ſince they *that condemned and killed Chriſt*, and the main Promoters of his ſufferings, were the Phariſees and chief Prieſts, diſſembling Hypocrites, ſince the guilt lay upon the whole Nation, and they had taken the curſe of his blood upon themſelves and their children; and therefore the Apoſtle aſſigning the cauſe of approaching Judgements might well ſay to theſe, *Ye have killed*. Neither let it ſeem ſtrange to any, that the Apoſtle doth not call Chriſt Lord or Saviour, ſince he ſpeaketh to unconverted Jews; and the fitteſt *medium* of conviction he could uſe to them, is that of his Righteouſneſs or Innocency, as alſo *Peter* and *John* do, *Acts* 3. 14 *That juſt and holy One*: for thoſe that would not acknowledg him *a Saviour*, by a plain evidence of his life might acknowledg him *a juſt perſon*, as *Pilates* wife doth, n *Have nothing to do with that juſt perſon* However leſt the Expoſition ſhould ſeem too critical, I ſhall carry the Obſervations both wayes. n Matth. 7. 19

If you take the expreſſion generall as noting any juſt perſon, you may obſerve, *That innocency it ſelf cannot eſcape the pangs of oppreſſion*. The juſt was condemned and killed: So the Scripture ſpeaketh of the *blood of righteous Abel*, *Matth.* 23. 35. Men hate what they will not imitate; and 'tis Gods wiſdome that the worſt ſhould hate the beſt, leſt the world ſhould judg perverſly of their ſufferings: *Pſal.* 94. 21 *They gather themſelves againſt the Soul of the righteous, and condemn innocent blood*; thus it hath been, is, and will be, *Gregory* ſaith, I would ſuſpect him not to be *Abel*, that hath not *a Cain*. *Obſerv.*

If you underſtand it particularly of Chriſt, the Note is, *That Chriſt died not as a malefactor, but as a juſt perſon*. There were ſeveral circumſtances that did evince his Innocency; the diſagreeing of the Witneſſes, *Pilates* wives Letter, *Pilates* own acknowledgment, *Judas* his confeſſion: Certainly he died not for his own ſins, but ours; *the juſt for the unjuſt*, 1 *Pet.* 3. 18. Our Sacrifice was a Lamb without ſpot and blemiſh: 'Tis true, he loved *our juſtifica-* *Obſervat.*

tion better then his *own reputation*; and therefore when his Innocency was taxed, he would not answer a word.

And he resisteth not.] The present-tense is put for the past; if you understand it generally, 'tis to be understood of the *weakness* and *meekness* of innocent men. 1. Of their *weakness*; they are not able to withstand, and therefore you oppress them. *Weakness is usually oppressed*: Men are the more bold with them that want means of defence and resistance. Oh but consider, the less outward defence men have, the more is the Lord of Hosts engaged in their quarrel; he is *the Patron* of the fatherless and widows: *Psal.* 10. 14. *The poor committeth himself to thee; thou art the Helper of the fatherless*: Weak innocency hath a strong Avenger. 2. Of their *meekness*; 'tis their duty not to be revengeful: *Matth.* 5.39. *But I say unto you, that ye resist not evil*; they must not satisfie and accomplish their own private revenges. *Meekness inviteth injury, but always to its own cost.* 'Tis true that of *Publius Mimus*, though spoken to an ill end; *veterem ferendo injuriam invitas novam*, by a bearing a former injury you do but invite a second. Patience may be trampled upon, but God will ordain a defence. Wicked men are mad without a provocation. You have seen Crows on a sheeps back, picking wool; 'tis but an emble of oppressed innocence. Wicked men do not consider who *deserve worst*, but who will *suffer most*.

Observat. *Observat.*

If you understand it of Christ, so 'tis most true, *he resisteth not. Jesus Christ was condemned and slain without resistance.* He came to *suffer*, and therefore would not *resist*: He would declare his *obedience* to his Father, by his *patience* before men. *Isai.* 53.7. *He came as a Lamb to the slaughter, as a sheep before the shearers is dumb.* Swine will howl, but the sheep is dumb in the Butchers hands. *Isai.* 50.6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.* Christ did as it were offer himself to the affronts and indignities done to his person: *Father, since 'tis thy pleasure, here is a back for smiters, here are checks for the nippers, here is a face for shame; lo I come to do all thy Will.* Well then, we have a lucky Sacrifice, that did not struggle, but came to the Altar willingly: 'Tis notable, that Christ doth with the same severity check the Devil tempting him to Idolatry, and *Peter* dissuading him from suffering; 'tis spoken to both, *Get thee behind me Satan*, compare *Matth.* 4. 10.

4. 10. with 16. 23. When he was to ſuffer, he forbiddeth the pious woman to weep, *Luke* 23. Being about to wipe away all tears by the benefit of his Croſs, he would have none ſhed to hinder him from it. Thus our Saviour *reſiſted not*; *ſibi ſoli injuriosus fuit*, ſaith *Tertullian*; all the injury he did was to himſelf. Ah who would not be willing to *do* for him, that was willing to *die* for us? he ſtruggled not when he was going to the Croſs, and why do we ſtruggle, and find ſuch reluctations, when we are going to the throne of Grace? Shall we be more unwilling to pray, then Chriſt was to ſuffer? &c.

Verſe 7. *Be patient therefore, Brethren, unto the coming of the Lord; behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain.*

He now diverteth from the rich Oppreſſors, unto the faithful Brethren that were oppreſſed; by the illative particle *therefore*, we may ſee the former Paragraph was for their ſakes: The rich men ſhall be puniſhed for their wickedneſs and oppreſſion, therefore be you patient.

Be patient therefore, Brethren,] μακροθυμήσατε. The word is put for *long ſuffering*, and ſo uſually tranſlated, which is a further degree of patience; for *patience is a ſenſe of afflictions without murmuring, and of injuries without revenge*; now long-ſuffering is *patience extended*, and lengthned out to that which our Apoſtle calleth its *perfect work*. Obſerve,

'Tis the duty of the children of God to be patient under their ſufferings, though they be long and ſharp. 'Tis eaſier in a calm and ſedate condition to diſcourſe of patience, then to exerciſe it in time of tryal. Philoſophers have diſcourſed of it, and commended it; but Chriſtians themſelves have ſtaggered when they have been exerciſed with a ſharp ſenſe of evils: When God giveth up his people to the luſt of adverſaries, then 'tis ſad, and we are apt to murmure; and yet the Apoſtle ſaith, we ſhould ſuffer with a *long patience*. I ſhall ſpare Motives, and a little ſhew you what Chriſtian patience is, It differeth from ſecurity and Stoical inſenſibleneſs; there can be no patience, where there is no ſenſe of evil: Chriſtianity doth not abrogate affections, but regulate them: Carnal men *put off* that which they cannot Obſervat.

cannot put away, and are not *patient* but *stupid* and *careless*: There are other remedies in Christianity, then quenching our sorrows in the wine of pleasures. Again, it differeth from moral patience, which is nothing but an yeilding to necessity, and is usually accompanied with o *vain thoughts*, and carnal workings of spirit: when God layeth on crosses, men please themselves with suppositions of worldly profit, and how their present condition may conduce to secular advancement; as when God taketh away wife or children, men do not think of submission to the hand of God, but the capacity of augmenting their worldly estate, &c. In short, Christian patience supposeth a sense of evil, and then in the formality of it, 'tis a *submission of the Whole Soul to the Will of God*: Wherein observe, 1. The Nature, *'Tis a submission of the whole Soul. The judgement* subscribeth, *Good is the Word of the Lord*, &c. Isa. 39. 9. Though it were to him a terrible word, yet the submission of a sanctified judgement can call it good. Then the *Will* accepteth, *Lev.* 26. 41. *If they shall accept the punishment*; that is, take it kindly from God that 'tis no worse. Then the *affections* are restrained, and *anger* and *sorrow* brought under the Commands of the Word. Then *the Tongue* is bridled, lest discontent plash over; *Aaron held his peace, Lev.* 10 3. 2 Consider the Grounds and proper considerations upon which all this is carried on, usually there is such a progress as this in the spiritual discourse. 1. The Soul seeth God in it, *Psal.* 39 9 *I was dumb, and opened not my mouth, because thou didst it.* 2. It seeth God acting with Soveraignty, *Job* 9. 12. *None can say unto him, What doest thou?* And elsewhere, *He giveth no account of his matters.* 3. Lest this should make the heart storm, it seeth Soveraignty modified and mitigated in the dispensation of it with several Attributes. *With Justice, Deut* 27. 26. when every curse was pronounced, they were to say *Amen*, that if it come to pass; *Amen* is but a righteous dispensation. *With Mercy*, Ezra 9. 13. *Thou hast punished us less then we deserved*: They were *afflicted*, they might have been *destroyed*; they were in *Babylon*, they might have been in *Hell*. *With Faithfulness* they look upon afflictions as foederal dispensations, as appendages of the Covenant of Grace; *Psal* 119 71. *It is good for me that I have been afflicted, that I might keep thy Statutes*: When they are threshed 'tis but to lose their stalk and husk; Gods Faithfulness would not suffer them to want such a sweet help, *With Wisdom*, *Isai.* 30. 18. *God is a God*

o Jer. 4. 14.

of

of Judgment; 'tis meant in his diſpenſations. Let God alone, he is too *juſt* to do us *wrong*, and too *kinde* and *wiſe* to do us *harm*.

Unto the coming of the Lord:] Here is an Argument to enforce the Duty; God will come and right your injuries. But of what *coming* doth he ſpeak? Every manifeſtation of Gods *Grace* or *Judgement* is called *a coming of the Lord*: 'Tis in vain in ſo known a caſe to heap up places: More eſpecially his ſolemn Judgements on a Church or People, are expreſſed by that term: So to all the Churches in the *Revelations*, *I will come quickly, and take away thy candleſtick*, Rev. 2. To *Pergamus*, *Repent, or I will come quickly*. Rev. 5. So to *Sardis*, *I will come as a Thief*, &c. Any ſolemn progreſs and march of God in a judicial way, is expreſſed by *coming*; but moſt chiefly 'tis applyed to Chriſts glorious appearing in the Clouds, called his *ſecond coming*. But you will reply again, Which then is meant here? any particular coming of Chriſt, or elſe his ſolemn coming to general judgement? I anſwer, Both may be intended; the primitive Chriſtians thought both would fall out together.

1. It may be meant of Chriſts particular coming to judge theſe wicked men. This Epiſtle was written about thirty years after Chriſts death, and there was but a little time between that and *Jeruſalems* laſt; ſo that *unto the coming of the Lord*, is until the overwhelming of *Jeruſalem*, which is alſo elſewhere expreſſed by *coming*, if we may believe *Chryſoſtom* and *Oecumenius*, in *John* 21. 22. *If I will that he tarry till I come, what is that to thee?* that is, *come* (ſay they) to *Jeruſalems* deſtruction: Thus God often cometh to his people; and the Note is *That Chriſtians to aſſwage their griefs, ſhould often think of Chriſts coming to their reſcue and deliverance*. Have a little patience, and when your Maſter cometh, he will put an end to your afflictions: Long for the coming of Chriſt, but wait for it; do not binde the counſels of God. Uſually his coming is when he is leaſt looked for: *Luke* 18. 7, 8. *When the Son of man cometh, ſhall he find faith upon the earth?* that is, *confidence* that he will avenge; will any look for him then? *Mat.* 25. 6. *At midnight there was a cry made, The Bridegroome cometh*: Who would look for the Bridegroom at *midnight*? Uſually becauſe our expectations are earneſt to be ſatisfied we give over waiting: *Our time is always preſent*, and fleſh and blood is ſoon tyred; yet as long as it ſeemeth, 'tis but a ſhort time: *Hebr.* 10. 37. *He* *Obſervat.*

that

that ſhall come, will come, and will not tarry.

2. 'Tis meant of the general day of Judgement, which is the day of their vengeance, and your recompenſes: See both in 2 *Theſ.* 1. 6, 7. *Seeing it is a righteous thing with God, to recompenſe tribulation to them that trouble you; and to you which are troubled, reſt: when the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance of them which obey not the Goſpel of Jeſus Chriſt*: Which is not to be underſtood as if they ſhould not be puniſhed, nor we rewarded before that day, but then both are more full and compleat: The wicked that are now in chains of darkneſs looking for a more terrible day; and glorified Souls for a more full reward, their bodies as yet remaining under the dominion of death. The Note is, *That a ſpiritual argument of patience is a thought of the day of Judgement.* Here we are beaten by enemies and fellow-ſervants, but then *the Lord will come*, and all will be well, *Mat.* 24. 51. Oh 'twill be ſweet when we ſhall be hugged in the arms of Chriſt, and he ſhall ſay, *Well done, well ſuffered my good and faithful ſervant*, and he ſhall put the Crown upon our heads with his own hands. Well then, p *love* the coming of Chriſt, and q haſten it; cry as the Spouſe, *Even ſo Lord Jeſus, come quickly*, Rev. 22.

Obſervat.

p 2 Tim. 4. 8.
q 2 Pet. 3. 12.

Behold, the Husbandman waiteth] Here the Apoſtle anticipateth an Objection: I, but we wait long; ſo doth the Husbandman (ſaith the Apoſtle) for that which is nothing ſo precious as your hopes. r *Clemens* ſaith, that *James* and his brother *Jude* were husbandmen, and therefore do they ſo often bring ſimilitudes from their own Calling, of trees plants, and fruits of the earth, &c.

r *Clemens* lib. 2. *Conſtit. Apoſt.* cap. 63.

For the precious fruit of the earth,] τὸν τίμιον. *Precious*, becauſe it coſteth hard labour, and becauſe it is a choice bleſſing of God for the ſuſtentation of life: This term is uſed to ſhew, that though the fruit be dear to the Husbandman, as deliverance is to you, yet he waiteth for it, and as the Apoſtle ſaith, *hath long patience.*

Until he receive the early and the latter rain:] that is, *the former*, which falleth a little before ſowing; and *the latter*, a little before the ripening of the corn: Theſe are phraſes often uſed in the Prophets. The meaning is then, he looketh till in an ordinary way of Providence it may be ripened: So *Hoſ.* 6. 3 *As the former and latter rain to the earth*: Eſpecially we hear of the *latter rain*: for the

the latter rain that fell ſomewhat afore harveſt, was a rain that came ſeldome in that country, but was much deſired for the refreſhing of the Corn, and other fruits and bleſſings of the earth.

From that [*Behold the husbandman,*] *We muſt behold outward objects to an heavenly purpoſe*; and every ordinary ſight ſhould be improved, ſo doth Chriſt in his Parables, ſo elſewhere he ſendeth us to learn of the *Lillies*, as *James* doth to *the husbandman*: So *Job* biddeth us *to conſer with the beaſts, and ask of the fiſhes*, Job 12. 7, 8. That is by meditation to draw uſeful collections from them: but you will ſay, how ſhall we improve common objects? I Anſwer, two waies, in an *Argumentative*, and *Repreſentative* way, by reaſoning from them, by viewing the reſemblance between them, and Spiritual matters, as in the preſent caſe and ſimilitude of the Apoſtle. 1. *In the Meditation argue thus*: "If an husband-"man upon ordinary principles of reaſon, can wait for the harveſt: "ſhall not I wait for the coming of the Lord, the day of refreſh-"ing? The Corn is precious to him, and ſo is the coming of Chriſt "to me; ſhall he be ſo patient, and endure ſo much for a little "Corn, and not I for the Kingdome of Heaven? He is willing to "ſtay till all cauſes have had the operation, and he hath received "the former and the latter rain: and ſhall not I till the divine de-"crees be accompliſhed? 2. *In Meditation make the reſemblance and diſcourſe thus within your ſelves.* "This is my ſeed time, Hea-"ven is the harveſt; here I muſt labour and toil, and there reſt: I "ſee the husbandmans life is a great toil: We can obtain no ex-"cellent thing without labour, and an obſtinate patience: I ſee the "ſeed muſt be hidden in the furrows, rotten and corrupted, e're it "can ſpring forth with any increaſe: our hopes are hidden, [and] Pſal. 99. 11. "light is ſown for the righteous; all our comforts are buried under "the clods, and after all this there muſt be long waiting; we can-"not ſow, and reap in a day; effects cannot follow, till all neceſſa-"ry cauſes have firſt wrought: 'tis not in the power of the hus-"bandman, to ripen fruits at pleaſure; our times are in the hands "of God, therefore 'tis good to wait, a long-ſuffering patience will "reap the deſired fruits, &c. *Obſervat.*

Verſe 8. *Be ye alſo patient, ſtabliſh your hearts; for the coming of the Lord draweth nigh.*

Here he applyeth the ſimilitude, again enforcing patience; 'tis a leſſon that needeth much preſſing.

[*Stabliſh your hearts.*] στηρίξατε τὰς καρδίας ὑμῶν, The *Sept.* uſe the word στηρίξαι, for the bolſtring or holding up of *Moſes* his hands, *Exod.* 17. 12. And here it noteth an unmoveableneſs in the faith and hope of Chriſtianity, notwithſtanding the many oppreſſions they had met with: in ſhort, it implyeth two things, *firmneſs of Faith*, and *conſtancy in Grace*. 1. *Firmneſs of Faith*, when out of the encouragement of a ſure truſt, we can ſit down under Gods will, and good pleaſure. 2. *Conſtancy in Grace*, when we are not ſo bowed with our troubles and ſorrows, as to depart from our innocency. *Obſervat.* Obſerve, *That 'tis the duty of Gods children in time of their troubles, to eſtabliſh their hearts, and to put on an holy courage, and magnanimity.* 'Tis ſaid of a good man, *Pſal.* 112. 8, *That his heart is eſtabliſhed, he ſhall not be afraid until he ſee his deſire upon his enemies.* That is, neither *diſcouraged*, in regard of *truſt*, and *hope*; nor *miſcarrying*, in regard of *conſtancy*, and perſeverance. Oh that we would labour for this eſtabliſhment; we loſe our *hope*, and therefore we loſe our *patience*: we are of a ſoft and eaſie heart, and ſo ſoon overborn: there is an *holy obſtinacy*, and *hardneſs of heart*, which is nothing but a firmneſs in our Chriſtian purpoſes and reſolutions: we have need of it in theſe times: there are *perſecutions and troubles*; ſoft and delicate ſpirits are ſoon tyred: *Errors* and *deluſions*. Wanton and vain ſpirits, are ſoon ſeduced: *Scandals, and offences*, by the miſcarriages of falſe brethren; weak and eaſie hearers are ſoon diſcouraged; as in *Nehemiahs* time, there were *troubles* without, *deluſions* from the *Samaritans Tobiah*, &c. [t] *Oppreſſion*, and working on the neceſſities of the people by falſe brethren: to fortifie you againſt all theſe, conſider, thoſe that draw back, the Lord hateth: the *Crab* is reckoned among the *unclean creatures*, Levit. 11. 10. The four prophetical beaſts went every one *ſtraight forward* Ezek. 1. 9. If you know not how to get this *holy hardneſs*, or ſtrength of ſpirit, go to God for it; mans ſtrength is but ſmall, and ſoon overborn, *Pſal.* 27. 14: *Wait on the Lord and be of good courage, and he ſhall ſtrengthen thine*

[t] Nehem. 5.

thine heart. So 2 *Pet.* 5.10. *Now the Lord Jeſus make you perfect. Stabliſh, ſtrengthen and ſettle you after ye have ſuffered a while.* Deſire him to give you courage, and to ſtrengthen and ſettle it againſt all temptations and dangers.

For the coming of the Lord draweth nigh.] Either firſt, to them by a particular judgement; for there were but a few years, and then all was loſt; and probably that may be it which the Apoſtles mean, when they ſpeak ſo often of the *nearneſs of Chriſts coming*, Ph. 4.5. Heb. 10 25. ἐγγὺς ἄγει, 1 *John* 2.18. But you will ſay, how could this be propounded as an argument of patience to the Godly *Hebrews*, That Chriſt would come and deſtroy the Temple and City? I Anſwer, 1. The time of Chriſts ſolemn judiciary proceſs againſt the Jews, was the time when he did acquit himſelf with honour upon his adverſaries, and the ſcandal and reproach of his death was rolled away. 2. The approach of his general judgement ended the perſecution; and when the Godly were provided for at *Pella*, the unbelievers periſhed by the *Roman* ſword. Secondly, It may be meant of the day of General judgement, which becauſe of the certainty of it, and the uncertainty of its particular approach, hath been alwaies repreſented to the Church as *at hand*: or elſe in regard of eternity, all that efflux of time between Chriſts aſcention, and his ſecond coming, ſeemeth nothing; whence the note is, *That the worlds duration in regard of eternity, is but ſhort.* 2 Pet. 3.8. *One day with the Lord is but as a thouſand years, and a thouſand years as one day.* Men count time long, becauſe they meaſure it by the terms of their own duration; but God comprehending all ages, in the indiviſible point of his own eternity, all is as nothing to him, as a moment, as a *watch in the night.* So *Pſal.* 54.7. *For a ſmall moment have I forſaken thee* &c. Though there was more then a ſpace of two thouſand, between the firſt ſeparation, and the calling of the Gentiles; yet God ſaith, for *a ſmall moment have I forſaken thee*; the word judgeth not according to ſenſe and appearance; we (being impatient of delaies) reckon minutes and count moments long; but God doth not judge of theſe things *as men count ſlackneſs* that is, as fleſh conceiveth: to ſhort lived creatures, *a few years* may ſeem *an age*; but Scripture (in its computations meaſuring all things by the exiſtence of God) reckoneth otherwiſe: y humane reaſon ſticketh altogether in the outward ſenſe and feeling, and therefore as man meaſureth his *happineſs* by *temporal accidents*, ſo his

Obſervat.

x 2 Pet. 90.3.

x 2 Pet. 3.9.

y *Ratio humana tantum in præſenti ſenſu hæret, nihil aliud audit, intelligit, ſentit, videt, cogitat.* Luther in Eſaiam, 54.7.

his *duration* by *temporal existencies*. Oh, when shall we look within the veil, and learn to measure things by *Faith*, and not by *Sense!* we count moments long, and God, that is of an eternal duration, counteth thousands of years a *small moment*. All outward accidents have their periods, beyond which they cannot pass; but eternity is a day that's never overcast with the shadows of a night: certainly all space of time should be small to them that know the greatness of eternity; as in *permanent* quantity, so 'tis in *successive*: the whole Globe of the earth, is but as *a middle point* to the vast circumference of the heavens: so is this life but *a moment to eternity*: if we did value all things according to the computation, and valuation of the Word, it would not be so irksome to us, to wait for Christs coming; 'tis too much softness, that cannot brook a *little delay*.

x *Sapienti nihil magnum est cui nota est aternitatis magnitudo.*

Verse 9. *Grudge not one against another, Brethren, lest ye be condemned, behold, the Judge standeth before the door.*

In this verse the Apostle layeth down the danger of evil groaning, using the same argument as before, the near and speedy approach of judgments.

Grudge not one against another.] Μὴ στενάζετε κατ' ἀλλήλων. The word signifieth, *groan not one against another*, because 'tis not easie to find out, what is the particular sense, and intent of the Apostle. The phrase hath been diversly expounded: some open it thus, do not sigh out your murmuring complaints into one anothers bosom, as if God were unjust in punishing his children, and letting the wicked be prosperous: but this cannot be the meaning; 'tis in the Original κατ' ἀλλήλων, *against one another*: others thus, do not in a groaning manner, require vengeance at the hand of God, but forgive, that God may forgive you; but certainly 'tis lawful to complain to God of our injuries, though not with a revengeful spirit: much ado there hath been to state *this groaning* spoken of in the Text: groans in themselves are not unlawfull; the Apostle must needs mean such *groaning* as doth arise from an evil cause, as discontent at providence: *murmuring groans*, so some; or despondency and weakness of mind, *distrustful groans*: or from revenge and stomack against their oppressours, *vindictive groans*, so others;

or

or elſe from *envie* at thoſe that ſuffered leſs then they did; if any mans condition be more tolerable, we are apt to murmure, and to ſay, no ſorrow like our ſorrow; and ſo fretting againſt God, maketh us angry with men: thus the Apoſtle would underſtand *Envious groans*; and to this ſenſe our Tranſlators render στενάζετε, by *Grudge not*, that is, at the happineſs of thoſe that are not exerciſed with ſufferings, or with the ſame degree of ſufferings that you are: I ſhould eaſily ſubſcribe to this ſenſe, as unwilling to recede from our own Tranſlation, but that I ſee no cauſe why we ſhould not retain the proper ſenſe of the word, *Groan not one againſt another, Brethren*: for the Apoſtle ſeemeth to me herein, to tax thoſe mutual injuries, and animoſities, wherewith the Chriſtians of thoſe times, having banded under the names of *Circumciſion*, and *Uncircumciſion*, did grieve one another, and give each other cauſe to groan, ſo that they did not only ſigh under the oppreſſions of the rich perſecutors, but under the injuries which they ſuſtained from many of the Brethren, who together with them did profeſs the holy Faith; which Expoſition will well ſuit with the ſtate of thoſe times, and the preſent context; The Apoſtle is perſwading them to patience now, becauſe the preſſures did ariſe, not only from *Enemies*, but *Brethren*; he ſeeketh to diſſwade them from a practiſe ſo ſcandalous, leſt they ſhould all be involved, and wrapped up in the common ruine: What! *ſhould Brethren grudge one againſt another?* take heed, ſuch practiſes ſeldom eſcape *without a quick revenge*: my thoughts are the more confirmed in this Expoſition, becauſe here ſeemeth to be a tacite alluſion to the hiſtory of *Cain* and *Abel*, where the blood of one brother, cryed, or groaned againſt the other, and God told him, that a *ſin lay at the door*, intending the puniſhment of ſin, as the Apoſtle telleth theſe, that the *Judge was at the door*, meaning the judgments hanging over their heads. Obſerve hence, *Many times differences may be ſo far heightned among Brethren, that they may groan one againſt another, ſo much as againſt the common Enemy.* *Paul* ſpeaking of the ſtate of primitive times, ſheweth how Chriſtians did *bite, and devour one another*, Gal. 5. 15. To ſhew their rage, he uſeth words proper to the fights and quarrels of beaſts; thus uſually it falleth out when conteſts ariſe in the Church; religious hatreds are moſt deadly. Thus b *Luther* complaineth, *that he never had a worſe enemy than* Carolo-ſtadius: and c *Zuinglius*, *That the Papiſts were never ſo bitter to him*

a Gen. 4. 7.

Obſervat.

b *Inſenſior eſt mihi quam ulli hactenus ſuerint inimici.*

c *Non ſic me Papiſtæ lacerant ac illi amici noſtri.*

him, as his friends. 'Tis ſad when we *diſpute one againſt another*; and tongue is armed again tongue, and pen againſt pen; but 'tis ſadder when we *groan one againſt another*, and prayer is ſet againſt prayer, and appeal is ſet againſt appeal, Lambs acting the Wolves part, *&c.*

Leſt ye be condemned.] Ἵνα μὴ κριθῆτε *Leſt ye be judged*, that is, leſt God puniſh you; or leſt by mutual allegations you provoke a condemning ſentence to paſs againſt you both, and you be alſo involved in the common ruin: you may note hence,

Obſervat. 1. 1. *That falſe Brethren ſhall alſo meet with their judgement.* Not onely the Rich oppreſſors, but you that groan one againſt another ſhall be condemned: Hell is the hypocrites portion, *Matth.* 24, 51. *He ſhall appoint him his portion with hypocrites*; in *Luke* 'tis, μετὰ ἀπίστων *with unbelievers*, Luke 22. 46. Poſſibly our Saviour might uſe both expreſſions, *Hypocrites* and *Unbelievers*, to ſhew, That open enemies, and ſecret, ſhall meet with the ſame judgment.

Obſervat. 2. 2. *Mutuall groanings and grudgings between Brethren, are an uſual forerunner of judgement*: after *biting* and *devouring*, there followeth *conſuming* Gal. 5. 15. it cometh to paſs, partly by the providence, and ordination of God: *Wanton conteſts* are not cured but by *Deep afflictions*; and when ſpirits are once exulcerated, there is no likelihood of agreement but in a priſon: the warm ſun maketh the wood warp, and cleave aſunder: in proſperity, we wax wanton, and divide: when the Dog is let looſe, the ſheep run together: uſually in troubles there are not ſo many ſcatterings, and diſgregations in Chriſts flock: partly by the courſe of ordinary cauſes. Our diviſions give the adverſary an advantage, we ſhould be as wiſe to reconcile our ſelves, as they to combine againſt us: *Nazianzen* was wont to call them κοινὰς διαλλάκτας *the common reconcilers*: but party-making and faction maketh men blind, engaged perſons will not conſider till all be undone: a little before *Dioclesians* perſecution there were ſad diviſions in the Church, ταῖς πρὸς ἀλλήλους φιλονεικίαις ἀναφλέγοντο ſaith *Euſeb.* they burned with mutual inteſtine diſcords.

Behold the Judge ſtandeth before the door] he had ſaid before, *the comming of the Lord draweth nigh*; now he addeth, *that he is at the door*, a phraſe that doth not only imply *the ſureneſs* but the *ſuddenneſs* of judgment. See *Matth.* 24. 33. *Know that it is near, even*

at

at the doors: ſo that this phraſe intendeth alſo the ſpeedineſs of the Jewiſh ruine.

Obſerve hence, 1. *The nearneſs of the Judge, ſhould aw us into duty*: to ſin in calamitous times, is to ſin in the preſence of the Judg; to ſtrike (as it were) in the Kings preſence, and to provoke juſtice, when puniſhments hang over our heads; this is like King *Ahaz*, that treſpaſſed the more for his ſtripes: when God holdeth up his hand, you do as it were even dare him to ſtrike. *Obſervat.* 1

2. *If we be ready to ſin, God is ready to judg*; *if thou do evil, ſin lieth at the door*, Gen. 4. 7. That is, the puniſhment, like a Serjeant or Meſſenger of Juſtice, doth but lie in wait to arreſt us: Thus 'tis, many times the puniſhment taketh the provocation by the heel; and whileſt we are buſling, and *beating our fellow ſervants*, our Lord is at the door, and cometh ere we look for him, *Matth.* 24. 50. 51. *Obſerv.*

Verſe 10. *Take, my Brethren, the Prophets who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.*

Here the Apoſtle perſwadeth to patience, by the example of the Saints, who though they were dear to God, and imployed in high and ſpecial ſervices, yet were exerciſed with ſundry ſharp afflictions.

Two wayes are they an example to us; in their *Sufferings*, and in their *Patience*: they are famous for κακοπαθεία and μακροθυμία, hard *ſufferings*, and *great patience*; an example of *ſufferings*, that we may not flinch from them, or ſink under them when we meet with them in the way of duty. An example of *Patience*, that we may write after their Coppy by a meek ſubmiſſion; their *ſufferings* are produced to allay diſcomfort, and ſo Chriſt urgeth it, Matth. 5. 12. *So they perſecuted the Prophets which were before you*: their patience to ſtir up imitation, Heb. 6 12. *Let us be followers of them who through faith and patience inherited the promiſes*; never any yet went to heaven, but thoſe two Graces were firſt exerciſed, *Faith*, and *Patience*; Faith in expectation of the *future reward*; patience in ſuſtaining the *preſent inconveniences*. But to the words.

Take

Take for an example] the word is ὑπόδειγμα, it noteth ſuch an example as is propounded to imitation; the ſame word is uſed when Chriſt commended his waſhing of the Diſciples feet to their imitation, *John* 13. 15.

The Prophets] he inſtanceth in them as the Captains and Leaders of the Church; every purpoſe of life hath its Chieftains and Princes; the Roman Warriours can talk of their *Camilli, Fabricii, Scipios*; the Philoſophers of their *Ariſtotle, Plato*, and *Pythagoras*, but Religion propoundeth the example of the Prophets.

Who have ſpoken to us in the name of the Lord] that is, were employed by God, and authorized to ſpeak to the people in his ſtead, and ſpecially gifted, and ſupplyed by his Spirit; though they ſpake by divine inſpirations, and were as Gods mouth, yet they could not eſcape, but were moleſted and maligned in the world, even to cruel death, and ſufferings, for the faithful diſcharge of their meſſage; this Chriſt chargeth upon the Jews, *Mat* 23. 37. *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them*, &c. ſo doth *Stephen*, Acts 7. 52. *Which of the Prophets have not your Fathers perſecuted? and they have ſlain them which ſhewed before the coming of the juſt one*, &c. Now if this were done to the Prophets, who ſeemed to be ſheltered under the Buckler of their ſpecial Commiſſion, and the ſingular innocency and holineſs of their lives, certainly private believers have leſs reaſon to promiſe themſelves freedom and exemption.

Of ſuffering afflictions and of patience] that is, when God maketh us like them in ſufferings, we ſhould be like them in patience; it is comfortable to come into their lot, and to be bound up in the ſame bundle of honour with them; their example is produced partly to take off prejudice; the matter is not ſtrange, 'tis not our caſe alone, we are apt to ſay, never man in ſuch a caſe as I, *Is any ſorrow like to my ſorrow?* Lam. 1. 12. yes, this was the lot of all the Prophets; partly to allay the ſhame, we do not ſuffer with *the rude multitude, but* with the *Prophets*: partly to encourage our imitation; examples have a ſingular efficacy, man is apt to be led by company: The points are theſe,

Obſerv. 1. 1. *The examples of the Saints do much encourage us to patience*: man is a ductile creature, more apt to be led by the *eye* then the *ear*; we look upon *precepts* as calculated for notion and fancy, *practiſes* are a great confirmation; the ſtricteſt and ſevereſt ways are

are not impoſſible, nor untrodden; that which hath been may be done: beſides they are a check to delicacy, we may ſay as *Elijah*, *I am not better then my Fathers*, can we look for more priviledge then the Prophets? *Minors* are aſhamed when they cannot endure that which men of an higher order have endured; *Micaiah* was in priſon, *Jeremy* in the dungeon, *Iſaiah* ſawed aſunder, and ſhall we ſtick at a little ſuffering? our betters have endured far worſe: Beſides, good company is a great encouragement, *having ſuch a cloud of witneſſes, &c.* ſaith the Apoſtle, *Heb.* 12. 1. it is an alluſion to the pillar of the cloud that guided the Iſraelites: having ſuch a pillar going before us, we may travail to Heaven the more cheerfully.

2. *Afflictions light on all ranks of Saints, but eſpecially upon the Prophets*; the croſs is kindly to our order, [d] to preach is nothing, but to bait the world, we are Gods Embaſſadours, but we are often Embaſſadours in chains, *Eph.* 6. 20. What recompence did the Prophets receive for all their pains and expence of ſpirits, but Sawes, and Swords and Dungeons? It is almoſt as neceſſary a character of a Miniſter to be much in afflictions, as to be much in ſpirit, and much in labours; God hath reſerved us in theſe latter days, for all the contempt and ſcorn that villany and outrage can heap upon our perſons, but it is no matter, it is the badge of our order, and we know where to have better entertainment; no matter though the world count us ſcurſe and refuſe, when Jeſus Chriſt counteth us his own glory: the meſſengers of the Churches are [e] the *filth of the world*, but the *glory of Chriſt*; it were ſuſpicion enough that we were not true to our Maſter, when we [f] are dandled on the worlds knees.

Obſerv. 2.

[d] *Prædicare nihil aliud eſt quam derivare in ſe fuorem mundi* Luther.

[e] 1 Cor. 4. 13.

[f] 2 Cor. 8. 23.

3. From that [*which ſpoke to us in the name of the Lord*] it noteth the cauſe of their ſufferings, the faithful diſcharge of their office, only for ſpeaking in Gods name: Sufferings are comfortable when they overtake us in the way of duty; it is ſad to be ſpewed out of Gods mouth, and to be made contemptible for being partial in the law, *Mal.* 2. 9. when the Lord maketh us *baſe before the people*; it is indeed his uſual courſe with corrupt diſpenſers of holy myſteries, it is others *malice*, but *Gods judgements*. But now if it be for the faithful performance of your place, for ſpeaking boldly in the name of the Lord, you may bind it as a crown to your head; why ſhould we care for the ſcorns of an unthankful

world, when we have ſuch a good maſter? it is an honour for us to loſe our name for Gods, and it is no matter though we be nothing, ſo Chriſt be all in all; a Miniſter ſhould be like one in a croud, that lifteth up another to publick view, though himſelfe be juſsled and loſt in the throng; ſo Chriſt be exalted, it is no matter though we ſuffer loſſe.

Verſe 11. *Behold, we count them happy which endure: yee have heard of the patience of* Job, *and have ſeen the end of the Lord; that the Lord is very pitifull, and of tender mercy.*

The drift of the context is to perſwade to patience; in this verſe many things are offered to that purpoſe.

Behold, we count them happy that endure:] *Wee*, it may imply, 1. the judgment of all men; meer men are wont to have high thoughts of them that can bear the brunt of afflictions: note, *that meek patience in afflictions is a taking thing, even in the eyes of men*; there is a double reaſon implied in the words, τὰς ὑπομένοντας, *thoſe that endure miſery*, and *fortitude in miſery*; now *miſery* worketh upon pity, and *fortitude* calleth for praiſes; miſeries work upon weak ſpirits, and conſtancy in miſeries upon generous ſpirits; fortitude in miſeries is more taken then elſewhere, there is more of choice in it, then of furious and bruitiſh valour. *Seneca* obſerveth, g that the burning of *Mutius* his hand, was a greater token of his courage, then fighting an enemy, thoſe that are engaged in a good cauſe need not deſpair, we ſhall gain ſomewhat with meer men; a reſolute conſtancy and a meek patience may recover thoſe friends which the miſcarriages of a proſperous condition have loſt; providence ordereth ſuch things for good: but remember you cannot take this comfort but in a good cauſe; ſometimes wicked ones are the depreſſed party; all would entitle their ſufferings to perſecution, as the Donatiſts did in *Auſtine's* time, and therefore though ſufferings are creditable, yet we muſt know that *the perſecuted cauſe is not always the beſt*; *Sarah* was a type of the true Church, and *Hagar* of the falſe; now *Sarah* ſhe corrected *Hagar*: there is an unquiet generation, when they ſuffer any thing they call it *perſecution*, when it is but *juſt puniſhment*. As the Moabites when they ſaw the watters look ruddy, through the reflection of

Obſervat.

g *Non dubito quin magis laudaverim truncam iſtam manum* Mutii *quam cujuſlibet fortiſſimi ſalvam; melius eſt hoſtem amiſſa manu viciſſe quam armata.* Seneca.

of the morning Sunne, thought them mingled with blood; ſo many voyce up *perſecution* and *Martyrs blood* when their inſolencies are but a little corrected and reſtrained. Secondly, *Woe*, may imply the judgment of the viſible Church; the whole Chriſtian Church doth acknowledg the ſlain Prophets *happy*, and celebrate their memory; μακαρίζειν, the word in the Text, properly ſignifieth to *make or declare happy*: what is in the Hebrew, *the daughters will call me bleſſed*, Gen. 30. 12. the Sept. render by μακαριοῦσι. So *Luke* 1. 48. *all generations ſhall call me bleſſed*, in the Greek μακαριοῦσι με πᾶσαι αἱ γενεαί. From this conſideration I obſerve, *That it is often the condition of Gods people to live envied and perſecuted, but to dye Sainted.* *Obſervat.* We account the ſlain Prophets happy, and celebrate the memory of thoſe which endure; *The Scribes and Phariſees garniſhed the Tombes of the dead Prophets, but killed the living.* Mat. 23. 29. 30. They pretended honour to the Saints departed but in the mean time were injurious to the Saints alive: ſo *John* 5. the Jewes pretended love to *Moſes*, but ſhewed hatred to Chriſt: it cometh to paſſe partly by the providence of God, who after death clear eth up the innocency and holy converſation of his ſervants poſterity, acknowledgeth them, whom the former age deſtroyed; partly becauſe living Saints are an eye-ſore, by the ſeverity of their lives and reproofes they trouble and torment the world; dead Saints doe not ſtand in the way of their luſts, for objects out of ſight do not exaſperate; this may comfort Gods children againſt the abaſures of the preſent age, *The day will declare it*, 1 Cor. 3. 13. when the heat of oppoſition is over, that which is now called *Hereſy* and *Anti-chriſtianiſm*, will then be accounted *worſhip*, and your ſufferings will ſpeak you not *malefactours*, but *Martyrs*; Men cannot diſcern [h] *the preſent truth*, becauſe blinded with intereſts, but it may be truth it ſelfe may be the intereſt of the next age, and the bleak winde that bloweth now in our faces, may be then in our backs, there are ſtrange revolutions. Again, this may ſerve for Caution to us, let us not reſt in fond affection to Saints and Worthies departed: the memory of *Judas* is not ſo accurſed to us, at *Corah*, *Dathan*, and *Abiram* were to the carnal Jewes in Chriſts time: *Moſes* was dear to them, as *Chriſt* and the *Apoſtles* to us: that's the beſt affection which is expreſſed by *imitation*, and ſtableneſſe in the preſent truth is a great triall of our ſincerity: dead Saints are out of our envie: how are we affected to the living, that walk in their wayes? It is good to examine what

[h] 2 Pet. 1. 12.

portion and likeneſs there is between the caſe of the preſent hated parties, and the caſe of Chriſt and his Apoſtle in the primitive times. Thirdly, *We* may imply (and ſo I think chiefly) the judgement of the children of God, as it is oppoſed to the judgement of the world; *Behold we count them happy that endure*, we that are enlightned by the ſpirit of God. I prefer this laſt conſideration, becauſe this ſentence hath reference to a paſſage of Scripture, *Bleſſed is he that waiteth*, Dan. 11. 12. where the Sept. have μακαρισ & ὑπομένων. From hence note, *That the judgement of the Saints*, and *the judgement of the world, about afflictions is far different*; they have different principles, the ſpirit of the word, and the ſpirit of God: they have different lights and rules, that of *Faith*, and that of *Senſe*; A carnal man judgeth by appearance, but a ſpiritual man looketh within the veil, the world judgeth afflictions miſerable, they happineſs; 'tis notable, that all the beatitudes are affixed to unlikely conditions, *Mat.* 5. to ſhew that the judgment of the word, and the judgement of the world are contrary. Well then, do not hearken to the judgement of the world about afflictions, but to the judgement of the ſpirit, not to what ſenſe feeleth, but to what faith expecteth: the men of the world are *infeliciter ſalices, miſerable in their happineſs*, but the children of God are happy in their miſery. But you will ſay wherein? I anſwer. 1. The very ſuffering for righteouſneſs ſake is a kind of grace which God doth us, 1 *Pet.* 3. 14. *happy are ye*, &c. ſo *Bleſſed are they*, &c Mat. 5. 12. *they rejoyced*, &c. Acts 5. 41. *God forgave me this great unthankfulneſs*, for this exceeding great mercy, (ſaith *Bradford*) *that he chuſeth me for one in whom he will ſuffer.* Secondly, ye have gain by the afflictions, experience, hope, and grace, *Rom.* 5 3, 4. *Heb.* 12. 11. as alſo * the ſweet ſenſe of divine conſolations. 3. God hath promiſed bountifully to reward it, there is a bleſſing *in hand*, but more *in hope*, ſee *Jam.* 1. 12.

Obſervat.

* 2 Cor. 1. 5.

Obſervat. * Ἀπὸ τῆς περίας λαμπρότερος & ἐλλαμπρότερος, *Chryſ.* * *Circuta Socratem magnum fecit.* Seneca.

Ye have heard of the patience of Job.] He inſtanceth in *Job* becauſe he was an eminent inſtance of miſery: form the citation we may note; *That the Book of* Job *was not a parable, but an Hiſtory of what was really acted.* Again from that [*ye have heard*] we had never heard of *Job*, had he not been brought ſo low; * Affliction maketh Saints eminent: *Jobs* poverty made him rich in honour and eſteem, Stars do not ſhine but in the night, * the leſs we are made by providence, the greater: you may oppoſe this againſt the

the temptation of lowneſſe and baſeneſſe, Gods children never gain ſo much honour as in their troubles; many whoſe names now doe breath forth a freſh perfume in the Churches, would have lived and died obſcurely, and their bones have been caſt into ſome unknown charnell undiſtinguiſhed from other reliques of mortality, but that God drew them forth into publick notice by eminent ſufferings.

Again from that [*the patience of Iob*] he ſhewed much impatience and murmuring, curſing the day of his birth, &c. but not a word of all this: *Where the bent of the heart is right, the infirmities of Gods people are not mentioned:* ſo *Heb.* 11. 31. there is no mention of *Rahabs* lye, but only of her faith, and peaceable behaviour towards the Spyes; where God ſeeth grace, he doth as it were hide his eyes from thoſe circumſtances that might ſeem to deface the glory of it: ſo in *Sarahs* ſpeech, though the whole ſentence be full of diſtruſt and unbeleef, God taketh notice of her reverence to her huſband, * *She called* Abraham *Lord*, 1 Pet. 3. 6. wicked men watch for our halting, and feed their malice with our faylings, they can overſee a great deal of good, and pitch only upon what is evil; But the Lord, where the heart is ſincere, pardoneth defects; *Iob* murmured, but the word ſaith, *ye have heard of the patience of* Job, there was *patience* in the main: *Iob* often ſubmitteth to God, ſometimes bleſſeth God, diſliketh thoſe murmurings extorted from him by the ſenſe of his ſufferings, often correcteth himſelfe, as ſoon as he had ſpoken any unbecoming word of God and Providence, when he was reproved of God, *Iob* 41. he humbled himſelf, *cap.* 42. *Obſervat.* * See the notes on *cap.* 2. v. 25.

Again obſerve, *we ſhould often in our afflictions propound* Iobs *pattern and example*, he was famous for miſeries, *various in their* kinde, now *Chaldæans*, then *Sabeans*, now *wind*, then *fire*, &c. when afflictions come like waves, one in the neck of another, and you are but upon divers trials, think of *Iob*; *they light upon all his comforts*, his *goods*, a life is no life without a livelyhood; his *children*, thoſe dear pledges of affection, you loſe one, *Iob* many, when you loſe all, it is but as *Iob*: then upon his *own body*, he was rough-caſt with ſores. Gods afflictions uſually come cloſer and cloſer, till they touch our very skins: in the plague you may remember how *Iobs* body was ſmitten with ſores, nay his ſoule was exaſperated with the cenſures of his friends, this goeth cloſer and cloſer, Gods immediate hand ſilenceth the ſpirit, we take injuries from man very unkindly, eſpecially injuries from *friends*, theſe were ſtabbes to the very hart; Perils among *falſe Brethren* was *Pauls* ſoreſt triall, it is grie- *Obſervat.*

vous to ſuffer from an *enemy*, worſe from a *countryman*, worſe then that from *a friend*; and worſt of all from *Godly Friends*; but yet this was *Iobs* caſe, he complaineth that they were miſerable comforters: thus you ſee *Job* was famous for *miſery*, and as famous for *patience*, it would be too long to ſurvey it. In all the expreſſions of it two are notable, which run through every vein of the whole book; his *advancing God*, and *debaſing himſelf*; good thoughts of God, and low thoughts of himſelf; *Bleſſed be God*, &c. *Iob* 1.23. and *I have ſinned*, Job 7.20. Well then, in all your afflictions, look upon this *ſpectacle of miſery*, and *example of patience*.

And have ſeen the end of the Lord] it may be applyed to *Chriſt*, or *Iob*; ſome apply it to Chriſt for theſe reaſons, 1. otherwiſe the main pattern of patience will be left out. 2. the change of the verb, ye *have heard of Iob*, and ye *have ſeen the end of Chriſt*: the adding of this new word *ſeen*, ſeemeth to be done by way of contradiſtinction to *heard*; Theſe reaſons when I firſt glanced upon this Text, inclined me to that opinion, eſpecially when I afterward ſaw the ſame reaſons urged by learned *Paræus*. Many of the Ancients go this way; as *Auſtin*, *Beda*, *Lyra*, *Aquinas*; * which laſt improveth it more then I have ſeen any. *Iob and Chriſt* (ſaith he) *the two famous inſtances, are well coupled*; Iob *in the old Teſtament, Chriſt in the new*: *in the one we have a pledge of a temporall, in the other of an eternal recompence: you have heard of the one, and ſeen the other.* Iob *ſuffereth, but not to death, therefore that they might have a compleat pattern, he mindeth them of the end of the Lord.* Thus far *Aquinas*, if this were the ſence, the point would be, *That Chriſts death is the great ſpectacle and glaſs of patience.* But modern Divines go another way, and with good reaſon, 1. becauſe * the drift of the context is to propound not only a perfect pattern of miſeries, but an happy end out of miſeries; he had ſpoken of *Iob's* patience; but if the former ſenſe were true, nothing of his happy iſſue; a thing moſt ſutable to his purpoſe, and moſt remarkable in the ſtory. 2. The Apoſtle in the former verſe ſheweth he would inſtance in ſome Prophets and holy men of God, not in the Lord himſelf. 3. The *Syriac* Tranſlation hath plainly *finem quem ei fecit Dominus*, *the end which the Lord made to him.* 4. The latter clauſe in the Text cannot ſo commodiouſly agree to the former ſence, to wit *that God is pitiful, and of tender mercy*; but with this latter ſence it fitly ſuiteth; *the end that the Lord made with him, becauſe he*

* *De* Iob *& Chriſto ſpecialiter exemplificat*; Iob *in Veteri Teſtamento, Chriſtus in novo, quorum uni reddita ſunt temporalia, alteri æterna*; *ſufferentiam* Iobi *audiſtis quanta ſuſtinuit a Diabolo, a præcinibus, ab uxore, ab amicis, & finem Domini vidiſtis, oculis ſcilicet veſtris, in cruce pendentem, longanimiter patientem*, &c. Thomas *in locum.*

* *See ver.* 6. 7

he is of great mercy, &c. The former arguments may be eaſily anſwered; 1. To the firſt: We muſt not teach the Apoſtles how to reaſon, or what inſtances to bring; poſſibly the example of Chriſts patience is purpoſely omitted, becauſe the main things in queſtion wherein their conſtancie was aſſaulted, was their beſief in Chriſt, and therefore it was not ſo neceſſary to propound his example ſo much as that of other holy men, who were afflicted, that they might not be ſcandalized at the Croſſe, and from their great afflictions ſuſpect the way which they profeſſed; to all this I may add, that the ſufferings of Chriſt are mentioned, ver. 6. as we cleared before. 2. To the ſecond argument, which is grounded upon the change of the verb, *heard* and *ſeen*, I anſwer, both words, implying the Acts of the outward ſenſe, are put for Acts of knowledg and underſtanding; and *ſeen*, which is the clearer way of perception, is uſed in the latter clauſe, becauſe Gods recompence was ſo ample, and far more viſible then *Iobs* patience. And let not the phraſe ſeem too curt, there being ſpecial reaſon, why the iſſue of *Iobs* afflictions ſhould be called *the end of the Lord*. The points are theſe,

1. *That the afflictions of Gods children muſt not be conſidered in their nature and beginning, but in their iſſue and end*: Heb. 12. 11. *No affliction for the preſent ſeemeth joyous, but grievous*; there are two words emphatical, πρὸς μὲν τὸ παρὸν, *for the preſent*, and δοκεῖ, *ſeemeth*: they are ſmart in the apprehenſion of the fleſh, and ſmart only *for the preſent*; it is but childiſh to judg of afflictions by preſent ſenſe, always it is worſt with Chriſtians in *the preſent time*: ſee Rom. 8. 18. 1 Cor. 15. 19. 2 Cor. 4. 16, 17, 18. Well then, do not meaſure afflictions by the *ſmart*, but by the *end* of them; beſides our everlaſting hopes, uſually that end which is ſeen, and liable to common obſervance is glorious; when *Iſrael* was diſmiſſed out of *Egypt*, 'twas with Gold, and Ear-rings; *Exod.* 11. ſo the Jews were diſmiſſed out of *Babylon*, with gifts, Jewels, and all neceſſary utenſils, *Ezra* 1. ſo *when the Lord turned the captivity of* Iob, *he gave* Iob *twice as much as he had before, and every one of his friends brought him a piece of mony, and an Ear-ring of Gold*, Iob 42. 10, 11. Oh wait for the end then: the beginning is uſually Satans, but the end is the Lords; at the beginning *the power of darkneſs may have an cour*, but at the end the Lord will be ſeen. *Obſervat.* 1.

2. *The Lords end muſt give an happy end to all afflictions*: 1. a temporallel end, *Man may begin, but God muſt make an end*; *the begin-* *Obſervat.* 2.

ning

ing of strife (saith Solomon) *is as the opening of the waters*: a fool may pull up the sluces, but there is no turning of the stream. *Penes reges est inferre bellum, penes autem deum terminare*, When man beginneth, the Lord will exercise his own dominion and soveraignty, er'e the *end* cometh. 2. A gracious end,* *The fruit of it is to take away sin*: now this is Gods work; *Gods rod*, as well as *Gods word*, doth nothing without his blessing, otherwise they are both poor, dead, and useless means: *I am the Lord that teacheth them to profit*, Isa. 48. 17. That is, by afflictions. 3. *A glorious end*; 'tis the Lords *gift*, not our *merit*: Oh, then let us do duty, and God will not be wanting, let us wait upon him with *Jobs patience*, and he will give *Jobs end*.

* Isa 27. 9.

That the Lord is very pitiful, and of tender mercy.] This clause expresseth partly the *cause*, partly the *manner* of Gods appearance in *Jobs* end. 1. The cause why *Job* had so good an end of his troubles, was Gods mercy, not his own merit, 'twas his happiness that he had to do with a pitiful and merciful God. 2. The manner of Gods appearance in the end of afflictions: you will find God *merciful*, and *pitiful*, what ever the flesh saith to the contrary; in the *beginning* you think him *cruel*, but in the *end* you find him *merciful*: here are two words that expres Gods goodness: The first is, *very pitiful*, in the original πολύσπλαγχνος, of much or many bowels. These are the tender parts in which we feel a commotion upon every strong affection: as the Mothers bowels are said to yearn to the Infant when he was to be divided, 1 *King*. 3. 26. therefore we are bid to put on Bowels, *Col*. 3. 12. The next word is, *of tender mercy*, οἰκτίρμων, 'tis the word which is opposed to the *hard hears*, and therefore we do not render it *the merciful*, but *of tender mercy*: now the proper use and distinction of these words in this place, may be conceived thus. 1. The one hath respect to our *miseries*, the other to our *sins*: *pitiful*, in feeling our miseries, *merciful* in pordoning our sins. 2. The one noteth *Affection*, the other *Acts suitable*, * inward and outward mercy. From hence you may observe several notes.

* Πολύσπλαγχνος *abundat intima misericordia.* Beza.

Observat. 1. 1. From that [*very pitiful*, and *tender mercy*] *Gods mercy is seldom spoken of without some addition of much or great, or tender*, &c Most commonly in the Old Testament, 'tis expressed plurally, *mercies*, and *loving kindnesses*, and very often are those additions of *much*, and *great* annexed, *Exod*. 34. 6. *Great in mercy*,

2 Sam.

2 Sam. 24. 14. *His mercies are very great*, ſo Pſal. 130. 7. *With him there is plenteous redemption*, ſo *abundant mercy*, 1 Pet. 1. 3. Eph. 2. 7. *The exceeding riches of his grace.* God delighteth to diſcover this attribute in his royalty and magnificence. Certainly there is more of Gods mercy, then in mens ſins; our Ephah is full, but Gods mercy is overful: and there is enough in God to ſupply all our wants; when you can exhauſt overflowing mercy, then you may complain: and there is enough in God to ſatisfie every particular beleever: we all drink of the ſame fountain, and yet cannot dray it dry: Oh, when ſhall we learn of our heavenly Father, not only to do good works, but to abound in them more and more? he is *rich in mercy*, when ſhall we *be rich in good works*, &c.

2. *God is very tender to his people in miſery:* ſenſe doth but make lyes of God, when we hearken to the voice of our own feeling, we are apt to ſay as *Iob.* * *thou art turned to be cruel*; or at leaſt as *David*, * *I am cut off*, though at the very time God had a gracious reſpect to him, *nevertheleſs thou heardeſt the voice of my ſupplications.* Iſrael is chidden for ſaying, *my way is hidden from the Lord, and my judgement paſſed over by my God*, Iſa. 40. 27. That is, God hath left me out of the Count of Providence, and the Roll of thoſe whom he is to look after: he doth not take notice of my caſe: do but wait a little while, and you ſhall ſee that the Lord is very pitiful and tender. Gods children have been at length aſhamed of their haſty words; and when Providence hath had its courſe, they can eaſily ſee that, though the outſide and bark of it was rough and harſh, yet twas lined with pitty and mercy. *Obſervat.* 2. * Job. 30. 31. * Pſal. 31. 22.

3. From the two words, *Pittiful* and *Merciful*, *God hath every way provided for the comfort of his people:* he hath *pitty* for their afflictions, and *pardon* for their ſins; he was ſenſible of *Jobs miſery*, and *Jobs weakneſs*: his compaſſion might be diſcouraged by our murmurings, but that he is merciful, as well as pitiful. Afflicted perſons may hence comfort themſelves, and anſwer the objections of their ſad ſpirits: when you have injuries from men, you ſhall find pities in God. I, but I have ſinned, I anſwer, there is mercy in him as well as pity, *&c.* *Obſervat.* 3.

4. From the order of the words, *very pitiful*, and then of *tender mercy*: *There is in God, Firſt, Bowels, and then Bounty*, ſo Exod. 34. 6. *Merciful and gracious*, Oh, then let us learn of our heavenly *Obſervat.* 4.

Father, when we do good to do it with all our hearts; let the ſpring be within us: *Iſa.* 58. 18. *Draw out thy ſoul to the hungry,* and then *ſatisfie the afflicted* perſon.

Verſ. 12. *But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: But let your yea, be yea, and your nay, nay, leſt ye fall into condemnation.*

For the Context; ſome ſay this is the coherence between the former matter, and the preſent verſe: men in affliction are uſually impatient, and impatiency bewrayeth it ſelf by oaths and curſes; a conceit very injudicious, and no way complying with the intent of the Apoſtle: we need not ſtick at method and connection; 'tis uſual with *James* and the other Apoſtles, to divert from one matter to another, according as the neceſſity of the times did require, without any curioſity or obſervation of the Laws of Method. In this verſe there is an admonition of diſſwaſive from ſwearing; in which you may note,

1. The vehemencie of propoſal, *But above all things.*
2. A direction propoſed.

1. Negatively, *Swear not*: wherein ſome forms of Oaths are ſpecified, *Neither by Heaven, nor by Earth nor by any other Oath.*

2. Poſitively, *Let your yea, be yea and your nay, nay.*

3. Here is a Comminatory reaſon and enforcement, *Leſt ye fall into condemnation.*

** Ne præpenatis juramentum omnibus verbis & promiſſis.*

But above all things.] πρὸ πάντων ἀδελφοὶ, the Phraſe hath undergone ſeveral conſtructions, it properly ſignifieth *before all things*; therefore **Lyra* interpreteth the Apoſtle thus, do not ſwear before all things; before every word and promiſe; the expoſition were plauſible, if the poſture of the words were μὴ ὀμνύτε ἀδελφοὶ πρὸ πάντων, *My brethren, ſwear not before all things:* but tis *before all things, my brethren,* &c. Therefore I rather take it for a form of vehemency and earneſtneſs. frequent in the Apoſtolical Epiſtles; *Above all things take the ſhield of faith,* Epheſ. 6. 16. So 1 Pet. 4. 8. *Above all things have fervent charity among your ſelves.* But you will ſay, why doth he preſs this above all things? The queſtion is grave and weighty, I ſhall give ſome reaſons, which will

will occaſion ſo many notes. 1. *Becauſe tis a great ſin to ſwear lightly and inconſiderately*; it is ſpecially forbidden in the Decalogue *I will not hold him guiltleſs*, Exod. 20.7. of all things God is tender of his own name, it is a great ſin in regard of the *object*, about which it is converſant, Gods name which ought to be ſacred, every thought and mention ſhould be acompanied with reverence: all ſin is againſt God, but this is formally and directly againſt God; men are moſt tender of their credit: it is a great ſin in regard of the occaſion, it is without a temptation, unleſs it be ſuch as argueth highth of wickedneſs, either a wantonneſs in ſin, becauſe it is a ſport to do evil; other ſins have an external bait, here is nothing but a glorying in our own ſhame, or an obſtinate pride, it is a daring of God, they will ſin, becauſe they will ſin; it is uſually found in Ruffians that have loſt all awe; Oh let us beware of this ſin of raſh ſwearing, of every tendency that way, any irreverent uſe of the name of God in ſuddain outcryes, *O God*, *O Lord*, &c. or any vain jeſting with oaths; thoſe that ſwear in jeſt, ſhall go to hell in earneſt: the Jews were ſo tender of the name of God, that they would not prononuce *Jehovah* in the Law, but read *Adonai*, unleſs by the High-Prieſt once every year: And being given to ſwearing, they were loth to uſe their greater oath, * *Chi Eloah*, but ſwore by the Creatures: The heathens would name thoſe but ſeldom whom they reverenc'd, *Aug.* (as *Suetonius* reporteth) I would not have his name *obſolefieri*, *to be worn thredbare*; the name of *Mercurius Triſmegiſtus* was not commonly pronounced, becauſe of great reverence to him. Secondly, another reaſon why the Apoſtle ſaith, *above all things*, is, becauſe it was a ſin familiar with the Hebrews, as appeareth by ſundry paſſages in Scripture; ſee thoſe diſſwaſives, *Mat.* 5.33,34. &c. *Ma* 23.16,17. it was a ſin very common amongſt them, as among ſome Nations to this day; as the *Dutch*, *French*, *Scottiſh*, though the *Engliſh* have too much written after their Copy; The note is, *That common & known ſins muſt be oppoſed with all earneſtneſs*; the Apoſtle ſaith, *Above all things ſwear not*; ſuch points are to be preſſed above all other; uſualy ſuch truths as concern the preſent age are diſliked, when we reflect upon the guilt of the times, men would have us preach Chriſt, and the general Doctrine of faith and repentance, which is nothing but a vain cavil, masked with the ſpecious pretence of Religion; for you ſhal ſee when the preaching of Chriſt was the main truth in controverſie, & the Apoſtles bended their ſtrength

Obſervat. 1.

Phil. 3.19.

To which the Poet alludeth, *jura verpe per Anchialum.* Martialis.

Obſervat. 2.

that way, the *Corinthians* cryed for Wisdom, meaning Doctrines of civil prudence, and the softer strains of morality; and that's the reason why *Paul* said, 1 Cor. 2. 3. *I have determined to know nothing but Jesus Christ, καὶ τοῦτον ἐσταυρωμένον, yea, and him crucified*; which was the doctrine at which they were most scandalized, and therefore he resolved to take notice of no argument so much as that in his ministry: The work of the ministry is not to contend with Ghosts and opinions antiquated, but the errors and sins of the present time; look as it is the duty of Christians to spend the heat of their indignation on the main sin with which they are surprized, *Psal.* 18. 23. *I kept my self from mine iniquity*; so must Ministers chiefly bend their zeal and strength against the present guilt; were we onely to provide for our selves, we might read to you fair Lectures of contemplative Divinity, and with words as soft as oyl, entice you into a fools Paradise: never searching your wounds & sores; But our Commission is to *cry aloud, and spare not*, &c. *Isa.* 58. 1.

Observat. 3. 3. It is a custom that can hardly be left, or forsaken; *therefore above all things take heed of swearing*, *Austin* urgeth this Argument. * *Why doth the Apostle say above all things? is it worse to swear then steal? worse to swear then to commit adultery? worse to swear then to kill a man? no, but the Apostle would fortifie as much as he could against a pestilent custom*, &c. Certainly when we have once gotten it, it is hardly left; every corporal thing being often moved in one and the same manner, receiveth a greater easiness and aptitude to the same motions; so doth the tongue when it is used to the voycing of oaths; Custom hath so great a power upon us, that the word is uttered before the mind can check it. The executions of other sins are slower, as murder, lust, theft, because other members are not so ready as the tongue; a man may sooner command his hand, then his tongue: well then, let those that by company or education have learned to swear, or to use vain idle expressions, watch with the more care; a custom is soon gotten, either by our own use, or constant conversation with them that use it. Good *Joseph* learned to swear in the house of *Pharaoh*; watch diligently, thy custom will not excuse thee; *if it be thy custom to sin, it is Gods custom to destroy sinners.*

* *Quare ante omnia? Jurare pejus est quam juvari, Jurare pejus est quam adulterare? Jurare pejus est, quam hominem occidere? Vitium quare ergo ante omnia? ne surrepat vobis consuetudo jurandi; ut te adversus consuetudinem intensissimum rederet.* Aug. *Serm.* 28. *de verbis Apostoli.*

Swear not, neither by Heaven, nor by Earth, nor by any other oath] for the opening of this passage, it may be enquired. 1. *whether all oaths* be forbidden? divers have been of this judgment: the

Essaans

Eſſeans thought all oaths as bad as perjury, as *Joſephus* witneſſeth, *lib. 2. de Bello Judaico, cap. 7. Jerom* chargeth the *Pelagians* with the ſame opinion; it hath been alſo objected againſt the *Waldenſes*, how truly I know not. The Anabaptiſts have been uncertain in this point; ſometimes they have profeſſed againſt all oaths, at other times expreſſed themſelves as denying onely raſh oaths, as in the conference at *Franckendale*; and thoſe of that ſect amongſt us, ſeem to have recanted the ancient rigour herein: many modern writers of great note, ſeem to incline to the abſolute prohibition of oaths, as unbeſeeming that faith & ſimplicity which ſhould be among Chriſtians; certainly there hath been a great abuſe of them in our civil Courts, even to the diſgrace of our holy profeſſion, as being adminiſtred upon every trifling occaſion, for a ſhilling matter, and in buſineſs of a low concernment. But however oaths in themſelves are lawful, if taken *in truth, righteouſneſs and judgement*, Jer. 4. 2. that is, *without fraud, in a lawful matter*, and upon *a weighty occaſion*; the Apoſtle ſaith, an oath is πέρας ἀντιλογίας, an *end of ſtrife*, Heb. 6, 17. in the old Teſtament, in any doubtful caſe which could not be otherwiſe determined, they were to accept the oath of the Lord, *Exod.* 22 11. 12. the Commandment it ſelf alloweth a liberty, *Thou ſhalt not take the name of the Lord thy God in vain*, which implyeth a lawful uſe of Gods name; in the New Teſtament, the Apoſtle *Paul* in weighty matters often ſweareth, and calleth God to witneſs; ſee *Rom.* 1. 9. and 9 1. 2 *Cor.* 1. 23 *God is my record*, Phil. 1. 8.

2. What oaths are condemned? Anſwer, our Saviour and the Apoſtle *James* do only meet with that wicked cuſtom introduc'd by the Phariſees, that a man might ſwear by the creatures, if there were no mention of the name of God, or things offered to God, as appeareth by conſidering *Matt:* 5. and *Matt.* 23. The nation of the Jews were guilty of three things. 1. frequent ſwearing. 2. ſwearing by the creatures. 3. breaking theſe oaths as not binding and valid; and theſe ſins being riſe in the Apoſtles days, the prohibition of the Text muſt be chiefly applyed to them; ſo that *ſwear not, neither by Heaven, nor Earth*, muſt be meant of their uſual and accuſtomed forms, which they had invented to evade the Law; for the Jews, ſo they did omit the great oath of *Chi Eloah*, thought they were ſafe; ſo * *Philo* ſaith, that it *was a ſin and a vanity* τὸν ἀεὶ θεὸν ἐπὶ τὸν πατέρα καὶ ποιητὴν ὅλων ἀνατρέχειν, *preſently to run to God, or the maker*

* *Philo in lib.* περὶ τῶν δέκα λόγων.

maker of all things, and to ſwear by him; But that it was lawful to ſwear by our Parents, by Heaven and the Stars. So it is obſerved of ſome of the ancient Greeks, that they did not πρόχειρον ὀμνύειν θεοὺς ἢ θεῶν, ἀλλα καὶ ἢ ἐντυγχανόντων, that they did not eaſily ſwear by the Gods, but by the creatures, and things before their eyes, and then that there was no harm, and no ſolemn obligation in theſe oaths, vain pretences, and excuſes: for though the name of God was not interpoſed, yet is it implyed. *Mat.* 23.20,21,22. *Mat.* 5. 34, 35. the creature being Gods Creature, and in an oath made by them, implicitely called upon to be Gods inſtrument of vengeance, in caſe of perjury; that other clauſe [*nor by any other oath*] is meant of other oaths of that kind, ſo that the Note out of the whole is, *That ſwearing by the Creatures is unlawful*; ſwearing is an Act of worſhip, and therefore it muſt be only done in weighty caſes, by the name of God, *Deut.* 6. 13. *Thou ſhalt fear the Lord thy God, and ſwear by his name*: So the Prophet reproveth thoſe that *ſwear by the ſin of Samaria*, meaning the Idol; *Amos* 8. 14. in ſuch oaths the creature is made uſe of inſtead of God, whether it be by way of *aſſertion*, as when we ſay, *as ſure as there is Heaven, or there is light in Heaven*, or by way of *execration*. As *let Heaven blaſt me, Earth ſwallow me*, or *Devil take me*, &c. In all theſe rude ſpeeches there is a double evil, a raſh oath, and an oath made by the creature inſtead of God; and yet what more common then ſuch forms amongſt us? I might inſtance in many, the Popiſh oath by the Virgin *Mary*, and our common word *Yes Marry*: ſo alſo thoſe ſottiſh vulgar forms, *By my Head, By this Light, By this Candle, This Bread, By my Faith*, &c.

Obſervat.

Reader, thou art entreated to take notice, That the Author being ſenſible that this book grew ſomewhat bulkiſh, purpoſely omitted thoſe larger diſcourſes which he conceived upon this Verſe, concerning the lawfulneſs of oaths, the abuſe of them in ordinary commerce and Courts of civil judicature, as alſo the diſcuſſion of thoſe queſtions, *Whether the Old Teſtament did onely forbid perjury, and the New added to the Law, the prohibition of raſh and unneceſſary oaths?* as Papiſts, Socinians, and ſome of late think, as alſo, *whether it is in any caſe lawful to ſwear by the creatures?* and *Whether oaths ſo made be valid and obligatory?* All theſe enquiries he purpoſely omitted, and would rather appear in this form and contracted form, then be burdenſome, eſpecially there being large diſcourſes

courſes extant on all theſe matters; See the writers on the Commandments, *Grotius* on *Mat.* 5. 34. &c. and *Mat.* 23. 20, 21, 22. *Perkins* on *Mat.* 5. *Hammonds* pract. Cat. and *Spanheim* Dub. Evang. part. 3. Dub. 124. *& ſequentibus. Brochman hiſt. Theol. Act. de lege Dei cap.* 8. *queſt.* 1. 2. 3. Jacobus *ad portum in refut. inſtitut.* Oſtorodii *ad cap.* 25. &c.

But let your yea, be yea, and your nay, nay) ſome ſuppoſe that this is the ſame with that our Saviour ſpeaketh, *Mat.* 5. 27. which implyeth, that a Chriſtian in his ordinary ſpeech ſhould content himſelf with ſimple affirmations or negations, that he may abſtain from all appearance of an oath; but mark, our Apoſtle doth not ſay, let your *ſpeech be yea, yea, nay, nay*, but let your *yea, be yea and your nay, be nay*; *yea* and *nay* were the uſual forms and words uſed in ſtipulations: now ſaith the Apoſtle, let your *yea* be always *yea*, and your *nay* always *nay*; that is, let your affirmations and negations be plain, and ſure-grounded on a meer truth: as *Paul* ſaith his Preaching of the Goſpel was not *yea and nay but yea and yea* 2 *Cor.* 1. 18. ſo here, let your *yea be yea*: the firſt *yea* referreth to the *promiſe*, the ſecond to the *performance*; let there be *yea* in the promiſe, and *yea* in the performance: and herein the Apoſtle ſeemeth to ſtrike at the root, *Falſhood being the cauſe of oaths*: and we may obſerve, *That an excellent way to prevent ſwearing, is to uſe a conſtant truth in our ſpeeches*: then we need not interpoſe an oath, the credit of our communication will be enough, oaths give ſuſpition of mens falſeneſſe and lightneſſe; if men were ſerious and ſincere in their diſcourſes, their word would be equivalent to an oath, and their very affirming would be ſwearing; whereas others in a doubtful caſe are hardly credited, though they ſwear never ſo deeply, becauſe they ſwear ſo commonly; for having proſtituted the higheſt and moſt ſolemn way of aſſurance to every trifle, they have nothing left wherewith to eſtabliſh a converted truth. *Obſervat.*

Leſt ye fall into condemnation; many read ἵνα μὴ εἰς ὑπόκρισιν πέσητε, *leaſt ye fall into hypocriſie*, that is, be found lyars: but it ſeemeth by moſt Tranſlations, the *Syriack*, the *Arabick*, the *Latin*, that the Original was read as we read it, ὑπόκρισιν πέσητε, fall into judgement: it is an alluſion to that commination which is in the Law that forbiddeth ſwearing. *The Lord will not hold him guiltleſs that taketh his name in vain*, where not onely perjury, but raſh oaths are forbidden; for that word which we tranſlate

ſlate *in vain*, is properly ſo rendred, according to the uſe of it in Scripture, as the learned prove againſt the *Socinians*: ſo the [a] *Septuagint* render it, and ſo [b] *Aquila*: note hence; *That raſh and falſe ſwearing will bring us ſure judgment* for Oaths: Perſons and Lands mourn, *Hoſea* 4. If duty doth not move, methinks thou ſhouldſt ſtartle at the danger and puniſhment: [c] if thou beeſt not afraid to ſin, yet it is ſtrange thou art not afraid to burn, all ſins are threatn'd with death; but this more expreſly, God hath engaged himſelf that he *will not hold him guiltleſs*, uſually they are brought to a ſpeedy tryal. *Mat.* 3. 5. *I will be a ſwift witneſs*, &c. and judgement marcheth againſt them with a ſwift pace, *the flying roll*, *&c. Zech.* 5. 4. Certainly there is no ſin that doth more weary the patience of God, becauſe there is no ſin that doth more baniſh the fear of God out of our hearts.

Verſe 13. *Is any among you afflicted? Let him pray, is any merry? Let him ſing Pſalms.*

Here he diverteth to another matter, which is a direction how to behave our ſelves either in an afflicted or in a proſperous condition, we being apt to fail and miſcarry in both.

Is any among you afflicted? Let him pray] ſome Latine Copies read the whole Verſe in one ſentence, ſtrangely perverting the ſenſe thus, *is any ſorry among you? let him pray and ſing with an equall mind*; but the Greek readeth as we do, *is any among you*, &c. he meaneth *you* that are in the Church, that are the flock of Chriſt; Chriſtianity giveth us no leaſe of temporal happineſſe, no exemption from the Croſs; rather the contrary, *miſerable* is one of the Churches names, *Iſa.* 54. 10. 6. *O thou afflicted.*

Is any merry] εὐθυμεῖν τις, is any of a good mind? the *effect* is put for the *ſtate*, *gladneſs* for *proſperity*, which is wont to make the heart glad and merry; the word is tranſlated *of good cheer*, *Acts* 27. 22. *I exhort you be of good cheer*, it is εὐθυμεῖν.

Let him ſing Pſalms] in the original there is but one word, ψαλλέτω, *let him ſing*; but becauſe the Apoſtle is preſſing them to religious uſe of every condition, and becauſe this is the uſual acception of the word ψαλλέω in the Church, it is well rendred, let *him ſing Pſalms*; certainly when the Apoſtle biddeth them ſing, he doth not mean *ſongs*, but *Pſalms*; not *ſongs* to gratify the fleſh, but

but *Pſalms* to refreſh the ſpirit. Many men are wont *to chaunt to the ſound of the viol*, Amos 6. Nature needeth not to be preſſed to that; therefore queſtionleſs he is to be underſtood of the duty of ſinging.

There are many practical Notes and Inferences deducible from this Verſe.

1. *Our temporal condition is various and diverſe*; now *afflicted*, and then *merry*: 'Tis the folly of our thoughts, that we cannot be happy, but we think our neſt is among the Stars: *Mans beſt eſtate is altogether vanity*, *Pſal.* 39. Our proſperity is like glaſs, *brittle* when *ſhining*. The complaint of the Church may be *motto* of all the children of God; *Pſal.* 102. 10. *Thou haſt lifted me up, and caſt me down*: The Churches Name (as I ſaid) is *afflicted and toſſed with tempeſt*, *Iſai.* 54.10. *Obſervat.* 1.

2. *This is the perfection of Chriſtianity, to carry an equal pious minde in unequal conditions.* *Paul* had learned to walk up-hill and down-hill with the ſame ſpirit and pace; *I know both how to be abaſed, and how to abound*, *Philip.* 4. 12. The Prophet ſaith of *Ephraim*, that he was *as a cake not turned*, *Hoſea* 7. verſe 8. baked of one ſide, but dough of the other. Moſt men are fit but for one condition: Some cannot carry a full cup without ſpilling; Others cannot bear a full load without breaking: Sudden alterations perplex both Body and Minde; 'Tis the mighty Power of Grace to keep the Soul in an equal temper. *Obſervat.* 2.

3. *Several conditions require ſeveral duties*: The Chriſtian Converſation is like *a Wheel*, every Spoak taketh its turn; God hath planted in a man *affections* for every *condition*, *grace* for every *affection*, and a *duty* for the exerciſe of every *grace*, and a *ſeaſon* for every *duty*: The Children of the Lord are *like trees planted by the rivers of water*, *that bring forth their fruit in due ſeaſon*, *Pſalm* 1. 3. There is no time wherein God doth not invite us to himſelf; 'tis wiſdome to perform what is moſt ſeaſonable: There is a time to encourage Truſt, a *time to truſt in thee*; and there is a time to deject ſecurity: in *miſery* the duty is *prayer*, in *proſperity*, *giving of thanks* Sometimes, I confeſs, theſe duties may be inverted; we may bleſs God for *giving* as well as *taking*, and in proſperity there may be great need of prayer; but the Apoſtle ſpeaketh of what is ordinary, at leaſt he would ſhew *Obſervat.* 3. *At what time I am afraid, I will truſt in thee*. a Pſal. 56.3.

us, *That there is no condition so good but there is need of duty; there is none so bad as to be past duty*: in all estates we must be doing; no providence exempts you from duty, and cancels the bonds of obedience: 'Tis our folly to betray our duties by our wishes; *If it were thus and thus with us, we could serve God readily and chearfully*: Thou fool, there is no condition but grace can improve it to some religious use, for the advantage of some duty or other: 'tis thy laziness, and the blame of thine own neglects must not be charged upon Providence.

Observat. 4. 4. *That 'tis of excellent advantage in Religion to make use of the present affection*; of Sadness, to put us to prayer; of Mirth, to put us upon thanksgiving: *Anima nunquam melius agit, quam ex impetu insignis alicujus affectus*: the Soul never worketh more sweetly, then when it worketh in the force of some eminent affection: With what advantage may we strike when the iron is hot? When the affections are stirred up on a carnal occasion, convert them to a religious use; *Jer.* 22. 10. *Weep not for the dead, but weep for him that goeth away, &c.* that is, when sorrow is stirred up by your private loss, turn it out into a publique channel: So *Luke* 23. 24. So Christ would have them to spiritualize their Tears; *Weep not for me, O Daughters of Jerusalem, but for your selves and children*: Christ would not have them to bewail his death in a carnal manner, but to bemoan their own sins, and their approaching ruine. So for joy and mirth, *Ephes.* 5. 4. *Not jesting, but rather giving of thanks* mentioning his sweet experiences should be a Christians mirth and jesting: O that we could learn this wisdom, to take the advantage of a carnal motion, not to fulfil it, but to imploy it for the uses of the Sanctuary: When the affections are once raised, give them a right object, otherwise they are apt to degenerate, and to offend in their measure, though their first occasion was lawful.

Observat. 5. 5. *Prayer is the best remedy for sorrows*: griefs are eased by groans and utterance; such evaporation disburtheneth and cooleth the heart: 'Tis some ease to pour out our complaints into a friends bosom; prayer is but the exercise of our graces, and graces exercised will yield comfort: We have great cause in afflictions to use the help of prayer, 1. That we may ask patience, if God lay on a great burthen, cry for a strong back. 2. That we ask constancy, that you may not *put forth your hands to iniquity*, *Psalm* 125. 3.

3. That

3. That we may ask, hope, and Truſt, and wait upon God for his Fatherly love and care. 4. That we may ask a gracious improvement; the benefit of the Rod is a fruit of the divine Grace, as well as the benefit of the Word. 5. That we may ask deliverance with a ſubmiſſion to Gods Will, *Pſal.* 34. 7. *I ſought the Lord, and he heard me, and delivered me from all my fears*: So *Pſal.* 107. 'tis four times repeated, *Then they cryed unto the Lord, and he ſaved them out of all their diſtreſſes*, Verſ. 6, 13, 19, 28.

6, *Thanksgiving, or ſinging to Gods praiſe, is the proper duty in the time of mercies or comforts*: 'Tis Gods bargain, and our promiſe, that if he would *deliver us*, we would *glorifie him*, *Pſalm* 50. 15. The Spouſes eyes are [b] *doves eyes*; doves peck and look upward: for every grain of mercy, there is ſome return of praiſe. Look to it then, Mercies work one way or another, they either become the fuel of our *luſts* or our *praiſes*: either they make us *thankful*, or *wanton*: your condition is either an *help*, or an *hinderance* in Religion: awaken your ſelves to this ſervice, every *new mercy* calleth for a *new ſong*. [c] 'Tis ſad to hold a great Farm by the divine bounty, and pay no Rent: You ſhould, as 'tis in the *Pſalm*, for the Sabbath, [d] *ſhew forth his loving kindneſs every morning, and his faithfulneſs every night*: Our morning hopes are founded in *Gods Mercy*, and our Evening returns of praiſe ſhould take notice of his *Truth* or *faithfulneſs*: We would have *mercy* in the morning but uſually we forget *praiſe* at night. *Obſervat.* 6.

[b] Cant. 4.

[c] *Qui majores terras poſſent, minores cenſus ſolvunt.* Pariſienſis *de ingratis.*

[d] Pſal. 92. 2.

7. *That ſinging of Pſalmes is a duty of the Goſpel.* Having ſo fair a leave from the Text, 'twill be good to vindicate this holy Ordinance and Inſtitution. Moſt practiſe it our of cuſtome, and in a formal perfunctory manner, & therefore are apt to lay it aſide now 'tis queſtioned: Uſually the Devil taketh that advantage, to draw men of a [e] *probable Faith* to Atheiſme; and when they do not know the Reaſons of a duty, they are the ſooner won to the neglect of it. This comfortable Ordinance, and *ſpiritual Recreation*, hath been ſeveral wayes impugned. *Obſervat.* 7.

[e] *Non explorata rationibus traditionem, probabilem tantum fidem portant.* Cypr.

Firſt, Some queſtion the whole duty, as if it were legal worſhip, becauſe we have no formal and ſolemn Inſtitution of it in the New Teſtament; but vainly, and without Reaſon: For, 1. Moral Duties, enjoyned in the Old Teſtament, need no other Inſtitution in the New: That 'tis a part of Moral Worſhip, is diſcernable by the Light of Nature; The Heathens ſang Hymns to their gods:

As alſo becauſe in the Old Teſtament 'tis alwayes ſorted with orher Duties that are of a perpetual and immutable obligation; as *Pſal.* 95. 1, 2, &c. where there is a perfect enumeration of all parts of publique Worſhip, the *Word* and *Prayer*, *&c.* and *ſinging* is joyned with them, as of equal neceſſity: Yea, it is notable, that all thoſe *Pſalms*, which prophecy of the Worſhip of the Gentiles under the Goſpel, do mention *ſinging*. See *Pſal.* 108. 2. and *Pſal.* 100 *&c.* 2. We have the example of Chriſt and his Apoſtles; they *ſang an Hymn*, *Mat.* 26. 30. The ſame is recorded of *Paul* and *Silas* *Acts* 26. 5. 3. We have Exhortations in the New Teſtament; as *Col.* 3. 16. and *Eph.* 5. 19. and the preſent Scripture which we are now upon. 4. The Conſent of the Churches: *Pliny* in his Letter to *Trajan*, mentioneth the Chriſtians *Hymnos Antelucanos*, their *morning ſongs* to Chriſt and God, as an uſual practice in their ſolemn worſhip. *Juſtin Martyr* ſaith, *quæſt.* 117. *ad Orthodoxos*, Ὕμνος καὶ προσευχὰι πρὸς θεὸν ἀναπέμπομεν, *&c.* We ſend up Prayers and Pſalms to God, &c.

Secondly, Others queſtion, whether we may ſing Scripture-Pſalms, the Pſalms of *David*, which to me ſeemeth to look like the cavil of a profane ſpirit. But to clear this alſo, I confeſs we do not forbid other ſongs, if grave and pious, after good advice they may be received into the Church. [f] *Tertullian* in his Apology ſheweth, that in the Primitive Times they uſed this liberty, either to ſing Scripture-Pſalms, or ſuch as were of a private compoſure: But that which I am to prove, That Scriptural Pſalms may be ſung; and I ſhall. ἐκ περισσοῦ, with advantage over and above, prove, That they are fitteſt to be ſung.

[f] *Poſt aquam manualem & lumina, ut quiſq; de Scripturis vel proprio ingenio poteſt, provocatur in medium Deo cancre.* Tertul. in Apol. c. 9. See the Notes of *Pamelius* on that place.

1. That they may be ſung, may be proved by Reaſon; the Word limiteth not, and therefore we have no reaſon to make any reſtraint: They are part of the Word of God, full of matter that tendeth to inſtruction, comfort, and the praiſe of God, which are the ends of ſinging: and therefore unleſs we will bring a diſparagement upon the Scriptures, we cannot deny them a part in our ſpiritual mirth. Beſides, thus it hath been practiſed by Chriſt himſelf, by the Apoſtles, the ſervants of the Lord in all ages: and there is no Reaſon, why, in theſe dregs of Time, we ſhould obtrude Novel Reſtraints upon the People of God. That Chriſt himſelf ſang Scripture Pſalmes, may be probably collected out of *Matth.* 26. 30. Ὑμνήσαντες, *when they had ſung an Hymn*, *&c.*

Which

Which Hymn, that it was one, or more of *Davids* Pſalms, may be proved by theſe Reaſons, to thoſe that do not wrangle, rather then ſcruple. 1. By the cuſtome of the Jews, they were wont to end the Paſchal Supper with ſolemn Pſalms or Hymns; they ſang ſix Pſalms in the night of the Paſsover, when the Lamb was eaten; the Pſalms were 113 &c. to the 119. which were called by the Jews the *Great Hallelujah*, as *Lucas Brugenſis*, *Scaliger*, *Buxtorf*, and others skilled in their Cuſtoms, do inform us; and 'tis more then probable, that Chriſt followed their Cuſtom herein, becauſe in all other things he obſerved their uſual Paſs over Rites. 2 From the word it ſelf, *they ſang an Hymn*: Now what ſhall we underſtand by this, but ſuch an Hymne as was uſual in that age? If any ſhould report the manner of our Aſſemblies, and ſhould ſay after ſuch Exerciſes they ſang a Pſalm, without any other deſcription, what can be rationally underſtood but the Pſalms in uſe amongſt us? Now the Pſalms or Hymns then in uſe, were the Pſalms of *David*. 3 The Evangeliſts ſpecifie no new Hymn made for this purpoſe, who are wont to mention matters of far leſs moment and concernment. *Grotius* indeed is ſingular, and thinketh that the 17. of *John* was this Hymn; but that's a ſolemn Prayer, not in Meeter or meaſured words, hath not the ſtile of other Hymns and Songs; and thoſe words were ſpoken by Jeſus alone, the Diſciples could not ſo properly joyn in them: *Theſe words ſpake Jeſus, and lift up his eyes* &c *John* 17. 1.

That Hymn which *Paul* and *Sylas* ſang, *Acts* 26 25. was probably alſo a Scriptural Hymn; ſuch were uſed in that age: Certainly it muſt be ſuch an Hymn as both were acquainted with, or elſe how could they ſing it together? If the practice of the Apoſtles may be interpreted by their inſtructions, the caſe will be clear: in *Col.* 2. 16. and *Eph* 2. 19. *Paul* biddeth us *ſpeak to one another* ψάλμοις καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, *in Pſalms, and Hymns and ſpiritual Songs.* Now theſe words (which are the known diviſion of *Davids* Pſalms, and expreſly anſwering to the Hebrew words, *Shurim Tehillim* and *Mizmorim*, by which his Pſalms are diſtinguiſhed and entituled) being ſo preciſely uſed by the Apoſtle in both places, do plainly point us to the Book of Pſalms.

2. Scripture Pſalms not only may be ſung, but are fitteſt to be uſed in the Church, as being endited by an infallible and unerring Spirit, and are of a more diffuſive and unlimitted concernment, then the

the private dictates of any particular perſon or ſpirit in the Church. 'Tis impoſſible any ſhould be of ſuch a large heart as the Penmen of the Word, to whom God vouchſafed ſuch a publick, high, and infallible Conduct; and therefore their excellent compoſures and addreſſes to God being recorded and conſigned to the uſe of the Church for ever, it ſeemeth a wonderful arrogance and preſumption in any to pretend to make better, or that their private and raſh effuſions will be more edifying. Certainly if we conſult with our own experience, we have little cauſe to grow weary of *David's* Pſalms, thoſe that pretend to the gift of *Pſalmony*, venting ſuch wilde, raw and indigeſted ſtuff, belching out revenge and paſſion, and mingling their private quarrels and intereſts with the publick worſhip of God: But ſuppoſe men of known holineſs and ability ſhould be called to this task, and the matter propounded to be ſung be good and holy, yet certainly then men are like to ſuffer loſs in their reverence and affection, it being impoſſible that they ſhould have ſuch abſolute aſſurance and high eſteem of perſons ordinarily gifted, as of thoſe infallibly aſſiſted: Therefore upon the whole matter I ſhould pronounce, that ſo much as an infallible gift doth excel a common gift, ſo much do Scriptural Pſalms excel thoſe that are of a private compoſure.

Thirdly, There are divers other leſſer ſcruples which I ſhall handle briefly. Some will have no ſinging with the voyce at all, becauſe the Apoſtle ſaith, *ſinging within your hearts*: I, but the Apoſtle ſaith there too, *ſpeaking to your ſelves*; the inward part muſt not exclude the outward: the lively voice doth not only give vent to affections, but increaſeth them. *David* ſpeaketh often of *praiſing God with his tongue*, and b *with his glory*, by which he meaneth his tongue; as *Pſal.* 16. 9. *My heart is glad, and my glory rejoiceth*; 'tis rendered, *my tongue rejoyceth*, *Acts* 2. 16. Beſides all this, the benefit we may convey to others by loud ſinging; one Bird ſets all the flock a chirping. *Auſtin* ſpeaketh how much he was moved with the melody and ſinging of the Church at *Millain*: *Quantum flevimus in Hymnis & Canticis ſuaviſonantis Eccleſiæ, &c.*

b Pſal. 108. 1.

Others will have the Pſalmiſt only to ſing, and the Congregation ſay *Amen*, which ſeemeth to be the faſhion in the Church of *Corinth*, 1 *Cor.* 14. 14, 15. But mark, that ſinging ſpoken of there was the fruit of an extraordinary gift, by which they were able to dictate

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a Pſalm in any tongue, which gift being for confirmation, could not be diſcerned if all ſhould joyn. I confeſs this practiſe was after the expiration of the age of miracles, kept up in the Church, as appeareth by that paſſage of *Tertullian* cited before, and among us in our Cathedrals, where often one alone chanted, the reſt being ſilent. But yet I ſhould judg, that the moſt ſimple performance of this duty, is as 'tis now practiſed, the whole Congregation joyning; this is moſt ſuitable to the preſidents of Scripture, where the duty is ſpoken of without any relation to that extraordinary gift; as *Exod.* 15. 1. *Then ſang Moſes and all Iſrael this Song unto God*: So 'tis ſaid 2 *Chron.* 5. 13. they joyned together, &c. So Chriſt and his Apoſtles ſang an Hymn and *Paul* and *Silas* joyned, &c.

Others ſcruple the Pſalms, becauſe they are done in Meeter and Rhyme; a vain cavil. Many learned men, as *Gomarus* and others, prove, That the Pſalms of *David* were penned in meaſure, and with muſical accents: Certainly as we read them in our Tranſlation, a common ear may diſcern that they are of a different ſtile and cadency from other Scriptures. So *Joſephus* ſaith, The Song of *Moſes* was penned in Hebrew Hexameter Verſe; now there is no reaſon, but that Verſe may be done into Verſe, or ſuch Meeter with which Nations are moſt accuſtomed. If the Scruple continueth, ſuch may ſing the reading Pſalms, as hath been uſed in Cathedrals: and as *Auſtin* reporteth of *Athanaſius*, that he was *pronuntianti quam canenti vicinior*, that his ſinging was rather a more deliberate and extended pronunciation.

Some ſcruple ſinging as a ſet and uſual Ordinance, urging this Scripture which we are now upon; *Is any merry? Let him ſing Pſalms*: In which clauſe the Apoſtle ſheweth the chiefeſt ſeaſon, not the only time of performance; as in the other duty, *Prayer*, it is to be practiſed at other times beſides in *affliction* though then it be moſt needful So alſo for *ſinging*, 'tis not only uſeful when we are *merry*, that we may turn the courſe of our affections into a religious channel, but ſometimes to beget ſpiritual mirth, and to divert our ſadneſs. *Paul* and *Silas* ſang *in priſon*; and the Diſciples ſang an Hymn after the Supper of the Lord, though our Lord was preſently to ſuffer, and they were troubled at it, as appeareth *John* 14. 1. In *that ſad hour* they ſang.

Some ſcruple ſinging of Scriptural Pſalms as ſet by others, becauſe the matter doth not ſuit with their caſe, but belongeth to other men

men and other times. I anſwe, 'Tis a folly to think, that what ever we ſing, muſt expreſly ſuit with our caſe; you may as well ſay, that what ever we read ſhould ſo ſuit: We are to meditate upon the Pſalm which is ſung, that we *may receive comfort and hope from it*, as from other Scriptures, *Rom.* 15. 4. I confeſs there muſt be always application, Some Pſalms have *direful Imprecations*; we are not ſo to ſort them to our caſe, as to wiſh the like judgments on our private adverſaries, but to think of the horrible judgements of God on unbelievers, &c. Other Pſalms contain ſad Narratives of the ſufferings of the Church, or of Chriſt, which, though we ſing them, cannot be conceived as Remonſtrances of our particular caſe and ſtate to God, but we are to uſe them as an occaſion to awaken Meditations on the afflicted ſtate of the Church, or the agonies which Chriſt endured for our ſakes. But this ſcruple is of the leſs weight, becauſe the Pſalms do moſt commonly contain matter of ſuch general and comprehenſive concernment, that they readily offer matter to us to preſent our own caſe to God.

Some ſcruple ſinging with company, of whoſe gracious eſtate they can have no aſſurance, rather ſhrewd preſumptions to the contrary. I confeſs praiſe *is comly for the upright*, *Pſal.* 33. 1. but yet 'tis obligatory to all mankind. Wicked men are bound, and you have no reaſon to diſcontinue your own acts of obedience, becauſe they are in ſome ſort mindful of theirs: you may as well refuſe to *hear* with them, or *pray* with them; ſinging being a part of ſuch kind of worſhip as is not peculiar to a Church, as a Church: yea upon this ground the *Saints* may refuſe *to bleſs God*, becauſe all the creatures joyn in conſort with them; *and all his works praiſe him*, Pſal. 145. 10.

Laſtly, Some ſcruple the preſent Tranſlation of the Book of Pſalms, the Meeter being ſo ſow and flat, and coming ſo far ſhort of *Davids* Original. I confeſs this is a defect that needeth publique Redreſs and Reformation: But 'tis good to make uſe of preſent means, though week, when we have no better; as the Martyrs did of the firſt Tranſlations of the Bible, which in many places were faulty and defective: At leaſt, 'tis far more ſafe to ſing the Pſalms as now tranſlated, then to joyn in the raw, paſſionate and revengeful eructations of our modern Pſalmiſts. Beſides, for thoſe that conſcientiouſly and modeſtly ſcruple this, the Lord hath provided ſome help by the more excellent Tranſlations of *Sands*, *Rous*, *Barton*, and others. Thus I have ſhewed how many ways the Divel ſeeketh

ſeeketh to divert men from this comfortable Ordinance: I confeſs a Pſalmodical Hiſtory would be of great uſe and profit, and might be eaſily collected by them that are verſed in Antiquity; but our leaſure and preſent intendment will not now permit it.

Verſe 14. *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the Name of the Lord.*

Having given general Directions, he deſcendeth now to particulars, inſtanceth in one ſpecial kind of afflictions, in ſickneſs. 1. He ſuppoſeth the caſe as likely to be frequent among them, *Is any ſick among you?* 2. Propoſeth the Duty, 1. Of the ſick Chriſtian, *Let him call for the Elders of the Church.* 2. Of the Elders, which is twofold. 1. One ordinary and immutable, *let him pray over him.* 2. The other temporary and ſuiting with the gifts of thoſe times, *anointing him with oyl in the name of the Lord.*

This Scripture hath occaſioned much controverſie: though in this exerciſe I would mainly purſue what is practical, yet when a matter lyeth obvious and fair, like the Angel in the way of *Balaam*, it cannot be avoided without ſame diſpute and diſcuſſion: I ſhall therefore firſt open the phraſes, then clear the controverſie, then give you the obſervable Notes.

Is any ſick among you?] ἀσθενεῖ τις ἐν ὑμῖν; *is any weak, and without ſtrength?* ſo the word ſignifieth: ſickneſs is often expreſſed by this word, ἀσθενεῖς. *Matth.* 10.8 ἠσθένησε, he was ſick unto death, *Phil.* 2 26, 27. in the next verſe the Apoſtle changeth the word, the prayer of faith ſhall ſave κάμνοντα, him that laboureth under a diſeaſe, we tranſlate *the ſick*: from this change of the word, the Papiſts collect, that *extreme Unction* is not to be adminiſtred but to thoſe that are mortally ſick; but *Cajetan* a Cardinal of theirs well replyeth, that *James* doth not ſay, *is any ſick unto death? but is any ſick?* It is true, there is ſomewhat in the change of the word, it ſheweth that the Elders muſt not be ſent for upon every light occaſion, *as ſoon as the head or foot aketh* (as *Serarius* ſcoffeth at our expoſition) but in ſuch grievous diſeaſes wherein there is danger and great pain; though it be an abuſe of the Papiſts, to interpret it of *extreme danger*, and when the body is half carkaſſed.

Let him call] προσκαλεσάσθω, the motion coming from them is a call which we cannot withſtand.

The elders] the word is of a promiscuous use, sometimes it is put for our Ancestors, and those that lived before us; *Heb.* 11. 2. οἱ πρεσβύτεροι, *the Elders obtained a good report*: that is, the Fathers of the Old Testament: so *Matt.* 15. 2. *the tradition of the Elders*; so it cannot be taken in this place, sometimes it is put for Elders in years and wisdome, 1 *Tim.* 5. 1, 2. *Elder men*, and *elder women*. *Aretius* saith, such are here understood, * any ancient and discreet Christians in the voysinage, but that's a private opinion without ground, the Apostle saith πρεσβυτέρους τῆς ἐκκλησίας, *the Elders of the Church*. Thirdly. then there are *Elders* by office. Now the term *Elder* is given to all the offices and administrations in the Church, from the *Apostle* to the *Deacon*, *Apostles*, *Pastors*, *Teachers*, *ruling Brethren*, *Deacons*, are all called *Elders*; principally here is understood, that Order of Elders, who are elsewhere called *Bishops*, whether *ruling*, *or teaching Elders*, chiefly the latter; in sickness we call in the best helps, and it is to be supposed that the best gifts reside in them who are called to teach in the Church: and to add the greater seal to their ministry, and to supply the want of Physians, many of them were endued with the gift of healing. Now mark, he saith plurally τῶν πρεσβυτέρους, *the Elders*, because (saith *Grotius*) in those Eastern countries, seven Elders were usually called to this service: Certainly in the primitive times there was great love in the several Churches and societies of the faithful, and many Elders would go to one sick man: some say it is an *Enallage*, let him call *the Elders of the Church*; that is, one of the Elders, as if the speech did imply *the Order*, rather then *Number*, as we say, *send him to the Schools*, that is, to some School: so *call for Physicians*, that is, go to men of that rank, &c. this sense is considerable; though I do believe the Apostle speaketh plurally, because in every Church there were many, and as they were associated in all Acts of superiority and government, so in all Acts of courtesie, and charity; and indeed visiting of the sick is an Act of such great skill, I mean to apply our selves to them for their comfort and salvation, that it should be done with joynt consent.

* *Ætate seniores in quavis vicinia aut societate fidelium.* Aret. *in locum.*

And let them pray over him] here is the first duty of the Elders: *over him*, that is, *for him*, say some; but ἐπ' αὐτὸν, doth not easily bear that construction; it either implieth that ancient rite of covering the diseased body with the body of him that prayed, as *Elijah* did one child, 1 *King.* 17. 21. and *Elisha* another, 2 *Kings* 4. 34.

Paul

Paul did *Eutychus*, Acts 20. 10. *he went down and fell on* Eutychus, *praying for life*, a rite that expreſſed much fervency, & a deſire that the dying party might, as it were, partake of his own life; or by prayer *over him* he meaneth laying on of hands on the ſick, which was uſed by the Apoſtle in cures, ſee *Mark* 16. 17, 18. ſo *Paul* healed the Father of *Publius*, *by laying hands on him*; ſo *Cyrill* on *Leviticus*, citing this place, *inſtead of that they may pray over him*, readeth, *ut imponant ei manus*, that they may lay their hands on him: the ceremony had this ſignificancy, they did as it were point at the ſick man, and preſent him to Gods pity, as you know preſent things do the more ſtir affections, as Chriſt would not pray for *Lazarus* till he could pray over him; for when the ſtone was taken away, and the object was in his ſight, then it is ſaid, *Jeſus prayed*, John 11. 41.

Anointing him with oyl] There is but one place more in the Scriptures, that ſpeaketh of uſing oyl in the healing and cure of diſeaſes, and that is, *Mark* 6. 13. *they caſt out many Devils, and anointed with oyl many that were ſick, and healed them*; oyl among the Hebrews was an uſual ſymbol of the divine grace, and ſo fitly uſed as a ſign of that power and grace of the ſpirit which was diſcovered in miraculous healing; it was an extraordinary ſign of an extraordinary and miraculous cure: It was the errour of *Aretius* to think that the Apoſtle meant ſome *medicinal oyl*; he rendreth it *ſalubria medicamenta non negligant*; he was not the firſt that was in that miſtake: *Wicklefe* before him held thoſe oyls in *Paleſtine* excellent and medicinal, and therefore uſed: But this I ſay is a miſtake, for oyl was not uſed as an *Inſtrument*, but as a *Symbol* of the cure. The Apoſtle doth not mention what kind of oyl it ſhould be; probably *Oyl Olive*, as *Wine* is put to ſignifie the *Wine of the grape*, which is the moſt common: therefore by the way that *extreme Unction* uſed by the Papiſts, is but a *ridiculous hypocriſie*, and carrieth little proportion with this rite; for they require *Oyl Olive*, mixed with *balſam*, conſecrated by a *Biſhop*, who muſt nine times bow the knee, ſaying thrice, *ave ſanctum oleum*, and thrice more, *ave ſanctum Chriſma*, and thrice more, *ave ſanctum Balſamum*: But of this more anon.

In the name of the Lord] That is, either *by his authority*, calling upon him to operate by his power according to the outward rite, or *in his ſtead*, as his Miniſters; or to *his glory*, to the honour of Chriſt ſignified here in the term *Lord*, that being his proper appel-

lation as Mediatour: all theſe miracles and cures were wrought in his name, *Mar.* 16. 17. *In my name ſhall they caſt out devils:* ſo *Act.* 3. 6. *In the name of Jeſus of Nazareth ariſe and walk*, and verſe 16. *His name through faith in his name, hath made the man ſtrong.*

Having opened the phraſes, I come now to open the controverſie; *Whether this anointing with oyl, be a ſtanding ordinance in the Church?* The Papiſts make it a Sacrament, which they call the *Sacrament of extreme Unction*: others in our days would revive it as a *ſtanding Ordinance for Church-members*, expecting ſome miraculous cure, therefore I muſt deal with both: I know that the intricacies of diſpute are unpleaſant to a vulgar eare, therefore I ſhall not traverſe arguments to and fro, but cut the work ſhort by laying down ſome propoſitions, that may prevent both the errour of the Papiſts, and the novelliſm of thoſe that would revive this rite in our days. The Propoſitions are theſe.

1. In the very Apoſtles time, when it was moſt in uſe, it was not abſolutely neceſſary, nor inſtituted by Chriſt: ſome Proteſtants I confeſs ſay that it was inſtituted by Chriſt as a temporary rite, which is denyed even by ſome among the Papiſts, as *Lombard*, *Cajetan*, *Hugo*, who all fonnd it upon Apoſtolical practice. For my part I think it was only *approved* by Chriſt, and not *inſtituted*, and taken up as an uſual practice among the Hebrews; as I remember *Grotius* in his Commentary on the Evangeliſts, proveth that it was an uſual rite among that people, it being their cuſtome to expreſs every thing inward and ſpiritual by ſome Hieroglyphick and viſible Symbol, and therefore God, in a condeſcention to them appointed ſo many rites and figures, ſutable ro the Genius of that Nation; and therefore when they prayed for the ſick, they would anoint them with oyl, as a token of that eaſe and joy which they ſhould obtain from God: This rite was imitated by the Apoſtles, and by the Primitive Chriſtians, with ſuch preciſeneſs and conſtancy, that they would never give or take any medicine without anointing with oyl; ſo that I think verily it was nothing but an imitation of a Jewiſh rite, which Chriſt approved, but never inſtituted; for when Chriſt ſent out the Apoſtles, and the power of healing was ſo ſolemnly confer'd upon them, we hear of no ſuch commands of anointing with oyl: he bid them *heal ſick eſſes*, Mark 16. 18. but preſcribeth not the manner: This you will grant at leaſt, that it never had that ſolemn ratification [*till the Lord come*] which other ſtanding Ordinances have. Yea, I find

it

it to be a meer arbitrary rite in the Apoſtles practiſe, oyl being ſeldom uſed, they healed by touch, by ſhadow, by handkerchief, by laying on of hands, by word of mouth, &c. So that was and arbitrary rite, which the Lord approved ſo far, as thereby to diſcover his power. Somthing may be objected againſt this, as why then doth *Iames* preſs the Elders to anoint with oyl? I anſwer, that they might not neglect the grace of God, which in thoſe times was uſually diſpenſed in a concomitancy with this rite; as long as the gift remained, the accuſtomed rite and Symbol might be uſed: But you will ſay, he coupleth it with a moral duty, with prayer, which is an act of perpetual worſhip. I anſwer, it is not unuſual in Scripture to couple an ordinary duty with an extraordinary rite: *Prayer*, and *laying on of hands*; *Baptiſm*, and *laying on of hands*; and ſo here, *Prayer*, and *anointing with oyl*: But you will ſay, God honoured it with a miraculous effect. I anſwer, ſo he did the water of *Siloam* to heal the blind, *Ioh* 9. 7. the *pool of Bethesda* to cure the diſeaſed, *John* 5 2. *Iordan* for *Naamans* lepeoſie, &c. and yet theſe cannot be ſet up as Sacraments, and ſtanding Ordinances.

Secondly, In the Apoſtles time it was promiſcuouſly uſed and applyed to every member of the Church, but with great prudence and caution; for the Apoſtles only anointed thoſe, of whoſe recovery they were aſſured by the holy Ghoſt, as *Iames* here ſeemeth to reſtrain it to ſuch an object, where they could *pray in Faith*; he that gave the gift, did alwaies ſuggeſt the ſeaſons of uſing it; with the power he gave diſcretion, that by a common uſe they might not expoſe the gift to the ſcorn: it was a miſtake in our Learned *Whitaker* to ſay, that *Oleum Symbolum erat valetudinis recuperatæ, & quod Apoſtoli nullos ungererent niſi a morbo liberatos: That anointing was a Symbol of health already recovered, and that the Apoſtles anointed none but thoſe that were in a fair way of recovery*; however 'tis true that they anointed none but thoſe, of whom they were perſwaded that they would recover, otherwiſe the Apoſtle *Paul* would never have left *Trophimus ſick at Miletum*: 2 Tim. 4. 20. Or ſorrowed ſo much for *Epaphroditus* his ſickneſs, if he could ſo eaſily have helped it by anointing with oyl, *Phil.* 2. 27. But now among the Papiſts, it is not given but to thoſe that are half dead, or at the point of death; ſo the Councel of *Florence* decreed, *Hoc Sacramentum illi de cujus morte non timetur dari non debet.*

3 In

3. In the more common uſe of it afterwards; all were not healed that were anointed; God gave out his grace and power as he ſaw good; for the effect did not depend upon anointing, but the prayer of faith; and if all that were anointed had recovered, there would have been no mortality in the Primitive times. God wrought then as he worketh now by the ordinary means, ſomtimes bleſſing them, ſomtimes leaving them ineffectual, all depending upon his free pleaſure and operation.

4. When it did ceaſe we cannot tell; when it ſhould ceaſe, we may eaſily jugde; if we will but underſtand the nature, uſe, and end, the Rite ceaſed, when the gift ceaſed, which God hath taken from the world almoſt theſe 1500 years; gifts of healing are coupled with other miraculous gifts, *Mat.* 10.8. *Mar.* 6.13. *Mar* 16.17,18. and ceaſed when they ceaſed, at the firſt miſſion of the Apoſtles, to gain the world, Chriſt inveſted them with theſe gifts: As a tree newly ſet needeth watering, which afterwards we diſcontinue; ſo after ſome ſpace of time, theſe diſpenſations ceaſed; for miracles would not have been miracles, but reckoned among ordinary effects, if ſtill continued: he ſtill provideth for his own, but not in that ſupernatural way, and healeth as he ſeeth cauſe; when men can reſtore *the effect*, let them reſtore *the Rite*; otherwiſe why ſhould we keep up a naked and idle ceremony? Thus we ſee when it ſhould ceaſe, but when miracles did ceaſe, is not eaſie to be defined; if the ſtory be true in * *Tertullian*, they continued ſome 200 years after Chriſt; for he ſpeaketh of one *Proculus* a Chriſtian, that anointed *Severus*; and recovered him; *Proculum Chriſtianum qui Torpacion nominabitur, Evodiæ procuratorem, qui eum per oleum aliquando curaverat, & in palatio ſuo habuit uſque ad mortem ejus.* Some ſuſpect the ſtory becauſe of the ſtrangeneſs of the names, *Proculus* and *Evodia*, and the ſilence of other Authors about this thing, though *Pamele* ſaith, that in the Martyrologies on the Calends of *December*, there is mention made of one *Proculus* a Prieſt near *Rome*, in a place where *Severus* did uſe to reſort; ever ſince that paſſage, there is a deep ſilence of it in Hiſtories.

Tertul. ad *Scapular.*

5. Popiſh anointing, or extream Unction, is a meer hypocritical Pageantry: It muſt be prepared by a Biſhop heated with thus many breathings, enchanted with uttering ſo many words: The members anointed are their eyes, ears, noſe, mouth; and for greater entireneſs, the reins and feet; in women, the Navel: The form, *By this*

this holy Oyl, and his [a] *tender mercy, God forgive thee what ever thou haſt ſinned by thy Sight, thy Hearing, thy Smell, thy Touch.* Nay, to make the Blaſphemy more ridiculous, *Ægidius Coninck* a Schoolman, ſaith, thoſe words *per piiſſimam miſericordiam*, by his *moſt tender mercy*, may be left out. The Adminiſtrator *muſt* be a Prieſt, *may* be a Biſhop: the *object* a perſon that muſt be believed to be at the point and danger of death: The *end* of it they make to be the expulſion of the reliques of ſin, healing the Soul, and helping it againſt temptations, and in the congreſs with Satan, or combate with the powers of the ayr. So the form of *Milan* and *Venice*, which are ſomwhat different from others, *Ungo te oleo ſancto in nomine patris*, &c. *ut more militis præparatus*, &c. To propoſe theſe things is to confute them; for the moſt ignorant cannot but ſee the great difference between a *Miracle* and a *Sacrament*, *curing the body*, and the *expulſion of ſin*: Beſides, in the circumſtances of it there is a great deal of difference among themſelves. But let this ſuffice: I come to the Points.

[a] *Piiſſimam miſericordiam*

1. From the ſuppoſition [*Is any among you ſick?*] the Note is obvious, *Chriſts Worſhippers are not exempted from ſickneſs, no more then any other affliction.* God may chaſten thoſe whom he loveth: 'tis ſaid *John* 11. 3. *Behold he whom thou loveſt is ſick:* Thoſe that are dear to God, have their ſhare of miſeries. *Auſtin* asketh, *Si amatur, quomodo infirmatur?* If he were beloved, how came he to be ſick? In the outward accidents of life God would make no difference: 'Tis uſual in Providence, that they who have *Gods heart*, ſhould feel *Gods hand* moſt heavie. I have obſerved it, That Gods children never queſtion his love ſo much as in ſickneſs; our thoughts return upon us in ſuch retirement: and the weakneſs of the body diſcompoſeth the mind, and depriveth us of the free exerciſe of ſpiritual reaſon; to ſenſe and feeling all is ſharp: Beſides, in ſickneſs we have not that expreſs comfort from Chriſts ſufferings, which we have in other troubles: 'Tis a ſweet help to the thoughts, when we can ſee that Chriſt went through every miſerable condition to which we are expoſed. Now Chriſt endured want, nakedneſs, trouble, reproach, injuſtice, &c. and not ſickneſs; I, but he had paſſions like ſickneſs, hunger, thirſt, and wearineſs, wherewith his body was afflicted: Chriſt by experience knoweth what 'tis to be under the pains and inconveniencies of the body. But if you have not the example of Chriſt, you have the example of all. *Obſervat.* 1.

all the Saints: *Paul* had a racking pain, which he expresseth by σκόλοψ τῇ σαρκὶ, *a thorn in the flesh*, 2 Cor. 12. 7, 8, 9. and could have no other answer, but only, *My grace is sufficient for thee.* He alludeth to such a kind of punishment as slaves, or men not free, were put to for great offences; they sharpned a stake, and pointed it with Iron, and put it in at his back, till it came out at his mouth, and so with his face upward, he died miserably: And therefore by that expression, the Apostle intendeth some bodily distemper, and racking pain; suppose the Stone, the Gout, the Strangury, inward Ulcers or some like disease: of this mind is b *Cyprian* among the Fathers; the word ἀσθένεια, which we translate *infirmity*, but is usually put in the New Testament for *sickness*, confirmeth it. Certainly he speaketh of such *infirmities* in which he would glory, because of concomitant grace, and such as were apt to cure pride, and therefore it cannot be meant of sin, or some prevailing lust, as is usually expounded. Therefore comfort your selves: Gods dearest Saints may have experience of sorest sicknesses; and if God afflict you with an aking head, you'l have abundant recompence, if thereby he give you a better heart; and if he make your bones sore, bear it, if thereby he breaketh the power of your corruptions. 'Tis no unusual thing for Saints to c *chatter like Cranes*, as *Hezekiah* did; and for healthy Souls to be troubled with a weak body, as *Gaius* was, 3 epist. *John* v. 2. Sicknesses are not tokens of Gods displeasure. 'Twas the folly of *Jobs* friends to judge of him by his calamity: Usually men *smite with the Tongue*, where God hath smitten *by his hand*. Alas, the children of God have bodies of the same make with others; and in this case *all things come alike to all: Hezekiah, Job, David, Epaphroditus*, they were all corrected, but not condemned. 'Twas Popish malice to upbraid *Calvin* with his diseases, *You may see what he is* (say they) *by his sicknesses and diseases*: He was indeed a man of an indefatigable industry, but of a sickly weak body, and the same hath befaln many of the precious servants of the Lord.

b *Corporis gravia, & multa tormenta intelligit.* Cyprian.

c Isaiah 37.

Observat. 1. 2. From that [*Let him call for the Elder.*] Note, *That the chief care of a sick man should be for his Soul.* If any be sick, the Apostle doth not say, let him send for the Physician, but the Elders: Physicians are to be called in their place, but not first, not chiefly: 'twas *Asa*'s fault, 2 Chron. 16. 12. *In his disease he sought not to the Lord, but to the Physicians.* Sickness is Gods messenger to call us to meet

meet with God: Do not as the moſt do, ſend for the bodily Phyſician, and when they are paſt all hope and cure, for the Divine. Alas, how many do ſo? and ere a word of comfort can be adminiſtred to them, are ſent to their own place.

3. From that [*Let him call*] *The Elders muſt be ſent for*: A man that hath continued in oppoſition, is loth to ſubmit at the laſt hour, and to call the Elders to his ſpiritual aſſiſtance. I remember *Aquinas* ſaith, *Sacramentum extremæ unctionis non niſi petentibus verbo vel ſigno dari debet*, that this laſt office muſt not be performed, but to thoſe that require it. *Poſſidonius* in the life of *Auſtin* ſaith, That *Auſtin* was wont of his *own accord* to viſit the *poor*, *the fatherleſs*, and the *widow*, but the *ſick* never till he was *called*: 'Tis indeed ſuitable to true Religion *to viſit the fatherleſs*, Jam 1.27. but the ſick muſt *call for the Elders*. Truly ſometimes I have been afraid to proſtitute the comforts of Chriſtianity to perſons ſottiſhly neglecting their own Souls. I confeſs ſometimes where we know our company will not be unwelcome, and in ſome other caſes, we may go uncalled, that we may learn of our Maſter, and *be found of them that asked not for us*, *Iſai.* 65.1. *Obſervat.* 3.

4. From that [*the Elders,*] *For our comfort in ſickneſs, 'tis good to call in the help of the Guides and Officers of the Church.* They excelling in gifts, are beſt able to inſtruct and pray: They can with authority, and in a way of office, comfort and inſtruct; the prayers of Prophets have a ſpecial efficacy: So God ſaith to *Abimelech* of *Abraham* Gen.20.7. *Go to him, for he is a Prophet, and he ſhall pray for thee.* This was the ſpecial work of the *Prophets* to pray for the people, and they had more ſolemn promiſes of ſucceſs: *Jer.*27.18. *If they be Prophets, and the Word of the Lord be in them, let them intreat the Lord*: They that ſpeak Gods Word to you, are fitteſt to commend your caſe to God. Well then, do not deſpiſe this help: Acts done by virtue of an office, are under a more ſolemn aſſurance of a bleſſing; *Whoſe ſins ye remit, they are remitted, &c.* 'tis not ſpoken to every Believer: They can Authoritatively miniſter comfort. 'Tis not falſe Divinity to ſay, God will hear their prayers, when he will not hear the prayers of others. *Job* 42.8. *Job ſhall pray for you, and him will I accept, leſt I deal with you after your folly*: Though they were good men, yet God would hear *Job*; therefore in *Ezekiel* *Job* is proverbially uſed for *a praying Prophet*. Uſe their help *Obſervat.* 4.

then; 'tis help in the way of an Ordinance, and then you may the better expect a blessing. When *Hezekiah* was sick, *Isaiah* the Prophet cometh to give him faithful Counsel, 2 *Kings* 20. vers 1, 2.

Observat. 5. 5. Again from that [*the Elders*] *visiting of the sick, should be performed with the joynt care of Church-Officers*; 'tis a weighty work, and needeth many shoulders, the diversity of gifts for prayer and discourse, seemeth to call for it: 'tis the last office we can perform to those of whom the Lord hath made us overseers.

Observat. 6. 6. From that [*let them pray*] *One necessary work in visiting, is commending sick persons to God*, and this prayer must be made by them or over them, that their sight may the more work upon us, and our prayers may work upon them.

Observat. 7. 7. From that [*And anoint him with oyl*] From this clause observe the condescention of God; *The first Preachers of the Gospel of Christ had power to do miracles*: the doctrine it self being so rational and satisfactory, deserved belief; but God would give a visible confirmation, the better to encourage our faith, when Christ had ended his Sermon upon the Mount, then he wrought miracles; before there was a great rest and silence of prodigy and wonder, *John* 3. 2. *We know that thou art a Teacher sent from god, for no man can do such things as thou dost, unless God were with him.* This was the satisfaction God would give the world, concerning the person of the Messiah. Now those Miracles are ceased, Christ having gotten a just title to humane belief, and that we might not be left to uncertainty. The Devil can do *strange things*, though not such as are *truly miraculous*. and therefore lest we should be deceived, Christ hath foretold that we can expect nothing but *the lying wonders of Antichrist*, 2 *Thess.* 2. 7. and that *false Christs shall shew great signs, Matth.* 24 24.

Observat. 8. 8. From that [*anoint with oyl*] in order to cure, note, *That the miracles done in Christs Name were wrought by power, but ended in mercy.* In the very *confirmation* of the Gospel God would shew the *benefit* of it. The Miracles tended to deliver men from miseries of Soul and body, from *blindness*, and *sickness*, and *Devils*, and so best suited with that Gospel which giveth us promises of this life, and that which is to come. These Miracles were a meet pursuance of his Doctrine, not onely *confirmations of faith*, but *instances of mercy and charity*, not *Miracles of pomp*, meerly

meerly to evince the *glory of his perſon*, but *Miracles of mercy*, and actions of relief, to ſhew the *ſweetneſs of his Doctrine*; as alſo to teach us, *That in the Goſpel, God would chiefly manifeſt his Power in ſhewing mercy.*

9. From that [*in the Name of the Lord.*] *All the Miracles that were wrought, were to be wrought in Chriſts Name.* The Apoſtles and primitive Chriſtians, though they had ſuch an excellent Truſt, did not abuſe it to ſerve their own name and intereſts, but Chriſts teaching us, that we ſhould exerciſe all our gifts and abilities by Chriſts power, to Chriſts glory: *Pſal.* 51. 16. *Lord, open my lips, and my mouth ſhall ſhew forth thy praiſe*: that was a right aim: To deſire quickening for our own glory, is but like him that lighted his Candle at one of the Lamps of the Altar to ſteal by, or to beg the aid and contributions of Heaven for the ſervice of Hell. The *Name* and *Form* was made uſe of by the ſons of *Sceva*, but to their *own ends*, and therefore to their *own ruine*, *Act.* 19 13. To do things in his Name, that is, by abilities received from him, with a pretence to his glory, when we deſign our own, will ſucceed but ill with us, as that attempt did to them. Chriſt will be honoured with his own gifts, and in diſpenſing every ability, expecteth the return of praiſe. Obſervat. 9.

Verſe 15. *And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.*

Here he cometh to ſhew the effect of this *anoin'ing* and *praying*, though 'tis notable he aſcribeth it rather to the *prayer* then to the *oyl*, the *Moral means* being much more worthy then the *Ritual* and *Ceremonial*, and therefore he doth not mention the *anointing*, but the *prayer of faith*: as alſo to ſhew, that this is the ſtanding ſpiritual means of cure, the other being but an arbitrary Rite ſuited to thoſe times.

The prayer of faith] That is, made out of, or *in faith*: This is added to ſhew, that this remedy ſhould only be effectual, when they had a ſpecial Revelation or perſwaſion of the ſucceſs of it, there being required to the Miracle faith both in the *Elders* and *perſon ſick*: faith in him that did the Miracle, and faith in him upon whom 'twas wrought; otherwiſe the one was not to at-

tempt it: or to the other if adminiſtred, it would not prove ſucceſsful. We ſee unbelief did, *ponere obicem*, let and hinder our Saviours operation, *Mark* 6. 5. *he could do no mighty work, &c.*

Shall ſave the ſick] σώσει, *ſave*; He ſpeaketh of a corporal infirmity, and therefore it is meant of a corporal ſalvation; that is, ſhall reſtore to health: ſo *ſaving* is uſed for *healing*: *Matth.* 9. 21. *Mark* 6 56. *were ſaved*, or *made whole*.

And the Lord ſhall raiſe him up] ἐγερεῖ, 'Tis uſed for a reſurrection out of death, and a reſtauration to health out of ſickneſs; not onely here, but elſewhere: *Mark* 1. 31. *He came and took her by the hand,* καὶ ἤγειρεν αὐτὴν *liſt her up*, or *raiſed her up*: So *Matth.* 8. 15. ἠγέρθη καὶ διηκόνει, *She was raiſed, and miniſtred to them.* The reaſon of the word is, becauſe ſick perſons lie upon their beds, and when they are recovered we ſay, he is up again upon his legs again. *The Lord ſhall raiſe him*; this is added to ſhew by whoſe power it is done. Faiths worth and efficacy lieth in its object, ſo that 'tis not *Faith* properly, but *God called upon in faith*, that ſaveth the ſick.

And if he have committed ſins] Why doth the Apoſtle ſpeak *Hypothetically*? who is there that can ſay *my heart is clean*? Prov. 20. 9. I ſuppoſe the Apoſtle would imply thoſe ſpecial ſins, by which the diſeaſe was contracted and ſent of God: now herein he might ſpeak by way of ſuppoſition, ſickneſſes being not always the fruit of ſins, but ſometimes layed on, as a means to diſcover Gods glory, *Iohn* 9 2.

They ſhall be forgiven him] But how can another mans *prayer* or *faith* obtain the remiſſion of my ſins? I anſwer, very well in Gods way, and as they procure means of converſion and repentance for me: not as if becauſe they pray and believe, though I do what I will, I ſhall be forgiven; but they pray, and therefore God will give me an humble heart, and the way of the Goſpel, the comfort of a pardon; for certainly we are to ask Spiritual matters for other, as well as Temporal; and if we ask, there muſt be ſome hope at leaſt, that God will grant. Out of this verſe obſerve,

Obſervat. 1. 1. *That means, whether moral or ritual, are no further effectual then they are accompanied with Faith*; *anointing* will not do it, *prayer* will not do it, but *the prayer of Faith ſhall ſave the ſick*; in the Primitive times, when miracles were in their full force and vigour, the effect is always aſcribed to faith, *Matth* 9. 22. *Thy faith hath*

hath made thee whole; Chriſt doth not ſay *thy touching my garment*, but thy *Faith*: You ſhall ſee 'tis ſaid, *Mark* 6. 56. *As many as touched his garment, were made whole*: and therefore the woman thought that the emanation was natural, and not of free diſpenſation; to inſtruct her, Chriſt ſheweth, it was not the *Rite*, but her *Faith*, Acts 3. 16. *His name, by faith in his name, hath made this man ſtrong*. Mark, that place ſheweth, that as meanes cannot work without Faith, ſo neither will the principal cauſe, *his name through* Faith in his name. The Diſciples, though inveſted with high gifts, could not cure the *Lunatick*, for want of Faith, *Mat.* 18. 17. *I brought him to thy Diſciples, and they could not cure him. And Jeſus ſaid, O faithleſs generation*. Well then, learn that in all duties and means we ſhould mind the exerciſe of faith, and we ſhould ſtrive to make the perſwaſion as expreſs and particular as promiſes will give leave: Acts of truſt are engaging, and the way to get Gods power exerciſed, is to glorifie it in our own dependance.

2. *That all our Prayers muſt be made in Faith* Our Apoſtle beateth much upon this argument, *Jam.* 1. 6. *Let him aſk in faith*, &c. Faith is the fountain of prayer, and prayer ſhould be nothing elſe but Faith exerciſed; none can come to Chriſt rightly, but ſuch as are perſwaded to be the better for him; all worſhip is founded in good thoughts of God, we have no reaſon to doubt; we alwaies find a better welcom with him then we can expect: therefore in all your addreſſes to God, pray in faith; that is, either magnifying his power by counter-ballancing the difficulty, or magnifying his love, by referring the ſucceſſe to his pleaſure. *Obſervat.* 2.

3. *Prayers made in faith, are uſually heard and anſwered* Chriſt is ſo delighted with it, that he can deny it nothing, *Mat* 15. 26 *O woman, great is thy faith, be it unto thee as thou wilt* Chriſt ſpeaketh there, as if a believer did obtain as much as he can wiſh for. *Obſervat.* 3.

4. *The efficacy of faith in the uſe of means, is not from its own merits, but from Gods power and grace*. The Apoſtle ſaith, *Faith ſaveth*, but addeth, *the Lord ſhall raiſe him up*: Faith is but the inſtrument, 'tis a grace that hath no merit in it ſelf, 'tis the empty hand of the ſoul, and deputed to ſuch high ſervices, becauſe it looketh for all from God: the Papiſts look upon it as an act in us, and becauſe Reaſon will ſuggeſt that it is not of worth enough, and ſufficient for ſuch high effects, they piece it up with works, *Obſervat.* 4.

which

which they ſay, give it a value and a merit.

Obſervat. 5. 5. *That ſins are often the cauſe of ſickneſſes:* we may thank our ſelves for our diſeaſes: The Rabbins ſay, that when *Adam* taſted the forbidden fruit, his head aked: certainly there was the riſe and root of mans miſery. 1 *Cor.* 11. 30. *For this cauſe many are ſick and weak*, &c. The body is often the inſtrument of ſins, and therefore the object of diſeaſes; the plague and ſore of the heart cauſeth that of the body: 'tis very notable, that Chriſt in all his cures pointeth at the root of the diſeaſe, *Mat.* 9. 2. *Be of good cheer, thy ſins are forgiven thee:* it would have been an ineffectual cure without a pardon; while ſin remaineth, you carry the matter of the diſeaſe about you: So *John* 5. 4. *Sin no more, leſt a worſe thing come unto thee:* obedience is the beſt phyſick; while ſin remaineth, the diſtemper may be ſtopped, but not cured, it will break out in a worſe ſore and ſcab: The Prophet *Iſaiah* ſaith of Chriſt, *Iſa.* 53. 4. *He hath born our griefs, and carried our ſorrows*; the meaning is, the puniſhment of our ſins: ſo Saint *Peter* applieth it, 1 *Pet.* 2. 24. *He bare our ſins on his own body on the Tree*, which is the expreſs reading of the *Septuagint*: but now *Matthew* applyeth it to Chriſts cure of ſickneſſes, *Mat.* 8. 17. *That it might be fulfilled which was ſpoken by* Iſaiahs *the Prophet, He took our infirmities, and bare our ſickneſſes*: how ſhall we reconcile thoſe places? I anſwer thus, in taking away ſickneſs which is the effect, Chriſt would repreſent taking away ſin, which is the cauſe: Chriſts act in taking away ſickneſs was a type of taking away ſin: now *Matthew* applyeth that to the ſign which did more properly agree to the truth it ſelf, or thing ſignified; for you may obſerve, for the clearing of this and other Scriptures, that as the Patriarchs in their actions, and in what they did, were types of Chriſt; ſo Chriſts own actions were in a manner types of what he himſelf would do more principally: As caſting out of Divels ſignified the ſpiritual diſpoſſeſſing of Satan, and therefore there hapned ſo many poſſeſſions in Chriſts time: ſo the curing of blindneſs, the giving of ſpiritual ſight, and taking away of ſickneſſes, the pardoning of ſins. Well then, if ſin be the cauſe of ſickneſs, if we would preſerve or recover health, let us avoid ſin: *Exod.* 15. 36. *If thou wilt hearken unto me, I will bring none of theſe diſeaſes upon thee*, &c. otherwiſe you may; as that woman, ſpend your whole eſtate upon the Phyſicians, and yet the cauſe continue; you ſhall ſee *Deut.* 28. 21, 22. ſin is threatned with the *conſumption, fever,*

and

and *inflammation*, uſually the diſeaſe anſwereth the ſin, the diſtempered heats of luſt are puniſh'd by an inflammation: *Aſa* put the prophet in the ſtocks, and he himſelf was *diſeaſed in his feet*, 2 *Chron.* 16. 9. with the 12. There were times when God did more viſibly plague diſobedience, as in the times of the Law; when diſpenſations were more corporal, diſeaſes were a part of Gods coercive diſcipline: however now and then God uſeth the like diſpenſations, ſinners are met with according to the kind of their offence, though many I confeſs are leſt to be taken out by their own ruſt, and like chimneys, are let alone ſo long foul, till at length they be fired. But how many Adulterers have we ſeen going up and down like walking Spittles? How many beaſtly Epicures, whoſe skins have been ſet on fire by their own riot and ſurfuedry, &c.

6. *That is the beſt cure which is founded in a pardon*, The Apoſtle ſaith, *ſhall ſave the ſick, and if he have committed ſins, they ſhall be forgiven him*: Oh my Brethren, 'twere ill if any of us ſhould be cured without a pardon: if the ſtripe and wound ſhould remain upon the Conſcience, when the body is made ſound and whole; therefore firſt ſue out your pardon, that's proper phyſick which worketh upon the cauſe: *David* ſaith, *Pſal.* 103. 4. *Bleſs the Lord who forgiveth all thine iniquities, and healeth all thy diſeaſes*: there is the right method, a ſick mans work firſt lyeth with God, and then with the Phyſician: *Aſa* went firſt to the Phyſician, and therefore it ſped but ill with him: when God taketh away the diſeaſe, and doth not take away the guilt, 'tis not a deliverance, but a reprieval from preſent execution. *Obſervat.* 6.

Verſe 16. *Confeſs your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.*

For the connexion, many copies have ὖν *Confeſs your faults therefore*, as inferring this direction from what was ſaid before; however it be, there is a connexion between the verſes. for therefore would he have the ſpecial fault acknowledged, that they might the more effectually pray one for another. From whence note, *That there is a connexion between pardon and confeſſion*, the Apoſtle ſaith, *His ſins ſhall be forgiven him*; and then, *Confeſs therefore your faults*. See the like in other places, *Prov.* 28. 13. *He that confeſſeth* *Obſervat.*

feſſeth and forſaketh his ſin, ſhall find mercy. So 1 *John* 1. 9. *If we confeſs*, &c. this is the ready way to pardon, 'tis the beſt way to clear the Proceſſe of Heaven; that which is condemned in one Court, is pardoned in others. God made a Law againſt ſin, and the Law muſt have ſatisfaction; ſin muſt be judged in the *Court of Heaven*, or in the *Court of Conſcience*, by God or us: in Confeſſion the Divine judgement is anticipated; 1 *Cor.* 11. 31, 32. 'tis the beſt way to honour mercy: when ſins abound in our feeling, mercy is the more glorious: God will have pardon fetched out in ſuch a way, in which there is no merit by confeſſion, Juſtice may be glorified, but not ſatisfied: We cannot make God ſatisfaction, and therefore he requireth acknowledgement: *He keepeth not his anger for ever, only acknowledge thine iniquity.* Jer. 3. 13. 'Tis the moſt rational way to ſettle our comfort: Griefs expreſſed, are beſt eaſed and mitigated. All paſſions are allayed by vent and utterance, *David* roared when he kept ſilence, but I ſaid, *I will confeſs, and thou forgaveſt*, Pſal. 32. 5. Beſides, 'tis the beſt way to bring the ſoul into a diſlike of ſin, Confeſſion is an act of mortification, 'tis as it were the vomit of the ſoul, it breedeth a diſlike of the ſweeteſt morſels, when they are caſt up in loathſom ejections: Sin is ſweet in Commiſſion, but bitter in the remembrance: Gods children find that their hatred is never more keen and exaſperated againſt ſin then in confeſſing: well then, come and open your caſe to God without guil of Spirit, and then you may ſue out your pardon. *David* maketh it an argument of his confidence, *Blot out my offences, for I acknowledge my tranſgreſſion* Pſalm 51. 3. Confeſſion doth not offer a Bill of Indictment to Gods Juſtice, but a ſad complaint to Gods pity and compaſſion. Oh ſet upon this duty, 'tis irkſome to the fleſh, but ſalutary and healthy to the ſpirit; guilt is ſhy of Gods preſence, the Lord is dreadful to wounded Conſciences: I but conſider this is the only way to ſue out your pardon; gracious ſouls would not have pardon but in Gods way: *Domine da prius pœnitentiam, & poſtea indulgentiam; Lord give me repentance, and then give me pardon*, ſaith *Fulgentius* But you will ſay, we confeſs, and find no comfort. I anſwer, 'tis becauſe you are not ſo ingenious with God as you ſhould be, you do not come with a neceſſary clearneſſe and openneſſe of mind. *David* ſaith none have the comfort of a pardon, but thoſe *in whoſe ſpirit there is no guile*, Pſalm 32. 2. uſually there is ſome ſin at the bottom, which the ſoul is loth to caſt up, and then

then

God layeth on trouble; as *David* lay roaring as long as he kept Satans counsel. *Moses* had a privy sore, which he would not disclose: He pleadeth other things, insufficiency, want of elocution, but carnal fear was the main: therefore God gently toucheth this privy sore, *Genes.* 4. 19. *Arise Moses, for the men that sought thy life in* Egypt *be dead*: He had never pleaded this, but God knew what was the inward let. So 'tis with Christians, some distemper is cockered in the Soul; this guile is shaken off *with difficulty*, but always kept with *damage*: So you shall see in the History of *Job*: *Job* had complained, that he did not know the reason of his hard usage; one of his friends answereth him, *Job* 23 9. *to the end*, That God speaketh *several times, and men note it not*; therefore God layeth on trouble upon trouble, and temptation upon temptation, and all for want of ingenuous and open dealing with him, till at length we confess, and then that *rare Messenger, one of a thousand*, cometh to seal up our Comforts to us: for God will not open his heart to us, till we open our hearts to him: *But if any say, I have sinned, and it profited me not, then his life shall see light.* Usually thus 'tis, there is some sin at the bottom, and therefore God continueth trouble; Therefore 'tis best to take *Davids* course, *Psal.* 119. 26. *I declared my wayes, and thou heardest me*: He opened his whole estate to God, and then God gave him the light and comfort of Grace.

Confess your faults one to another,] Ἐξομολογεῖσθε ἀλλήλοις. This clause hath been diversly applyed; the Papists make it the ground of *Auricular Confession*, but absurdly: for then the *Priest* must as well confesse to the *penitent person*, as the *penitent person* to the *Priest*: for *James* speaketh of such a Confession as is reciprocal, as the words imply; Therefore some of the more ingenious Papist have disclaimed this Text. Others apply it to *injuries*, as the sick person must reconcile himself to God that he may recover, so to his Neighbour whom he hath wronged or offended: but παραπτώματα, *faults* are of a larger signification, then to be restrained to *injuries*. Some understand it of those sins in which we have offended by joynt Consent; as if a woman hath humbled herself to the lust of another, she must confess her sin to him; and consequently and reciprocally he must acknowledge his sin to her, that they may by mutual consent quicken themselves to repentance. But this Interpretation and application of the words is too restrained

a *Non hic est sermo de confessione Sacramentali; Sacramentalis enim confessio non fit in sic mo sed sacerdotibus tantum.* C jetan *Sic & alii citati à Lorino & Pareo in locum.*

and narrow. I ſuppoſe the Apoſtle ſpeaketh of ſuch ſins as did moſt wound the Conſcience in ſickneſs, as the ſpecial cauſe of it; and therefore joyneth this advice of *confeſſion* with *healing* and *prayer*, this being a means moſt conducible to quicken others to actions of ſpiritual relief, as the application of apt counſels, and the putting up of fit prayers: Things ſpoken at random have not uſually ſuch an efficacy and comfort in them. The note is, *That there is a ſeaſon of confeſſing our ſins, not onely to God, but to man.* I will not digreſs into controverſie; I ſhall briefly ſhew, 1. The evils and inconveniencies of that Confeſſion which the Papiſts require. 2. The ſeaſons wherein we muſt confeſs to man.

Obſervat.

Firſt, For *Auricular Confeſſion*, or that *Confeſſion* which the Papiſts require, I ſhall deſcribe it to you. The Papiſts call it the *Sacrament of Pennance*, by which a man is bound, at leaſt once a year, to confeſs to a Prieſt all the ſins he hath committed ſince he was laſt ſhriven, with all the circumſtances of it; *quis, quid, ubi, quibus auxiliis, &c.* and from this Law none are exempted, neither Prince nor King, no not the Pope himſelf; in it they place a great deal of merit and opinion of ſanctity. The truth is, this is the great artifice and engine by which they keep the people in devotion to their Intereſts: e knowledge of ſecrets rendring them the more feared. Now that which we diſprove in it, is, 1. *The abſolute neceſſity* of it; confeſſion to men being a thing onely neceſſary in ſome caſes, in others confeſſion to God may be enough: neceſſity indeed is laid upon that, 1 *John* 1. 9. 2. The requiring of ſuch *a preciſe and accurate enumeration of their ſins*, with all their circumſtances, under the pain of *an Anathema*; which being impoſſible, maketh it one of thoſe φόρτια δυσβάσακτα, thoſe unſupportable burthens, which neither we nor our fathers were able to bear. In ſhort, this *ſcrupulous enumeration* is nothing elſe but a rack to the Conſcience, invented and exerciſed without any Reaſon: no mans memory being ſo happy as to anſwer the requiry *Pſal.* 19. 12. 3. Their making of it *a part of a Sacrament of divine Inſtitution*: the *Jure-divinity* of it they plead from this place, but wretchedly. One of the moſt modeſt of their own Writers, *Gregory de Valentia*, reckoneth up many Papiſts, that ſay, the ground of it onely was Univerſal Tradition, although indeed it was inſtituted twelve hundred years after Chriſt, among other Superſtitions, by *Innocent* the third. 4. The *manner* as 'tis uſed, and the *conſequences* of it, make

e *Scire volunt ſecreta domus, atqua inde timeri*, Juvenal.

make it juſtly odious: 'Tis *tyrannical*, *dangerous* to the ſecurity and peace of Princes, betraying their counſels: *infamous* and *hazardous* to All men. I know they talk of the *Seal of Confeſſion*; But let a man in *Rome*, or *Spain*, confeſs but an ill thought of the Court of *Rome*, or any juſt ſcruple of the Vanities there profeſſed, and by bitter experience they will find [f] how ſoon this Seal is broken open, and the ſecrets of confeſſion divulged. Beſide, 'tis *profane*, as appeareth by the filthy and immodeſt queſtions enjoyned to be put by the *Confeſſarius*, mentioned in *Burchardus*, *Sanchez*, and others.

[f] *Hæreſis eſt crimen quod nec confeſſio celat.*

Secondly, We are not againſt *all Confeſſion*, as the Papiſts ſlander us beſides that to God: We hold many ſorts of Confeſſions neceſſary before men: As, 1. Some *publick*, and ſo *by the Church* in ordinary or extraordinary Humiliation: *Levit.* 10. 21. *The Congregation was to confeſs their ſins over the head of the ſacrifice.* So *Nehem.* 9. 3. *One part of the day they read the Law, the other part they confeſſed.* Thus, by the Church. So alſo *To the Church*, and that either, 1. *Before entrance and admiſſion*, in which they did ſolemnly diſclaim the impurities of their former life, profeſſing to walk ſuitably to their new engagement for time to come: *Matth.* 3. 6. *They were baptized of him, confeſſing their ſins.* So alſo the Apoſtles, in receiving Members into the Church, required the profeſſion of Faith and Repentance, though there was not that ſcrupulous and narrow prying into their hearts and conſciences, which ſome practiſe: as *John* did not take a particular confeſſion from every one of that multitude, 'twas impoſſible. So *Acts* 19 18. *And many that believed, confeſſed and ſhewed their deeds*: that is, ſolemnly diſavowed their former life and practice. Or, 2. *Upon publique ſcandals after admiſſion*, for of ſecret things the Church judgeth not, but thoſe ſcandalous acts, being faults againſt the Church, cannot be remitted by the Miniſter alone, the offence being publique, ſo was the confeſſion and acknowledgement to be publique, as the Apoſtle ſaith of the inceſtuous *Corinthian*, that *his puniſhment was inflicted by many*, 2 *Cor.* 2. 6. And he biddeth *Timothy*, *rebuke open ſinners in the face of all*, 1 *Tim* 5. 28. which *coram* as referreth to Eccleſiaſtical Diſcipline: Now this was to be done, partly for the ſinners ſake that he might be brought to the more ſhame and conviction; and partly becauſe or them without, that the community of the faithful

might not be repreſented as an *ulcerous filthy body*, and the Church not be thought a *receptacle of ſin*, but a *School of Holineſſe*: and therefore, as *Paul* ſhaked off the Viper, ſo theſe were to be caſt out, and not received again, but upon ſolemn acknowledgement. So *Paul* urgeth 1 *Cor.* 5 6. *A little leaven leaveneth the whole lump*: and *Heb.* 12. 15. *Leſt many be defiled, &c.* In which places he doth not mean ſo much *the contagion of their ill example*, as *the taint of reproach*, and *the guilt of the outward ſcandal*, by which the Houſe and Body of Chriſt was made infamous.

2. *Private Confeſſion* to men. and ſo, 1. *To a Wronged neighbour*, which is called *a turning to him again after offence given*, *Luke* 17. 4 and preſcribed by our Saviour, *Matth.* 5.24 *Leave thy gift before the Altar, and be firſt reconciled to thy Brother.* God will accept no ſervice or worſhip at our hands, till we have confeſſed the wrong done to others: So here, *Confeſſe your faults one to another*, it may be referred to injuries: in contentions there are offences on both ſides, and every one will ſtifly defend his own cauſe, &c. 2. *To thoſe whom we have conſented in ſinning*, as in *Adultery*, *Theft*, *&c.* we muſt confeſs and pray for each other: *Dives* in Hell would not have his Brethren come *to that place of torment*, *Luke* 16 28. 'Tis but a neceſſary charity to invite them that have ſhared with us in ſin to a fellowſhip in repentance 3. To a godly Miniſter, or wiſe Chriſtian, under deep wounds of Conſcience: 'Tis but folly to hide our ſores till they be incurable, when we have disburthened our ſelves into the boſome of a godly friend, Conſcience findeth a great deal of eaſe: Certainly they are then more capable to give us advice, and can the better apply the help of their counſel and prayers to our particular caſe, and are thereby moved to the more pity & commiſeration; as Beggars, to move the more, will not onely repreſent their general want, but uncover their ſores. Verily 'tis a fault in Chriſtians not to diſcloſe themſelves, and be more open with their ſpiritual friends, when they are not able to extricate themſelves out of their doubts and troubles. You may do it to any godly Chriſtians, but eſpecially to Miniſters, who are ſolemnly entruſted with the power of the Keys, and may help you to apply the comforts of the Word, when you cannot your ſelves. 4. *When in ſome ſpecial caſes Gods glory is concerned*; as when ſome eminent Judgment ſeizeth upon us becauſe of a foregoing provocation, which

which provocation is ſufficiently evidenced to us in gripes of Conſcience, 'tis good to make it known for Gods glory: Thus *David* when ſtung in Conſcience, and ſmitten with a ſudden conviction, ſaid, 2 *Sam.* 12. 13. *I confeſſe I have ſinned.* So when *Achan* was marked by Lot, *Joſhua* adviſeth him, *Joſh.* 7. 7. 19. *My ſon, confeſſe, and give glory to God.* So when divine revenge purſueth us till we are brought to ſome fearful end and puniſhment, 'tis good to be open in acknowledging our ſin that Gods Juſtice may be the more viſibly cleared; for hereby God receiveth a great deal of glory, and men a wonderful confirmation and experience of the care and juſtice of Providence.

And pray for one another.] From thence Note, *That 'tis the Duty of Chriſtians to Relieve one another by their Prayers.* You ſhall ſee *John* in the Cloſe of his Epiſtle, giveth the ſame charge, 1 *John* 5. 16. *If any man ſee his Brother ſin a ſin which is not unto death, he ſhall ask, and he ſhall give him life, for him that ſinneth not unto death*: that is, God ſhall pardon, and by that means free him from everlaſting death. Becauſe particulars affect us more then general conſiderations, let me tell you, 1. You muſt pray for the whole community of Saints; every Member of Chriſts Body; not only our Familiars, but thoſe with whom we are not acquainted: So *Epheſ.* 6. 18. *Make ſupplication for all Saints*: this is indeed the *Churches Treaſury*, the common ſtock of Supplications: *Paul* prayeth for them that *had never ſeen his face, Colo.* 2. 1, 2. *God knoweth what conflict I have for you, and for many that have not ſeen my face in the fleſh.* A Chriſtian is a rich Merchant, who hath his Factors in divers Countries, ſome in all places of the world, that deal for him at the Throne of Grace; and by this means, the Members of Chriſts Body have a communion one with another, though at a diſtance. 2. 'Tis our duty to pray for thoſe eſpecially, to whom we are more neerly related: as *Paul*, *Rom.* 9. 3. *For his own Countrymen*: So for our kindred, that they may be converted, and be to us, as *Oneſimus* to *Philemon, dear in the fleſh and in the Lord*, Philemon 16. So for the ſame particular Society and Aſſembly of the Faithful in which we are engaged: So the Miniſter for his people, and the people one for another; *Eph.* 3. 12 *For this cauſe I bow my knees*, &c. Certainly we do not improve this intereſt ſo much as we ſhould do. 3. More eſpecially yet, for *Magiſtrates, and Officers of the Church*: For Magiſtrates, 1 *Tim.* 2. 1, 2.

for

for all in authority, &c. this is the beſt tribute you can pay them: So for Miniſters, the weightineſs of their employment calleth for this help from you; in praying for them, you pray for your ſelves. If the Cow hath a full dug, 'tis the benefit of the Owner. With what paſſionateneſs doth the Apoſtle *Paul* call for the prayers of the people? *Rom.* 15. 30 *For the Lord Chriſts ſake, for the love of the Spirit, ſtrive together with me in your prayers.* Oh, do not let us ſtand alone, and ſtrive alone, *Vaſoli*: ſingle prayers are like the ſingle hairs of *Sampſon*; but the prayers of the Congregation like the whole Buſh; therefore you ſhould, in *Tertullians* phraſe, *quaſi manu facta*, with an holy conſpiracy, beſiege Heaven, and force out a bleſſing for your Paſtors. 4. The weak muſt pray for the ſtrong, and the ſtrong for the weak; there is none but ſhould improve his Intereſt: When there is much work to do, you give your children their parts; as thoſe buſie Idolaters *Jer.* 7. 18. *The children gather wood, the fathers kindle the fire, and the women knead the dough*, &c. all bore a part in the ſervice. So in the Family of Chriſt none can be exempted; *The head cannot ſay to the feet, I have no need of you*, &c. 1 Cor. 12. 21, 22. God delighteth to oblige us to each other in the Body of Chriſt, and therefore will not bleſs you without the mutual mediation and interceſſion of one anothers prayers; for this is the true *Interceſſion of Saints*: and ſo in a ſenſe, the living Saints may be called *Mediators of Interceſſion*. But chiefly the ſtrong, and thoſe that ſtand, are to pray for them that are fallen; for that's the intent of this place. O then that we would regard this neglected duty: Not to pray for others, is *unchariteableneſs*, not to expect it from others, is *pride*: Do not ſtand alone: *two*, yea *many, are better then one*: joynt ſtriving mutually for the good of each other, maketh the work proſper: e pecially *Brethren, Pray for us*, for us in the Miniſtry; Our labours are great, our corruptions are ſtrong, our temptations and ſnares are many, poſſibly the more for your ſakes; that our hearts may be intendred to you, and the fitter to apply reproof, comfort, and counſel to your ſouls: O pray that we may have wiſdom and faithfulneſs, and ſpeak the word of the Lord boldly. So alſo pray for one another: ſome are in better temper to pray for others, then they for themſelves; or it may be your prayers may be more acceptable. *Jobs* friends were good men yet (as we noted before) the Lord ſaith, *I will not hear you, my ſervant Job ſhall pray for you.* Job 42. 8.

That

That ye may be healed:] The word is of a general use, and implyeth freedom from the diseases either of Soul or Body: and the Context suiteth with both; for he speaketh promiscuously of sins and sickness: If you understand it of *Corporal Healing*, with respect to sickness, you may observe, *That God will have a particular confession of the very sin, for which he laid on sickness, before healing.* But I chiefly understand this healing spiritually: confess, and the Lord will purge you from your sins, and heal the wounds of your Consciences: So Healing is taken else-where in Scripture, as *Psalm* 41. 4. *Lord heal my Soul, for I have sinned against thee*: and 1 *Peter* 2. 24. *By whose Stripes ye are healed.* I observe hence, *That Sin is the Souls sickness.* There are many fair resemblances: 1. *Distemper.* The Soul is disordered by sin, as the Body is distempered by sickness. 2. *Deformity.* Therefore of all Diseases under the Law, sin was figured by Leprosie, which most spotteth and deformeth the Body. 3. *Pain.* Sickness causeth pain; so doth sin, a sting in the Conscience horrours in the hour of death, 1 *Cor.* 15. 57. 4. *Weakness.* The more sin, the more inability and feebleness for any gracious operation; The Apostle saith *Rom.* 5. 6. *We were without strength*: weak sickly Souls that could do no work: thus we were in the state of Nature. Yea after Grace there is a feebleness; we never have perfect health till we come to Heaven. Thus you see there is a general resemblance between *Sin* and *Sickness.* So in particular between the kinds of *Sin*, and the kinds of *Sickness.* *Original sin*, is like the *Leprosie of Naaman*, which God threatned should *cleave to Gehazi, and to his seed for ever*, 2 *Kings* 5. 27. So that every childe born of that line, was born a *Leper*, as every one born of *Adam* is born a *Sinner.* So there is *the Tympany of Pride, The burning Fever of Lust, The Dropsie of Covetousness, The Consumption of Envie*, &c. These allusions are obvious. So *Solomon* calleth *Tenacity a Disease*: When a man hath abundance, and hath no power to use it, g *This is* (saith he) *vanity, and an evil Disease*: As if a man were hungry, and had abundance of meat, yet out of distrasie of stomack, could not taste it. Well then, Avoid Sin, as you would avoid Sickness; and when you have admitted it, complain of it, as the *Plague and Sore of your Souls*, 1 Kings 8. 38. Many cry because of the plague of their bodies; but when they *regard the Plague of their Hearts* (saith the Lord) *then will I hear from Heaven.* The diseases of the Soul

Observat.

Observat.

g *Eccles.* 6. 2.

Soul are worst: Bodily diseases tend only to the death of the body, but these to the eternal death of body and Soul. Other diseases are but consequents of sin; 'tis sin that is the strength of diseases, the sting of death, and the cause of eternal horrour and torment. Oh run to Christ then, he is the great Physician of Souls; his skill to cure you cost him dear, *By his stripes we are healed.*

For the effectual fervent Prayer of a righteous man availeth much.] This is added by way of encouragement: In this sentence there are three things. 1. The qualification of the Prayer, *fervent effectual.* 2. The qualification of the person, *of a righteous person.* 3. the effect of the whole, *availeth much.*

First, For the qualification of the Duty, Δέησις ἐνεργουμένη. The word in the Original is so sublime and emphatical, that Translations cannot reach the heighth of it: It hath been diversly rendered. The Vulgar, *assidua precatio, daylie Prayer*; but without any reason. *Beza, oratio efficax, effectual Prayer*; but 'tis not ἐνεργὴς, but ἐνεργουμένη; and besides, this rendering would impose a Tautology upon the sentence, effectual prayer is effectual. Others render it, *wrought in us by the holy Spirit*; as they that were possessed with an evil Spirit, were called ἐνεργούμενοι. Our Translators (because they know not what fit expression to use) translate it by two words, *fervent, effectual*: The phrase properly signifieth a *Prayer wrought* and *excited*; and so implyeth both the efficacy and influence of the holy Ghost and the force and vehemency of an earnest spirit and affection. The word will yeild us two Notes.

Observat. 1. 1. *That a true Prayer must be an earnest fervent Prayer.* The ancient token of acceptance, was firing the Sacrifice: Succesſe may be much known by the heat and warmth of our Spirits. Prayer was figured by Wrestling; compare *Gen.* 32. 26. with *Hosea* 12. 4. certainly that's the way of prevailing: So 'tis resembled to his immodestly that would take no denyal[a] *Luk.* 11. 8. what we translate *importunity*, is in the Original ἀναίδειαν *impudence*: Tis said *Acts* 26. 27. *That the Tribes served God instantly*; ἐν ἐντενείᾳ; the word signifieth to the utmost of their strength. Under the Law [b] the sweet perfumes in the Censers were burnt before they ascended. Oh look to your affections, get them fired by the Holy Ghost, that they may flame up towards God in devout and religious ascents: Tis the usual token for good, that

[a] To this *Solomon* alludeth when he saith, *Who is this that goeth in pillars of smoak, perfumed with myrrh and frankincense? Cant.* 4. 6. The expression manifestly relateth to the smoak that went up out of the Censers.

that you ſhall prevail with God as Princes. *Luther* ſaid, *Vtinam eodem ardore orare poſſem, Would to God I could always pray with a like ardour, for then I had alwayes this Anſwer*, fiat quod velis, *Be it unto thee as thou wilt.* Oh be earneſt and *fervent* then, though you cannot be *eloquent*: There is language in groans; and ſighs are articulate: The child is earneſt for the Dug, when it cannot ſpeak for it. Onely beware that your earneſtneſſe doth not ariſe from fleſhly luſts and concerments: The ſacrifices and perfumes were not to be burned with ſtrange fire. When your Cenſers are fired, let not the coal be taken from the *Kitchin*, but the *Altar*: God hath undertaken to ſatisfie *ſpiritual deſires*, but not *fleſhly luſts*.

2. From the word you may obſerve, *That in prayer we muſt uſe much diligence to work our hearts to the duty*: So the word ſignifieth, a prayer wrought and driven with much force and vehemency. 'Tis ſaid of the Apoſtles, *Acts* 1. 14. *They continued in prayer and ſupplication*: In the Original, ἦσαν προσκαρτεροῦντες, the phraſe ſignifieth ſuch a perſeverance as is kept up with much labour and force: 'Tis no eaſie thing to pray and to work a lazy dead heart into a neceſſary height of affections. The weights are alwayes running downward, but they are wound up by force: *Pſalme* 25. 1. *I lift my heart to thee.* When our affections are gotten up, 'tis hard to keep them up, like *Moſes* his hands, they ſoon flag and wax faint. A Bird cannot ſtay in the ayr, without a continual flight and motion of the wings; neither can we perſiſt in prayer, without conſtant work and labour: our faith is ſo weak that we are hardly brought into Gods preſence, and our love is ſo ſmall, that we are hare hardly kept there: Affections flag, and then our thoughts are ſcattered: *Wearineſs maketh way for wandering; firſt our hearts are gon, and then our minds*: So that we have need of much labour and diligence, all acts of duty are drawn from us by an holy force. *Obſervat.* 2.

Secondly, The qualification of the perſon, *of a righteous perſon*; that is, not abſolutely, as appeareth by *Elias* the inſtance brought, who is ſaid to be *a man ſubject to like paſſions with us*; therefore 'tis meant of a man righteous in Chriſt, juſtified by faith. Note hence, *That in prayer we ſhould not onely look after the qualification of the duty, but of the perſon.* God firſt accepteth the perſon, and then the duty: So the Apoſtle proveth the acceptance of *Abels* *Obſervat.*

bels person, by Gods testimony to his gifts, *Heb.*11.4 and the place to which he alludeth, *Gen.*4.4. plainly sheweth that Gods first respect was to *Abel*, and then to his offering. I have read of a Jewel, that being put into a dead mans mouth, loseth all its virtue: Prayer is such a Jewel in a dead mans mouth, 'tis of no force and efficacy: *Prov.*21.27. *The prayer of a wicked man is an abomination, much more when he offereth it with an evil mind.* At the best 'tis naught, if made with a devout aim; but where there is a conjunction of an *evil person* and an *evil aim*, the Lord abhorreth it. *Balaam* came with seven Rams, and seven Altars, and all would not do. They urge it as a Proverb and known Principle, *Joh.*9.31. *The Lord will not hear sinners.* Well then, when you come to pray, look to the interest of your persons: 1. Otherwise you will be in danger of a legal spirit, to hope to gratifie God by your prayers and good meanings: There is not a surer sign of resting in duties, than when you look altogether to the quality of the duty, and not to the quality of the person; as if the person were to be accepted for the works sake, and not the work for the person: This plainly revolveth you to the tenor of the Old Covenant, and maketh works the ground of your acceptance with God. 2. You will be in danger of refusal; God will have nothing to do with the wicked: *Job* 8.20. *He will not take sinners by the hand*; so the Original and Margin: And God will ask what you have to do with him, *What hast thou to do? &c. Psal.*50. Look to your interest in Christ, all hangeth upon that.

Thirdly, The effect of the duty [*availeth much.*] He doth not tell you how much, you will find that upon trial and experience: Observe, *That prayers rightly managed cannot want effect.* This is the means which God hath consecrated for receiving the highest blessings. Prayer is the Key by which those mighty Ones of God could lock Heaven, and open it at their pleasure: Among the *graces*, *faith* excelleth, and *prayer* among the *duties*, these are most excellent, because most useful to our present state. 'Tis wonderful to consider what the Scripture ascribeth to *faith* and *prayer*; prayer sueth out blessings in the Court of Grace, and faith receiveth them. 'Twere easie to expatiate in this Argument; but because this is the usual Subject of most practical Discourses, I forbear. God himself speaketh as if his hand were tied up by prayer, *Exod.* 32.10. *Let me alone, &c.* Nay he indenteth with *Moses*, and offereth him composition

Observat. i *Austin* upon that place glosseth thus, *Domine quis tenet te?* Let me alone. *Lord, who holdeth thee? Who can lay fetters and restraints upon Omnipotency? &c.*

poſition if he would hold his peace, *I will make of thee a great people, &c.* So that other expreſſion, if we read it right, *Concerning my ſons and daughters command ye me, &c.* Theſe are expreſſions which are to be admired with an *holy reverence*; not ſtrained, leſt our thoughts degenerate into a *rude blaſphemy*: Certainly they are mighty Condeſcentions, wherein the Lord would ſignifie to us the fruit and efficacy of prayer, as he is pleaſed to accept it in Chriſt. Well then, pray with this encouragement, *God hath ſaid in an open place*, that is, ſolemnly avowed before all the world, *that none ſhall ſeek his face in vain, Iſai.* 48. 19.

Verſe 17. *Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain; and it rained not on the earth by the ſpace of three years and ſix moneths.*

He proveth the general Propoſition by a particular Inſtance, the Example of *Elias*. Before we come to examine the words, I ſhall diſcuſs a Doubt. How could he infer a general Rule out of one ſingle Inſtance? eſpecially from a man whoſe life was full of prodigy and wonder? I anſwer, 1. In a caſe neceſſary one Inſtance is enough, proofs in ſuch a caſe being ἐπὶ πλεῖον, over and above meaſure, and for *illuſtration* rather then *confirmation*. 2. Though the Inſtance be particular, yet the precept of praying, and the promiſe of being heard in prayer, are both Univerſal. 3. His drift is to ſhew, that if he obtained ſo much, our prayers ſhall not altogether be in vain; there may be *leſs of miracle* in our Anſwer, but there will be *as much of grace*. 4. For the ſpecial dignity of the perſon, the Apoſtle himſelf anticipateth that Objection; ὁμοιοπαθὴς; *of like paſſions with us*, is here put by way of prevention. They might plead, *Elias* was a ſingular Inſtance, who can expect his experiences? The Apoſtle anticipateth this doubt, by acquainting them that he was ſubject to like infirmities, wherewith other men are ſurprized. I come now to the words.

Elias] An eminent Prophet, and of whom ſingular things are related in Scripture: He raiſed the widows ſon, 1 *King.*7.22. obtained fire from Heaven againſt the Prieſt of *Baal*, 1 *King.*18.18. He was fed by Ravens, 1 *King.* 17. went forty days and forty nights in the ſtrength of one meal, 1 *King.*19.8. brought fire from Heaven

on the Captains of two fifties and their companies, 1 *Kings* 1.10. paſſed over *Jordan* dry-foot, 2 *Kings* 2.3. He was ſnatched into Heaven in a fiery Chariot, 2 *Kings* 2. 11. He viſibly appeared in the Transfiguration of Chriſt, *Matth.* 17.3. The Papiſts feign, that he ſhall come corporally into the world before the day of Judgement: And here our Apoſtle inſtanceth in another Miracle, Heaven it ſelf ſeemed to be ſubject to his prayers, and to be ſhut and opened at his pleaſure.

Was a man ſubject to like paſsions as we are,] Some apply this to outward ſufferings and afflictions, ſome to weakneſſes of body, and the inconveniencies of the preſent life; ſome to inward paſſions and perturbations of the mind, ſome to moral infirmities and ſins, all may be intended. The ſame word is uſed *Acts* 14 15. when they would have ſacrificed to *Paul* and *Barnabas*, *We are*, ſay they, ὁμοιοπαθεῖς *of like paſſions with your ſelves*; 'tis put there for what ever differenceth man from the divine nature: as *Peter* in the like caſe ſaith, *Acts* 10.26. *I am alſo a man &c.* Thus the Scripture ſheweth that *Elias* was hungry, 1 *Kings* 17.11. that he feared death, and therefore fled from *Jezabel*, 1 *Kings* 19.4. and requeſted to dye in a pet and diſcontent, 1 *Kings* 19. 4. All kind of infirmities incident to man are aſcribed to him.

And he prayed earneſtly] προσευχῇ προσηύξατο, *he prayed in prayer*; a known Hebraiſme: *Verbalia addita verbis* is a kind of conſtruction among the Hebrews, which implyeth vehemency, and that earneſt contention of ſpirit, which ſhould be in prayer: 'Tis an explication of Νήψις ἐνεργουμένη, uſed by the Apoſtle in the former Verſe. So Chriſt ſaith, *Luke* 22. *With deſire have I deſired*; that is, vehemently and earneſtly; 'tis a like Hebraiſme. But becauſe among the Hebrews, I have obſerved that there is always a conveniency between the *forms of expreſsion*, and the *things expreſſed*, therefore *Aquinas* his Note is not altogether amiſſe, *Cordis & oris orationem notat*; it may note the agreement between *tongue* and *heart*; the heart prayed, and tongue prayed. This clauſe noteth the cauſe why *Elias* was heard, he prayed with earneſtneſſe and faith according to the Will of God revealed to him.

That it might not rain:] There is no ſuch thing in the Hiſtory, which you have at large 1 *Kings* the 17. and 18. Chapters, where there is not a word of his praying that it might not rain; the Scripture ſheweth, that he onely fore-told a drought: But 'tis more then probable

probable, that the worſhip of Baal being every where received, did extort from this good man, ſo full of zeal for God, a prayer for drouth as a puniſhment, by which the people being corrected, he prayed again for rain: Certainly the Apoſtle having recorded the ſtory, we cannot doubt of the truth of it. 'Tis uſual in Scripture in one place to give us the ſubſtance of an Hiſtory, in another the circumſtances of it; as that of *Iannes* and *Iambres*, 2 Tim. 3. 8. So Pſalm 105. 8. we read that *Iosephs feet were hurt in Fetters*, and that he was laid in Iron; there is no ſuch thing recorded in *Geneſis*: So *Heb.* 12. 21. *So terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake*, which is no where recorded in the Pentateuch.

And it rained not by the ſpace of three yeers and ſix moneths.] The ſame term of time is ſpecified in *Luk.* 4.25. *Many widows were in Iſrael in the days of Elias, when the heavens were ſhut three years and ſix moneths*, &c. But you will ſay, How is this true? how three years and an half, when 'tis expreſly ſaid, 1 *Kin.* 18.1. *And it came to paſs after many days, that the word of the Lord came to Elijah in the third year, ſaying, Go ſhew thy ſelf to Ahab and I will ſend rain upon the Earth?* To anſwer this ſcruple, *Grotius* ſaith, That the Word of the Lord came to him about the end of the *third yeer*, to be executed half a year after; but this is not ſo probable; others ſay otherwiſe. The beſt anſwer, I conceive, is that propoſed by *Abulenſis*, and ſince embraced and improved by *Iunius*, and other Divines of great note They anſwer, That the *third yeer* ſpoken of in that place, is to be reckoned from his dwelling at *Sarepta*, ſo that the time of his abode about the Brook *Cherith* is not computed, where he was one whole year fed by Ravens: For 'tis ſaid, 1 *King* 17.8. *And after a while he departed to Sarepta*; in the Margin, *at the end of days*; that is, at the end of the number of days which make a year: So *Iunius* rendereth *anno exacto*. The ſame phraſe is uſed *Gen.* 4 31. *In proceſs of time*, &c: in the Margin, k *at the end of days*, for *at the yeers end*. Well then, after this year is elapſed, from thence forward we muſt begin the computation, which may be well inferr d from 1 *King.* 17. 14 where *Elijah* being at *Sarepta*, 'tis ſaid, *The Lord came to him and ſaid, The barrel of meal ſhall not waſte, nor the cruſe of oyl fail, until the day that the Lord ſendeth rain*: Now about the middle of the third year from that time the Lord appeared to him again.

k *Mikketh jomim.*

The

The Notes are these;

Observ. 1. 1. *That Gods eminent Children are men of like passions with us.* See 1 Peter 5. 9. *The same things are accomplished in your Brethren that are in the flesh*: they are all troubled with a naughty heart, a busie Divel, and a corrupt World: We are all tainted in our originals, and infected with *Adams* Leprosie. * *All blood is of a colour*. many times there are notorious blemishes in the lives of the Saints, they are of the same nature with others, and have not wholly devested and put off the interests and concernments of flesh and blood; *Moses spake unadvisedly with his Lips*, and *David* turned aside to Adultery; he rendereth the reason, *Psal.* 51. 5. he had a common nature with other men; so often divers of Gods dear children have foul falls: constancy and continuance in sin would deny them Saints, and an uninterrupted continuance in holiness would deny them Men: Well then, Gods children that travel under the burden of infirmities, may take comfort; such conflicts are not inconsistent with faith and piety: other believers are thus exercised, none ever went to heaven, but there was some work for his *faith and patience*, Heb. 6. 12 When we partake of the *divine nature*, we do not put off *the humane*, we ought to walk with *care*, but yet with *comfort*.

Omnis sanguis concolor. Petrarcha.

Observat. 2. 2. *'Tis no injury to the most holy persons, to look upon them as men like our selves.* There is a double fault, some Caironize the servants of God, not considering them in their infirmities, make them *half Gods*, who were by priviledge exempted from the ordinary state of men, and so lose the benefit of their example, whereas in the word they are set out as so many presidents. Thy prayers may be heard as well as those of *Elias*, thy sins may be pardoned as well as *Pauls*, 1 *Tim.* 1. 17. God will strengthen and confirm necessary graces in thee as well as *David*. Zech. 12. 8. Others reflect only upon their infirmities, and instead of making them *presidents of mercy*, make them *Patrons of sin*, Thus every base spirit will plead *Lots incest*, *Davids adultery*, *Noahs drunkenness*, in *Salvians* time they pleaded, *Si* David, *cur non & ego?* *Si* Noah, *cur non & ego?* Follow them in their graces, as you follow them in their sins: they were *men of like passions*, but they were also *holy men*: *James* here doth not only recite *Elijahs weaknesses*, but his *graces*.

Observat. 3. 3. *That in the lives of Gods choycest servants, there was some considerable weakness: Elias in the midst of his miracles*, was encumbred

cumbred with many afflictions; *Paul* had *abundance of revelations*, but a *thorn in the flesh*: In the life of Jesus Christ himself, there was an intermixture of power and weakness; of the divine glory, and humane frailty: At his birth a Star shone, but he was layed in a manger: afterwards the Divel tempted him in the wilderness, but there Angels ministred unto him: as man he was deceived in the fig-tree, but as God he blasted it: he was caught by the souldiers in the garden, but first he made them fall back. So 'tis notable, that the same Disciples that were conscious to his glory in the mount, are afterwards called to be witnesses of his agony in the garden; Compare *Mat.* 17.1. with *Mat.* 26.37. and all this to shew, *That in the highest dispensations God will keep us humble, and in the lowest providences there is enough to support us.*

4. *Grace is not impassible, or without passions and affections.* The Stoicks held no man a good man, but he that had lost all natural feeling and affection; *Elijah* was a man of like passions Grace doth not abrogate our affections, but prefer them; it transplanteth them out of Egypt, that they may grow in Canaan; it doth not destroy Nature but direct it. *Observat.* 4.

5. *All that God wrought by and for his eminent servants, was with respect to his own grace, not to their worth and dignity.* God did much for *Elijah* but he was a man of like passions with us; though his prayers were effectual, yet he was as every Believer is, indebted to grace; when we have received an high assistance, yet still *we are unprofitable servants*, Luke 17. 10. when we reflect upon the common frailty, we may say so in * *words of truth*, as well as in words *of sobriety and humility*; at first when God taketh us to mercy, we are like other men: was not Esau Jacobs Brother? *Mal* 1 2. in their persons, and as they were men, there was no difference; *God could love nothing in Jacob above Esau*, but his own grace; so if we be preferred above other believers, 'tis out of meer grace; if from the shoulders upward, they be higher then other Saints, 'tis the *Lords choise*, not their own worth; *Elijah* was like us, and *Elijahs* widdow was like other widdows, *Luke* 4. 25,26. *There were many widdows in Israel, but he was sent to none save the Sareptan.* God hath mercy on whom he will have mercy; if thou dost excel, *who hath made thee to differ?* *Observat.* 5. Οὐ ταπεινοφροσύνη μόνον ἀλλ' εὐγνωμοσύνη Chrysostom. *in locum.* *Non aliud in Iacobo dilexit, quam suam misericordiam.* August.

6. *Where the heart is upright, our infirmities shall not hinder our Prayers.* *Elijah* was a man of like passions, yet he prayed, and it rained not: imitate his faith and earnestness; and your infirmities *Observat.* 6.

will

will be no impediment. 2 *Chron.* 30. 19. *and pardoned them that had prepared their hearts to seek the Lord*, though they were not legally clean. Christ when he came into the gardens, saith he would Cant. 5. * *eat the honey with the honey comb*, accept their duties though not severed from the wax, from weakneſſe and imperfection, and *drink his wine mingled with milk*; that is, ſtayed with a milder and leſs generous liquor: under the Law the *High Prieſt was to bear away the iniquity of the holy things* Exod. 28 38. ſo Jeſus Chriſt doth away the weakneſſe of our ſervices; Thoſe that do not allow their infirmities, may pray with hope of ſucceſſe: God knoweth the voice of the ſpirit; our fleſhly deſires meet with pardon, and our ſpiritual with acceptance.

Obſervat. 7. 7. From that [*he prayed earneſtly*, or *he prayed in prayer*] *This is our duty, to pray in prayer.* Not only to *ſay a prayer, but to pray a prayer.* Rom. 6, 26. *We pray, and the Spirit maketh interceſſion for us, with ſighs and groans that cannot be uttered*: that is, we pray, and the ſpirit prayeth in our prayers; when the tongue prayeth alone, *Quibus arteriis opus eſt, ſi pro ſono audiantur?* Tertul. *de Orat. Dom.* 'tis but an empty ring; * we often miſtake lungs and ſides for grace, and the agitation of the bodily ſpirits, for the impreſſions of the holy Ghoſt: many work themſelves into a great heat and vehemency by the contention of ſpeech, and that's all; the voice that is heard on high, are the groans of the ſoul; well then pray in prayer, make 'Ανάβασις τῆς ψυχῆς πρὸς τὸν Θεὸν Damaſcen. *lib.* 3. *Orthod. Fid.* you all your prayers and *ſupplications in the Spirit*, Eph. 6 16 Let not the heart be wandring, while the lips are praying; lip-labour doth no more then a *breathing inſtrument*, made a loud noiſe; * the eſſence of prayer lieth in the aſcenſion of the mind.

Obſervat. 8. 8. *'Tis ſometimes lawful to imprecate the vengeance of God upon the wicked.* *Elias* prayed that it might not rain, out of a zeal of Gods glory, and deteſtation of their Idolatry; I confeſs here we muſt be cautious; Imprecations in Scripture were often uttered with a Prophetique Spirit, and by ſpecial impulſe and intimation from God. *Elijahs* Act muſt not be imitated without *Elijahs* ſpirit and warrant: The Apoſtles out of a prepoſterous imitation of another act of *Elias* called *for fire from Heaven*, Luke 9. whereupon Chriſt checketh them, *Ye know not of what ſpirit ye are of*; there may be diſtempered heats of Revenge, ſtrange wild-fire that was never kindled upon Gods hearth; to direct you in this caſe of imprecation, I ſhall lay down ſome Propoſitions. 1. *There is a great deal of difference between publique and private caſes*; in all private caſes 'tis the glory of our Religion *to bleſs them that curſe us, to pray*

for

from them that deſpightfully uſe us; ſo we learn of the great Author of our profeſſion, *he was numbred among tranſgreſſors, and he made interceſſion for tranſgreſſors*, Iſa. 53. 12. It is a propheſie of that prayer which Chriſt uttered upon the Croſs for his perſecutors, *Father forgive them, for they know not what they do*; his heart was full of love, when theirs was full of ſpight; and truly the followers of the Lamb ſhould not be of a wolviſh ſpirit; we ſhould be ready to forgive all private and perſonal wrongs; but in publique caſes wherein divine or humane right is interverted and diſturbed, we may deſire God to relieve oppreſſed innocence, to *wound the hairy ſcalp of evil doers*, &c. 2. *In publique caſes we muſt not deſire revenge directly and formally*; ſo our prayers muſt reſpect the vindication of Gods glory, and the avenging of our own caſe onely as it doth *collaterally*; *and by conſequence* followeth thereupon. *Pſal.* 115. 1. *not to us, not to us, but to thy name give glory*; that is, not for our revenge, or to ſatisfie our luſts but to repair the eſteem of thy mercy & truth. The main ſpring and ſway upon the ſpirit, ſhould be a zeal for the divine glory; the whole eighty third Pſalm is full of imprecations, but tis concluded thus, verſe 18. *That men may know, that thou whoſe name is onely* Jehovah, *art the moſt high over all the earth*; the vindication of Gods honour and ways, is the main aim of their requeſts. Thirdly Gods people do not deſire vengeance againſt particular perſons abſolutely, but in the general againſt the enemies of the Church, and expreſly againſt ſuch as are known to God to be perverſe and implacable. 4. Their ordinary prayers are againſt the plots rather then the perſons of their enemies; *diligunt in inimico naturam, non vitium*, they can love the *nature*, though they hate the *ſin*.

9. *God may continue judgments, eſpecially that of unſeaſonable weather for a long time*: in *Elijahs* time for three years, and ſix months, the heavens were as braſs, and the earth as iron; this may ſerve to calm our froward ſpirits that are apt to murmur againſt providence, when we have not ſeaſons to our minds: oh think how it was with Iſrael, when it rained not in three years and more: and fear him that can ſtop **the bottles of heaven*, and ſtay the clouds from giving out their influences; fruitful ſeaſons are at his diſpoſal, ſee *Jer.* 5. 24. Second cauſes do not work by chance, cannot work at pleaſure: this is the bridle which God hath upon the world; the ordering of the weather is one of the moſt viſible teſtimonies of his power and goodneſs. *Obſerv.* 9.

* Iob 38. 37.

10. *Laſtly, obſerve how ſad it is for any to provoke the Prophets of the Lord to pray againſt them*; The grieving of *Elijahs* ſpirit coſt Iſrael dear; there is much in their meſſages, and there is as much in their ſolemn prayers: we may often obſerve in the hiſtory of the old Teſtament, when God had a mind to deſtroy a people, he commanded his Prophets ſilence: if their ſilence be a ſad omen, what are their imprecations: when *Zachary* his blood was ſhed, he ſaid, *the Lord requite* it, which prayer coſt them the miſeries of *Babylon*, and his blood was not fully revenged till their utter ruine: compare *Mat.* 23. 35. 36. with 2 *Chron.* 24. 21. Certainly though there be little in ſuch prayers as are but the effuſions of revenge or diſtempered heat, yet when by your ſin and inſolency you give them cauſe to pray againſt you, their complaints are the ſad preſages of an enſuing judgment.

Verſe 18. *And he prayed again, and the Heaven gave rain, and the earth brought forth her fruit.*

He prayed again] that is, in another ſtrain, not by way of *imprecation* but *ſupplication*, which laſt is recorded in the word, 1 *King.* 18. 42. *he caſt himſelf upon the earth and put his face between his knees*, which was an action of moſt humble and fervent prayer, by means whereof, God had determined to beſtow a bleſſing.

And the Heavens gave rain] that is, the ayr and clouds, as πίτνια νεφῶν, *the fowls of Heaven* are by us tranſlated *the fowls of the ayr*, *Mat.* 6. 26. ſo *Deut.* 11. 17. if *the Lords anger be kindled againſt them, he can ſhut up the Heavens that there be no rain*, that is, the Clouds. So that in Climax, *Hoſea* 2. 21, 22. *I will hear the Heavens, and they ſhall hear the earth*, &c. the Heavens for clouds.

And the earth brought forth her fruit] all cauſes depend upon one another, and the higheſt on God: before this rain, there was a great famine through the drouth.

From hence obſerve theſe points.

Obſervat. 1. 1. *That when God meaneth to beſtow bleſſings, he ſtirreth up the hearts of the people to pray for them.* God that decreeth the end, decreeth the means, *Ezek.* 36. 37. *I will yet for this be enquired of by the houſe of Iſrael, to do it for them*; ſo *Jerem.* 29. 12 then ſhall *ye call upon me, and ye ſhall go and pray unto me, and I will*

will hearken to you: When the time of deliverance was come, God would have them ſue it out by prayer. Well then, Look upon the effuſion of the Spirit of Supplications as an happy preſage; 'tis the firſt intimation and token for good of approaching mercy, like the chirping of Birds before the Spring.

Though we are ſure of the accompliſhment of a bleſſing. yet we muſt not give over prayer. *Elias* had foretold rain, yet when he ſeemed to hear the ſound of it, he falls a praying. *Daniel* had underſtood by Books, that the date of days were expired, therefore is he ſo earneſt, *Dan.* 9. 1, 2, 3. When Chriſt had intimated his coming, *Behold I come quickly*, the Church taketh hold of that advantage, *Even ſo Lord Jeſus, come quickly*, *Rev.* 22. latter end. It ſheweth, That *'tis an ill confidence that maketh us to neglect means*: Gods children are never more diligent and free in their endevors, then when confident of a bleſſing; hope is induſtrious, and draweth to action. *Obſervat.* 2.

3. *Prayer is a good remedy in the moſt deſperate caſes*: and when you are loſt to all other hopes, you are not loſt to the hopes of Prayer: Though there had been three years drought, yet he prayed till he brought down ſweet ſhowers. One ſaid of the prayers of *Luther*, *Non dubito quin multum ſubſidie ad deſperatam hanc cauſam Comitiorum preces illius allaturæ ſunt*, That *he was confident the buſineſs had ſome life in it, becauſe Luther prayed.* Well then, continue prayer with ſome hope; though the Heaven be as braſs, and the Earth as Iron, when the caſe is deſperate the Lord is wont to come in; he ſendeth *Moſes* when the bricks were doubled. *Obſervat.* 3.

4. *The efficacy of Prayer is very great*: *Elias* ſeemed to have they key of Heaven to open it and ſhut it at pleaſure: Nothing hath wrought ſuch wonderful effects in the world, as prayer; it made the Sun ſtand ſtill at *Joſhuahs* requeſt, *Joſh.* 10. 13. yea *to go backwerds* thus many degrees when *Hezekias* prayed, *Iſa.* 38. 9. It brought fire out of Heaven when *Eliſha* prayed, 1 *King.* 1. 10. Nay, it brought *Angels out of Heaven* when *Eliſha* prayed 2 *Ki.* 6. 17. Nay *God himſelf* will ſeem to yeild to the importunity and force of prayer, *Gen.* 32. 24, 25. in this wreſtling he will be overcome: Certainly they that neglect prayer, do not only neglect the ſweeteſt way of converſe with God, but the moſt forcible way of prevailing with him. *Obſervat.* 4.

Obſervat. 5. 5. From that [*The Heaven gave rain, and the Earth brought forth her fruit.*] *That there is a mutual dependance and ſubordination between all ſecond Cauſes*: The Creatures are ſerviceable to one another by mutual miniſters and ſupplies; the Earth is cheriſhed by the heat of the Stars, moyſtened by the water, and by the temperament of both made fruitful; and ſo ſendeth forth innmerable Plants for the comfort and uſe of living Creatures, and living Creatures are for the ſupply of Man. 'Tis wonderful to conſider the ſubordination of all Cauſes, and the proportion they bear to one another; The Heavens work upon the Elements, the Elements upon the Earth, and the Earth yeildeth fruits for the uſe of man: The Prophet taketh notice of this admirable gradation, *Hoſea* 2. 21. 22. *I will hear the Heavens, and the Heavens ſhall hear the Earth, and the Earth ſhall hear the Corn, and the Wine, and the Oyl; and the Corn, and the Wine, and the Oyl ſhall hear Jezreel.* We look for the ſupplies of Corn, Wine, and Oyl; but they can do nothing without Clouds, and the Clouds can do nothing without Stars, and the Stars can do nothing without God: The Creatures are beholding to one another, and all to God. In the Order of the world there is an excellent knot & chain of Cauſes, by which all things hang together, that ſo they may lead up the Soul to the Lord.

Verſe 19. *Brethren, if any of you do erre from the Truth, and one convert him.*

20. *Let him know, that he which converteth a ſinner from the error of his way, ſhall ſave a Soul from death, and ſhall hide a multitude of ſins.*

Here, from Prayer, the Apoſtle diverteth to another Chriſtian Office, and that is Admonition, wherein the work is propounded, *turning a ſinner from the error of his way*: a double fruit is annexed; we ſhall be Inſtruments in their Converſion and Pardon. Some do conceive that this is is an Apology for the whole Epiſtle; rather it may be referred to the immediate Context: for the Apoſtle is treating of thoſe Acts of Chriſtian Charity and Relief that we owe to one another, viſiting the ſick, praying for the diſtreſſed; and now of reclaiming the erroneous.

If any of you] That is, of *your Nation*, or *rather Society*; for

for he ſuppoſeth them already gained to the knowledg of the Truth.

Do erre from the Truth] πλανηθῇ ἀπὸ τῆς ἀληθείας. He underſtandeth Errors both *in Faith* and *Manners*: The word chiefly implyeth Errors in the Faith; but in the next verſe he ſpeaketh of a ſinner, and of covering a multitude of ſins, which phraſes imply errors of life, and ſo both muſt be underſtood. By *Truth* he underſtandeth the Rule of the Goſpel, whether condemning *Errors in judgment*, or *indirect practiſes*: Thus, concerning the firſt, 'tis ſaid of *Hymeneus* and *Philetus*, 2 *Tim.* 2. 18. That *they erred concerning the truth, ſaying, the Reſurrection is paſt*: So concerning the ſecond, 'tis ſaid of *Peter*, *Gal.* 2, 14. *That he walked not with a right foot according to the Truth of the Goſpel*: and the Apoſtle *John* ſpeaketh often of * *walking in the truth*; that is, according to that Rule and Order which the Goſpel preſcribeth.

* That the *Goſpel* is eminently called *Truth*; See *Grotius in locum.*

And one convert him,] To convert a ſinner properly is Gods work; He turneth us, *We are his Workmanſhip in Chriſt Jeſus*, *Eph.* 2. 10. yet 'tis aſcribed to man, to the Miniſters and Inſtruments of Converſion, as *Acts* 26. 17. *To turn them from Satan to the living God*, becauſe they uſe ſuch means and helps by which God conveyeth a bleſſing; We plant and water, and *God giveth the encreaſe*, 1 *Cor.* 3 5. Mark, he ſaith, *and one convert him*; he doth not limit it to the Miniſter only; Acts of ſpiritual Charity belong to the care of all Beleevers: where ever there is true Grace, it will be aſſimulating; *Luk.* 22. 32. *Being converted, ſtrengthen thy Brethren.*

Let him know,] γινωσκέτω Some read γινώσκει, *known*, but to the ſame effect.

That he which converteth a ſinner,] That is an Inſtrument in Gods hand, by contributing to the help and counſel of his prayers and endervors.

Shall ſave a ſoul] Some expound it of the Soul of the Admoniſher, his own Soul; but more properly 'tis underſtood of the Soul of him that is converted: and *ſave*, that is, be an Inſtrument of his Salvation. Words proper to the Supream Cauſe are often aſcribed to the Inſtrument: So *Rom.* 10. 14. *That I may ſave them that are my own fleſh, &c.* So 1 *Tim.* 4 16. *Thou ſhalt ſave thy ſelf, and them that hear thee*: And *a Soul* that is, the perſon; the principal part is ſpecified; which being ſaved, the Body alſo is

ſavd. So 1 *Pet.* 1. 9. *Ye ſhall receive the end of your Faith, the Salvation of your Souls.* So *Jam.* 1. 21. *Which is able to ſave your Souls.*

From death,] Eternal death, which hath no power on the converted, *Rev.* 20. 6. and from many corrections in this life. In the whole clauſe there is an Argument: This was Chriſts work, to ſave Souls from death, he himſelf dyed to procure it: and ſhall not we contribute a few Endevors, *&c.*

And ſhall hide a multitude of ſins.] Gods Act is again aſcribed to the Inſtrument: the ſenſe is, He ſhall be a means of hiding the ſins of an erring Brother. I confeſs there is ſome difference about rendring the ſenſe of this phraſe: *Burgenſius* applyeth it to the perſon converting. *He ſhall cover a multitude of his own ſins*; his Reaſon is taken from the parrallel place of *Peter*, 1 *Pet.* 4 8. where 'tis ſaid, *Have fervent Charity among your ſelves, for Charity ſhall cover a multitude of ſins*: which place, together with this, he applyeth to the merit of Charity before God. But to this I reply, 1. That the Doctrine its ſelf is falſe; Charity is indeed *a ſign* and argument of the forgiveneſs of our ſins, but not a *Cauſe*: to pardon others giveth us the greater confidence and aſſurance of our own pardon, *Matth.* 6. 14. 2. That 'tis uncertain whether that expreſſion in *Peter*, and this in *James*, have the ſame aym and tendency; yea there are ſtrong Reaſons to the contrary. 3. Suppoſe that theſe places are parallel, yet that place in *Peter*, doth not ſpeak of covering ſins before God, but amongſt men; and not of the covering of the ſins of the charitable perſon, but of the perſon to whom Charity is exerciſed: for that ſentence is taken out of *Prov.* 10. 12. *Hatred ſtirreth up ſtrifes, but love concealeth all ſins*; that is, concealeth and burieth the faults of a Neighbour, which cannot but reductively, and by remote conſequences, be applyed to the buſineſs of Juſtification. I confeſs ſome apply this paſſage of *James* the ſame way, *ſhall cover a multitude of ſins*; that is, ſay they, by Brotherly Admonitions ſhall ſeek to prevent, or hide their infirmities, whereas thoſe that hate their Brethren do not deſire to admoniſh them, but to divulge their ſins, to their diſcredit and infamy. But to me the clauſe ſeemeth to be of another uſe; for 'tis ranked among ſpiritual benefits, and urged, not by way of duty, but motive, firſt *ſhall ſave a ſoul*, and then *ſhall cover, &c.* Therefore I ſuppoſe it implyeth the *Act of Juſtification*, which is elſewhere expreſſed

pressed by *covering of sins. Psal.* 32. 1. And he meaneth the sins of the converted person, which we are said to cover, when as Instruments by our Admonitions, we reclaim the erroneous person, and bring him to Repentance. And mark, 'tis said, *a multitude of sins*, for two Reasons: 1. To take of discouragement: though they be very bad, neglect not to admonish and reclaim them: seasonable admonition may be a means to *cover a multitude, &c.* 2. To imply the contagion and spreading of this Leaven; one Error and sin begetteth another, as circles do in the water; and he that beginneth to wander, goeth further.

Observe hence,

1. *Brethren may err from the truth*: The Apostle saith, *Brethren, if any of you do err*: There is no Saint recorded in the Word of God, but his failings and Errors are recorded. In the visible Church there may be Errors; none doubteth, but Gods children the Elect may be sometimes led aside, not totally, not finally, and very hardly into gross Errors: *Mat.* 24. 24. *In so much as if it were possible they would deceive the very Elect*, 'tis not possible totally, because of the * *infallible Predestination* and efficacious Protection of God. 'Tis true they may dye in a lesser Error, such as is consistent with Faith and Salvation, but otherwise they are under the conduct of Gods holy Spirit, that fundamentally they cannot err, or finally. Well then, The best hnd need be cautious; Christ saith to his own Disciples, *Matt.* 24. 4. *Take heed that no man deceive you*: Error is taking and catching of a marvelous compliance with our natural thoughts; for ought that is in us, we should soon miscary: there is no ill Opinion can be represented to us, but the seeds of it are in our own Souls. Again, Be not scandalized when you see Stars of the first magnitude to leave their orb and station, and Luminaries to fall from Heaven like lightning: Gods own children may err, and dangerously for a while: *Junius* before conversion was an *Atheist*. *Observat.* 1.

* 'Tis said, *Job* 12. 16. *The deceiver, & the deceived are his.* He ordereth the persons who shall decive, and who be deceived.

2. *We are not only to take care of our own Salvation, but the Salvation of others*: The Apostle saith, *If any of you, &c.* God hath made us Guardians of one another: 'Twas a speech savoring of *Cains* rudeness and profaneness, *Am I my brothers keeper?* As God hath set *Conscience* to watch over the inward man; so for the conversation he hath set Christians to watch over one another; *Heb.* 3. 12, *Take heed Brethren, lest there be in any of you, &c.* not onely *Observat.* 2.

onely in your selves, but in any of you: So *Hebr.* 12. 15, 16. *Looking diligently, lest any man fail of the grace of God, and lest any root of bitternes springing up trouble you, and many be defiled.* There must be a constant watch kept, as over our own hearts, so over the Societies wherein we are engaged: Members must be careful one of another; this is the communion between Saints. 1. It reproveth our neglect of this duty; praying would have been much prevented, if we had been watchful; or did we in a Christian manner reason together with each other, what comfort and establishment might we receive from one anothers faith nd gifts? As no man is born from himself, so no man is born a new for himself: We often converse together as *Men*, but not as *Christians*: We should παροξύνειν, *Hebr.* 10. 24. *quicken one another*; be as goads in each others sides, &c. 2. It sheweth what an hainous sin it is in them that watch over each others hurt; as the Dragon for the man childe, *Revel.* 12. 4 or as hungry *Herod* sought to destroy the Babes of *Bethlehem*, or a nipping March wind the early blossoms of the Spring; so they nip and discourage the infancy and first buddings of Grace, by censure, reproach, carnal suggestions, and put stumbling blocks in the way of young Converts, and so destroy Christianity in the birth, Usually thus 'tis; when men begin to look after the ways of God, profane men make them objects of their scorn and contempt: and fanatical men lie in wait with sleight and crafty enterpise to deceive them. If to save a soul be a duty, certainly to seduce a Soul is a dangerous sin; such men are divilized, Factors for Hell, and Agents for the Kingdom of Darkness: *Satan goeth to and fro*, and so do they. 'Tis dangerous to partake of other mens sins, to draw that guilt upon your own head; you had need be established in that that way which you propagate and promote a zealous industry: you had need, I say, have high assurance of the truth of it. But usually in them that propagate Errors there may be observed, either a *blinde and rash zeal*, or a *corrupt aym* usually: *With feigned words they make merchandize of you*, 2 *Pet.* 2. 3. and propagate their Opinion with heat and earnestness, that they may promote their own gain.

Observat. 3. 3. From that [*if any do err*] if but one, *There is none so base and contemptible in the Church, but the care of their safety belongeth to all.* One root of bitterness defileth many; both in point of infection and scandal, we are all concerned: one spark may occasion

ſion a great burning: As *Arrius*, an inconſiderable ſpark, at firſt kindled ſuch a flame, as burned in all parts of the world: *Take the little Foxes*, *Cant.* 2. 15. 'Tis good with a wiſe foreſight to watch the firſt appearances of ſin and error in a Congregation. It preſſeth us alſo to be careful of the meaneſt in the communion of Saints; ſome think they are too high in birth and parts for that ſocial commerce and intercourſe that ſhould be between member and member in the Body of Chriſt: *Andronicus* and *Iunia*, two poor Priſoners, were of great note in the Churches, *Rom.* 16.

4. From that [*and one convert him,*] The expreſſion is indefinite, not as limiting it to the Officers of the Church, though it be chiefly their work: *Beſides the publique Exhortations of Miniſters, private Chriſtians ſhould mutually confer for comfort and edification*; I ſay, private Chriſtians not only *may*, but *muſt* keep up a Chriſtian Communion among themſelves; *Heb.* 3. 13. *Exhort one another while it is called to day*: They are mutually to ſtir up one another by ſpeeches that tend to diſcover ſin, to prevent hardneſs of heart and Apoſtacy. God hath ſeverally diſpenſed his gifts, that we might mutually be beholding to one another; therefore the Apoſtle calleth it 1 *Pet.* 4. 10. *the diſpenſation of the manifold graces of God*: Now every one ſhould caſt in his lot, according to his gifts and experiences; as the wicked ſaid one to another, *Prov* 1. 14. *Caſt in your lot among us, &c.* *Obſervat.* 4.

5. From that [*convert him,*] that is, reduce him from his Error *Among other acts of Chriſtian Communion this is one of the chiefeſt, to reduce thoſe that are gone aſtray.* We muſt not only *exhort*, but *reclaim*: 'Tis a duty we owe to our *neighbors beaſt*, *Deut.* 22. 4. *Thou ſhalt not ſee thy neighbors Ox or Aſs fall down by the way, but thou ſhalt help them*: Nay 'tis ſaid, *Exod.* 23. 4. *If thou meet thine enemies Ox or Aſs going aſtray, thou ſhalt bring him back again.* Mark, in both places, if the beaſts were either *fallen* or *ſtrayed*, much more if your neighbor himſelf be *fallen by ſin*, or *ſtrayed by error*, it is charity to help and reduce him: *Hath God a care of Oxen or Aſſes?* If we ſuffer ſin upon them, we may ſuffer for their ſin: Though it be an unthankful office, yet it muſt not be declined; Uſually carnal reſpects ſway us, and we are loth to do that which is diſpleaſant. Well then, if it be our duty to admoniſh, 'tis your duty to *ſuffer the words of Exhortation*, to bear a reproof patiently, otherwiſe you oppoſe your own Salvation. Error is *Obſervat.* 5.

touchy: Carnal affections are loth to have the judgment informed; they take away the *light of reason*, and leave us only the *pride of reason*; therefore *none so angry, as they that are seduced into an Opinion by interest*: their sore must not be touched. Usually conviction and reproof beget hatred: *Am I become your enemy because I tell you the truth? Gal.* 4. 15. Truth is a good mother, but it begetteth a bad daughter, contempt and hatred. Oh this should not be so: *David* counted the smiting of the righteous *a chief oyl*; faithful reproof and counsel is like a sword anointed with Balsam, that woundeth and healeth at the same time.

Observat. 6. 6. Again from that [*convert him,*] He doth not say, *destroy him*: *The work of Christians is not presently to accuse and condemn, but to counsel and convert an erroneous person.* To call for fire from heaven presently argueth some hastiness and impatiency of revenge: first burn them in the fire of love: Before any rigorous course be taken, we must use all due means of information: the worst cause always is the most bloody: 'Tis the guise of Heretiques, to *go in the way of Cain*, *Jud.* 11. 'Tis tyranny in the Papists to punish every scruple; if a doubt be proposed, though in confession, it cannot be expiated with less then a rack, or the torments of an Inquisition. 'Twas *Tertullians* complaint of the Heathens, *Ex officina carnificum soluns argumenta*; the Christians disputed for their Religion, and they had their Answer from the Hangman. So *Ambrose* observeth, *Quos sermonibus non possunt decipere, gladiis clamant feriendos*: False Religions brook no contradiction: and what is wanting *in argument*, is made up *in force*: and therefore are erroneous ways fell and cruel. No compulsive force should be used, before there be care had for better information, and resolving the doubting Conscience, as long as there appeareth a desire to be informed, and meek endeavors after satisfaction. *Paul* is for two or three admonitions before a Church censure, *Tit.* 3. 10. They are *cruel Hangmen*, not *Divines* (saith *Pareus*) that care not to save a Soul from death, but presently to deliver it up to the Devil, to the stake, to the sword.

Observat. 7. 7. From that [*let him know*] *To quicken our selves in a good work, 'tis good we should actually consider the dignity and benefits of it*; γινωσκέτω, let him consider what an high honour it is to have an hand in such a work: So the Apostle presseth to patience upon this ground, *Rom* 5. 3. *Knowing that tribulation worketh*

experience

experience: So to sincerity, *Col.*3.23,24. *Knowing that of the Lord ye shall receive the reward of inheritance.* Well then, learn this wisdom in case of deadness and opposition of spirit, act your thoughts upon the *worth* of your duties, and the *success* of them: Mans strength lieth in his discourse and reason, and there is no such relief to the Soul as that which cometh by seasonable thoughts; Whom do I serve? the Lord? Can any labour undertaken for his sake be in vain? &c.

8. From that [*he which converteth a sinner from the error of his way,*] Before 'twas expressed by *erring from the truth.* and now by the *error of his way*; you may note, *That Errors in Doctrine, usually end in sins of life and practice.* Jude 8. *Filthy dreamers defiling the flesh*; first men *dream*, and then *defile* themselves. We often see, that *impurity of Religion* is joyned with *uncleanness of body*, and spiritual fornication punished with corporal: *Hosea* 4.12,13. *They have gone an whoring from their God, therefore their daughters shall commit whoredom.* *Austin* saith, a *Animа quæ fornicata est à Deo casta esse non potest*, that those cannot be chaste that go a whoring from God: Truth aweth the Soul, and a right belief guideth the Conversation: *Unbelief is the mother of sin, and mis-belief the nurse of it.* In Error there is a sinful confederacy between the *rational* and *sensual* part, and so *carnal affections* are gratified with carnal *Doctrines*: *The spirit* or upper part of the Soul gratifieth *the flesh* or lower faculties; and therefore the convictive power of the Word is said to *distinguish between flesh and spirit*, *Heb.*4 12. between *carnal affection*, and those crafty pretences and excuses by which 'tis palliated. *Observat.* 8.

a *Aug. lib.* 4. *adversus Julian.*

9. From that [*shall save*] *Man under God hath this honour, to be a Saviour.* We are συνεργοι θεῦ, *workers together with God*, 2 *Cor.*6.1 He is pleased to take us into a fellowship of his own work, and to cast the glory of his grace upon our endeavors: 'Tis an high honour which the Lord doth us; we should learn to turn it back again to God, to whom alone it is due: 1 *Cor.*15.10. *I laboured more abundantly then they all; yet not I, but the grace of God that was with me:* Luk. 16. *Thy pound hath gained ten pounds*; not my industry, but thy pound: So *Gal.*2. 20. *I live; yet not I, but Christ liveth in me.* When God shall put the glory of his own work upon the head of the creature, certainly they have great cause to lay the crown of their Excellency at the feet of the *Observat.* 9.

Lord; and when the honour of the *supream Cause* is put upon the *Instrument*, the *Instrument* may well ascribe all to the efficacy of the *supream Cause*. Such is the grace of God, that when thou hast used the means, he will reckon it to thy score; *Thou hast gained thy brother*, *Mat.*18.15. A man loseth nothing by being imployed in Gods service. Oh let us strive and take pains in this work: *Paul* would be any thing that he might gain some, 1 *Cor.*9.19,20,21. It serveth also for direction to Christians; you must not neglect the means, God giveth them the terms proper to the supream Cause: God saith to his Interpreter, *Iob* 31.34. *Deliver him from going down into the pit*, *&c.* So the Apostles and the Ministers of the Gospel, that were to preach to *Idumea*, for the Conversion of the Elect there, are called *Saviours*; *Obad.*v.21. *And Saviours shall come from mount Sion to judg the mount of Esau.* 'Tis notable, that though the work of Conversion be properly the Lords, yet 'tis sometimes ascribed to *our selves*, to shew that we must not be negligent; sometimes to the Ministers and Instruments, to shew that we must not contemn their help; sometimes to God, that we may not be self-confident or unthankful.

Observ. 10. 10. From that [*Soul*] *Salvation is principally of the Soul*; the body hath its share: *This vile body shall be a glorious body*, *Phil.*3.21. But the Soul is first possessed of glory, and is the chief receptacle of it, as it is of grace for the present; see 1 *Pet.*1.9. Well then, it teacheth us not to look for a carnal Heaven, a Turkish Paradise, or a place of ease and sensitive pleasure: This is the Heaven of Heaven, that the Soul shall be filled up with God, shall understand God, love God, and be satisfied with his presence: Compleat knowledg, compleat love and union with Christ, are the things that Christians should look after. And it teacheth us to keep our Souls pure; *Fleshly lusts war against the Soul*, 1 *Pet.*2.11. not only against the present welfare of it, but your future hopes. It also comforteth the children of God; what ever their estate be, it shall go well with their Souls.

Observ. 11. 11. From that [*from death,*] *Errors are mortal and deadly to the spirit.* The wages of every sin is death, especially of sin countenanced by Error, for then there is a conspiracy of the whole Soul against God. The Apostle *Peter* calleth Heresies αἱρέσεις ἀπωλείας *damnable Heresies*, or as 'tis in the Original, *Heresies of destruction.* I confess some Heresies are more damnable and destructive then other,

other, but all do in their nature tend to damnation; *The way of truth* is alone *the way of life*: ſome hereſies there are which by no means can conſiſt with ſalvation for eternal life, ſuch as are errors in fundamentals, joyned with an obſtinacy and reluctation againſt the light, which is the proper badge of an heretick that is in a ſtate of damnation; well then, let us take heed how we dally with errors, there is *death* in them: would a man play with his own damnation? Uſually in matters of opinion we are the more careleſs, becauſe there is leſs remorſe of conſcience; for the light by which it ſhould judge is perverted; and becauſe foul Acts have more of turpitude and filthineſs in them in mens eyes, and occaſion more ſhame from without; but errors are as dangerous; a man that huggeth them, huggeth his own death: beſides, it confuteth them that ſay there is ſalvation in any way, ſo we be of good life: they ſay ſame opinions are more *compendious ways* to ſalvation, but all are ways: ſo ſome Libertines, and ſome of the Arminians in *Holland*, as *Caſpar Barlæus*, *Adolphus Venator*, and others. The Socinians alſo ſay that a man of any perſwaſion may be ſaved, if he doth not walk contrary to his light; At the Councel of Trent, the ſalvation of the heathens by the power of nature without Chriſt was much talked of. The divines of *Collen* ſet forth a Book *de ſalute Ariſtotelis*, of the ſalvation of *Ariſtotle* the heathen; But the Scripture ſpeaketh but of *one faith*, *Eph* 4. 5. and that all the nations ſhould be brought to God by *this Goſpel*, Mat. 24. 14. That you may conceive of this matter more diſtinctly, I ſhall lay down a few propoſitions. 1. None can be ſaved without Chriſt, there *is no other foundation*, 1 *Cor.* 3. 11. that is, of hope and comfort. *No other name under heaven*, &c. *Acts* 4. 12. *I am the way*, John 14. 6. Therefore the Papiſts are groſly deceived that ſay the Gentiles could be ſaved by the law of Nature, as *Maldonate* aſſerteth on *Mat.* 11. 21. Secondly, none can be ſaved by Chriſt, but they that know him and believe in him, *John* 17. 3. *This is life eternal, to know thee*, &c. *Adolphus Venator* ſaid, a man might be ſaved by Chriſt without ſo much as an hiſtorical knowledg of him; * *Acoſta* complaineth of the like Tenet held by ſome of the Schoolmen. But in the Word we know of no ſalvation, but by believing in Chriſt; *John* 3. 17. *that as many as believed in him*, &c. 3. We muſt believe in Chriſt according to the tenor of the Scriptures, that is, the rule of faith without which 'tis vain. 1 *Cor.* 15. 14 *John* 7. 38. The Apoſtle every where ſpeaketh

* *Vix ſatis mirari poſſum quid præceptoribus quibuſdam Scholaſticis viris, certe gravibus noſtri ſeculi in mentem venerit, ut nunc quoque temporis poſt tam diu revelatum Chriſtum fine Chriſti notitia ſalutem cuiquam æternam contingere poſſe confirment* Acoſta *lib.* 5. *de procuranda Indorum ſalute. cap.* 3.

against those that do ἑτερο διδασκαλεῖν, otherwise Gospel it, and teach another doctrine, *Gal.* 1. 6, 7, 8. 1 *Tim.* 6. 3. 1 *Tim.* 1. 3. therefore they are deceived that say Christ will not regard *how you believe*, but *how you live*; and put all upon good life. 4. Lesser differences in and about the doctrine of the Scriptures, though consistent with the main Tenour of salvation, yet if held up out of by-ends, or against conscience, are damnable; *circumcision* and *uncircumcision* is nothing to the *New* creature, yet to be of either of these against conscience, is a matter of a sad consequence: For then, a *lesser opinion* is in the same rank with a known sin, as being deliberately maintained against light; consider then how much it concerneth you to be right in judgment and profession. for though the error be not damnable in it self, it may be so by circumstance; reluctation against light being so inconsistent with Grace; for there cannot be a greater argument of an unsubdued will, then to stand out against conviction out of secular respects; this is *to love darkness more then light*, John 3. 19. and to prefer present conveniencies before those glorious recompences which Religion propoundeth; and how inconsistent that is with faith or true grace, Christ sheweth in those passages, *John* 5. 44. and *John* 12. 43. I know men usually plead there may be salvation as long as the error is not fundamental; I, but be the error never so small, the danger is great in walking against light: *As many as are perfect must be thus minded*, Phil. 3. 15. that is, walk up to the height of their light and principles, and though in some cases profession may be forborn, and we may *have faith to our selves*, *Rom.* 14. 22. yet not in times of publick contest, and when we are solemnly called to give witness to truths; and therefore be not deceived with that pretence, that there may be salvation in that way which you practise: as* one argueth well, suppose you could be saved in that way which you acknowledg to be erroneous, yet how can it stand with love, to be guilty of such horrible contempt and ingratitude, as to be content that God may be dishonored, provided that we may be saved? 5. Gross negligence or not taking pains to know better, is equivalent to reluctation or standing out against light, *there is deceit in laziness or affected ignorance*, men will not know that which they have a mind to hate, it argueth a secret fear and suspicion of the truth, men are loath to follow it too close, lest it cross their lusts and interests, *John* 3. 20. *they will not come to the light lest their deeds be reproved*, so 2 Pet. 3. 5. *they are willingly ignorant*

* *Despaigne's new Observations on the Creed.*

* *Crassa negligentia dolus est* Regula juristarum.

norant, thoſe that can pleaſe themſelves in the ignorance of any truth, err not only in their *minds* but *hearts*; 'tis the practice of Gods people to be always ſearching, *Pſal.* 1. 2. *Rom.* 12. 2. we ſhould not only do what we know, but ſearch that we may know more. Sixthly, thoſe that live and die in a leſſer error about faith or worſhip, are ſaved with much difficulty, 1 *Cor.* 3. 13. the Apoſtle ſpeaketh of chaff and hay built on the golden foundation, and he ſaith that he that ſo doth, *ſhall be ſaved as by fire*; he loſeth much of his comfort and peace, is much ſcortched in ſpirit, and kept in a more dark, cold, and doubtfull way.

12. From that [*And ſhall hide*] *Juſtification conſiſteth in the covering of our ſins*: 'tis removed out of Gods ſight, and the ſight of our own conſciences; chiefly out of Gods ſight, God cannot chooſe but ſee it as *omniſcient*, hate it as *holy*, but he will not puniſh it *as juſt*, having received ſatisfaction in Chriſt: *peccata ſic velantur ne in judicio non revelentur*; ſins are ſo hidden that they ſhall not be brought into judgment, *nor hurt us* when they do not *pleaſe us*; ſuch like notions are elſewhere uſed. *Pſal.* 32. 1. *Bleſſed is the man whoſe ſin is covered*: 'tis an alluſion to the covering of the dung of the Iſraelites, in their march they were to have a paddle tyed to their weapon, that when they went aſide to eaſe themſelves, they might dig therewith, and cover that which came from them, that God might ſee no unclean thing among them, *Deut.* 23. 13, 14. ſo this excrement is covered, and the unſavory filthineſs removed out of the noſtrils of juſtice; ſutable expreſſions are thoſe *of remembring our ſins no more*, *Iſa* 43. 25. *and caſting them behind his back*, Iſai, 38. 17. God will remove them out of the ſight of his juſtice; they are in their own nature clamorous for revenge, and earneſt inducements to wrath, but God will take no notice of them; there are yet higher forms of expreſſion, of *removing them as far as the Eaſt is from the Weſt*, *Pſ.* 103. 12, which chiefly reſpects the feeling of our conſciences, we dread them, and God will ſet them at diſtance enough. So of *caſting them into the depth of the Sea*, Micah 7. 18. that which is in the depths of the Sea is loſt and forgotten for ever, the Ocean is never like to be draind or dryed up: All theſe words doth the Lord uſe to preſwade us, that ſins once pardoned, are as if they were never commited; men *forgive*, but not eaſily *forget*, if the wound be cured, the ſcar remaineth; But God accepteth as if there were no breach. *Obſervat.* 12.

3. From that [*A multitude of ſins*] *Many ſins do not hinder our pardon* *Obſervat.* 13.

pardon or converſion; Gods free gift is *of many offences unto Juſtification*, Rom. 5. 16. and 'tis ſaid, *Iſai* 55. 7 *he will multiply to pardon*. For theſe ſix thouſand years God hath been multiplying pardons, and yet free Grace is not tyred and grown weary; the creatures owe a great debt to juſtice, but we have an able ſurety, there is no want of mercy in the creditor, nor of ſufficiency in the ſurety; 'tis a folly to think that an Emperors Revenue will not pay a beggers debt, Chriſt hath undertook to ſatisfie, and he hath money enough to pay; we are of limited diſpoſitions, and therefore ſtraiten the abundance of grace in our thoughts; but God is not as man, *Hoſea* 11.9. the Maſter can forgive *Talents*, when the ſervant would not forgive *pence*; and *ten thouſand talents*, when we grudge at an *hundered pence*, *Mat.* 18. 24. with 28. Mercy is treaſure that cannot eaſily be ſpent, we have *many ſins*, but God hath *many mercies*; *according to the multitude of thy compaſſions*, Pſal. 51. 2. When conſcience is bowed down with a load of guilt, we may ſay as *Eſau*, *haſt thou but one bleſſing O my Father?* Certainly mercy is an Ocean that is ever full, and ever flowing; The Saints carry loads of experiences with them to Heaven. Free Grace can ſhew you large accounts, and a long bill, cancelled by the blood of Chriſt; the Lord intereſt you in this abundant mercy, through the blood of Chriſt, and the ſanctification of the Spirit. AMEN.

FINIS.

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AN

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